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American Board of Commissioners for Foreign Missions

WITH A VIEW OF

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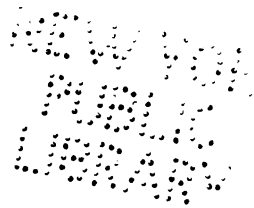

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THE

MISSIONARY HERALD.

VOL. XCII. — JANUARY, 1896. — NO. I.

WE print below the receipts for the month of November and for three months of the fiscal year: —

	November, 1894.	November, 1895.
Regular donations	$24,322.38	$26,705.18
Donations for special objects	1,627.66	6,694.13
Donations for the Debt	414.32	3,428.74
Legacies	28,397.60	11,796.24
Total	$54,761.96	$48,624.29
	3 mos. last year.	3 mos. this year.
Regular donations	$77,766.83	$79,292.93
Donations for special objects	5,443.05	9,465.99
Donations for the Debt	1,594.81	6,968.28
Legacies	47,084.78	20,589.79
Total	$131,889.47	$116,316.99

INCREASE in regular donations, $1,526.10; *increase* in special donations, $4,022.94; *decrease* in legacies, $26,494.99; *net loss*, for current expenses, omitting debt account, $20,945.95.

The showing of these figures is both hopeful and discouraging. While grateful for the increased gifts from the living, we need an increase which will overcome the shrinkage in legacies. With the pressure of the work so intense we feel that the appeal of the Board has the force of a mandate. We almost wonder at the courage and faith of our missionary force, as in Japan they face peculiar trials, in China hidden opposition, and in Turkey open and direful persecution, with precious lives imperilled. Certainly if one more burden is laid upon these faithful servants of God, our missionaries, by lack of support from the homeland, it will be a blight upon our Congregational churches. We believe the churches will not be found wanting in this hour of crisis.

THE American Board Almanac of Missions for 1896 is ready for distribution, and we trust it will have a large circulation. A friend in New York City writes of it as "even an improvement" upon previous numbers, and adds, "A more helpful popular missionary document it would be hard to find."

THE Deputation to Japan was expected to sail from Yokohama on its return December 7, and will reach home shortly after Christmas. As yet it is too early to give any report of its work or of its conclusions.

THE friends of Dr. N. G. Clark all around the world will be grieved to learn of his failing health. As we close our forms for this issue it seems improbable that he will remain with us long.

SPEAKING after the manner of men and without thought of a superintending Providence, it must be said that never since Protestant missions began has a disaster so appalling overtaken any mission as that which has occurred in Turkey within the past few weeks. It is difficult to speak in measured words of what has transpired. While we can say with great thankfulness that up to this time of writing no report of the slaying or serious injury of any of our missionaries has reached us, save a reported beating and imprisonment of Rev. John C. Martin, of Hadjin (which report has not as yet been confirmed at these Rooms), we have to face the fact that the most prominent stations of our Board in Turkey, with numberless out-stations, have been the scenes of violence in which hundreds and thousands of helpless people have been massacred. The homes of Christians have been broken up, churches and school buildings have been burned, and nearly all forms of Christian work have been arrested. The

catastrophe is as sudden as it is appalling. Details in most cases are not at hand as yet, though the accounts received from some points are heartsickening. Aside from the riot at Constantinople, reports have come of terrible massacres at Trebizond, Erzroom, Erzingan, Sivas, Marsovan, Cesarea, Harpoot, Diarbekir, Marash, and Aintab, while there have been disturbances more or less serious at scores of other places. Some reference to the destruction of mission property at Harpoot and Marash will be found on another page. What the end will be no one can tell. The Armenians of Turkey, both Protestant and Gregorians, for whom our Board has specially labored, have been smitten grievously. Can they under any circumstances ever rally from the disaster which has overtaken them? Those of them that are spared in life have lost their homes and their supplies, and the stern winter is before them. It is a piercing cry which they send to the civilized world for aid. The only gleams of light which appear to human vision in the midst of this disaster are found in the courage and faith of our missionaries, men and women, who stand at their posts, ministering as they best can to the needy ones, and strong in the conviction that God has some wise though

hidden purpose in these events by which he is hastening the coming of his Kingdom. The Christian people are bound together as never before, and are listening with all eagerness to the messages of mercy and consolation brought them from the Word of God. May God give to his people in our favored America and in stricken Turkey the grace and courage to meet this heavy blow in the right spirit!

IT need hardly be said that these are not only days of great anxiety at the missionary rooms, but also of a great amount of extra labor. Plans for the relief of our missionaries have demanded constant thought and labor. The relatives and friends of missionaries now in Turkey have most naturally sought information and counsel. A large number of Armenians now in America have sought our good offices, desiring to learn about their kindred living in the places where massacres have occurred. It is pleasant to add that in all conferences and communications with officers of our government, which have been very numerous, great courtesy has been shown, and an entire readiness to do whatever was possible for the protection of our American citizens in the Turkish empire. Minister Terrell, at Constantinople, has been indefatigable in his representations at the Porte, and in his attempts for the protection of our missions and mission property. To his efforts, under God, is largely to be attributed the fact that amid these multiplied scenes of massacre, when mobs were executing their murderous purposes, our missionaries have thus far been spared in life.

WHILE recognizing cordially, as we do, the efforts of our government in demanding protection for our fellow-citizens in Turkey and in the sending of national vessels into Turkish waters, we are yet frank to say that we cannot understand why the difficulties in the way of reaching Erzroom and Harpoot by the men who are appointed to American consulates in those cities should have been allowed to prevent their going to their posts. These consulates have been established by act of Congress, and if the Turkish government will not give them *exequaturs* and provide them safe escort, no greater indignity could be shown us or our nation. Our government has clearly the right to demand consular representation at points where American interests are at stake, and we cannot see why that right should not be insisted upon at all hazards. If denied, why should not diplomatic relations with Turkey cease and its minister at Washington be given his papers? In that case American citizens could be entrusted to the protection of the British or of some other embassy at Constantinople.

THE suggestion has several times been made that the Board should order its missionaries in Turkey to retire, coming either to Constantinople or altogether away from the Turkish dominions. We are confident that our missionaries as a body would protest against any such action. They recognize the perils which surround them, but so far as we have heard there has been no hint of a wish to withdraw. The native Christians look to them for strength and comfort, and to leave these Christians now would be to expose them to yet further perils. Mission property would be unprotected, and the schools and other enterprises in which they are engaged would be totally destroyed. From some points it may be necessary to withdraw, but the brave men and women who represent us in Turkey desire to stand at their posts, to care, amid whatever perils arise, for the work to which in more senses than one they have given their lives.

THE heroism shown by our missionaries in Turkey in the midst of perils may be learned from expressions of Rev. Dr. Barnum, of Harpoot, who, in a private letter written before the massacre, says: "We are glad to be here whatever may happen. If the Lord permits us to be cut off in an uprising of fanaticism, it will be because we can bless the country more in that way than in any other. Perhaps something of the kind is necessary. If so, for my part, I am ready. These are very delicate times and we need to live near to God, and I hope we do. The people are excited, but we are not, for we are sure that God's hand is in all this movement and that whatever may happen he will see that no grave mistakes are made." Other letters breathe a similar spirit. We must quote a sentence or two from a letter of Mrs. Montgomery who, without the presence of any male missionary, holds to her post at Adana, though urged to come away. She writes: "While we hear of dire massacres in many directions, and know not to what our own people may yet be liable, still faith says it is but part of the coming forward of the Kingdom for which you and we have prayed and worked so long; and to be on the ground now, I count the crowning privilege and joy of my life, partly because our presence here means so much to the people in their fears and distresses, and partly because the occasion reveals, as nothing else could do, the quality of the Lord's material in them. Surely the faith, love, and genuine spiritual grasp that many of them evince is nothing less than divine."

IT is a great gratification to know that the Red Cross Association has consented to undertake the work of relief in Turkey. International war could not create a more imperative call for such aid as the Red Cross can give than is now coming from the hundreds of thousands of sufferers in Turkey. Let the funds be forthcoming, both from the rich and the poor, in response to the piteous appeals.

INTERESTING reports are sent to us by Mr. Chandler, of the Madura Mission, concerning the opening of the great canal by which the waters of the Periar River in the Travancore mountains are to be diverted so as to bring them into the Melur region northeast of Madura. The water is stored in a lake fourteen miles square. The main channel is thirty-eight miles long, having in one place a tunnel a little over a mile in length. On the tenth of October the water from the lake was turned on by the governor, and the people in the plain were watching the results with intensest interest. The Christians also took advantage of the opportunity to preach about the Water of Life. Pastor Simon prepared a tract on the subject, which was distributed all over the mission. It was only on the fourth day after the water was turned on that it reached the main channel, branching from the river on the plains. Mr. Chandler reports that there was great excitement among the villagers, many of whom said the water would never come, since this district had been cursed in ancient times, and the god of the district would cause it to disappear. But when at last they saw the channel actually filled with a flow of water three or four feet deep, they exclaimed: "These white folks tell no lies!" This water supply will be an inestimable boon to multitudes of people, since through its distribution it will furnish supplies for more than a hundred thousand acres of land. But a greater boon than this is offered to the people of India by our missionaries, who make known the "living water, springing up into everlasting life."

A SPECIAL NEED. — On account of the inadequacy of the receipts in our treasury to meet the regular appropriations, the Prudential Committee has been extremely loth to authorize any special appeals, but a case has arisen so pressing that such an appeal has been authorized for a sum sufficient to erect at least one missionary residence at Pao-ting-fu, in North China. It has been the custom of the Board to provide suitable homes for its missionaries in every field, and in previous years such a call as this from Pao-ting-fu would have been at once met by a grant. But as the treasury now stands there has seemed to be no recourse except a special appeal. The present premises occupied by Mr. and Mrs. Ewing are not only inadequate but are detrimental to health and usefulness. These missionaries cannot stay there during the summer, or if they do, it is at the peril of health and life. A suitable house will cost $3,000. Will not some friend or friends appear who will provide, as an extra donation, the needed sum?

WE are glad to say that success has crowned the efforts of Khama and his fellow-chiefs from Africa, who came to England to protest against the incorporation of Bechwanaland with the territory of the British South Africa Company. At a conference between the British Colonial minister and the chieftains with the representatives of the South Africa Company, an arrangement was made by which the territory of these native sovereigns will become inalienable, while provision is made for the construction of the railway through Bechwanaland to Buluwayo. It is expressly provided that "no white man's strong drink shall be brought into the country assigned to the chiefs." A British Resident is to have direction of the "Protectorate," and it is stipulated that the officials shall be "men not addicted to strong drink." This agreement seems to be exactly what Khama desired, and he and his associates go back to Africa with great satisfaction over what they have secured.

BY the death of Cornelius V. A. Van Dyck, M.D., of Syria, a truly eminent missionary has been taken from the earthly service. Dr. Van Dyck, who was born in 1818, went as a missionary of the American Board to Syria, embarking from Boston January 24, 1840. He commenced a native seminary, at Abeih, and was ordained at Beirut in 1846. On the death of Dr. Eli Smith he was selected to continue the translation of the Scriptures into the Arabic, and his work in giving the Bible in that language will be his lasting memorial, though his labors as a medical missionary were most extensive and successful. Though seventy-seven years of age, his death will be a great loss to the Syrian Mission.

WERE it not for the almost overwhelming character of the tidings received from Turkey, attention would be directed more than it now is to the condition of affairs in China in their relation to missionary work. In letters received by us there are no accounts of threatened insurrectionary movements, but the telegraph brings word of a disturbance in Shensi, which is the province just west of Shansi, one where mission of our Board is located. The fact that causes most anxiety in regard to the condition of affairs in Shensi, in which the English Baptists are specially laboring, is that no definite information can be obtained from the missionaries in that province. We trust that when communication is open it will be found that no serious disasters have occurred.

IT is with deep sadness that we are called upon to report the death of Mrs. Agnes A., wife of Rev. Wilberforce Lee, of the West Central African Mission, which event occurred at Montreal, November 15. Mrs. Lee was the daughter of Mr. and Mrs. William P. Carter, of Cowansville, Quebec, and was born April 19, 1872. She was married to Mr. Lee at Bengue lla, West Africa, July 23, 1891, and labored most successfully in the mission, first at Chisamba and afterwards at Sakanjimba. On account of Mr. Lee's physical condition they were compelled to return to their home in Canada in August last. While enjoying intensely the reunion with her kindred and friends, Mrs. Lee yet anticipated with great satisfaction a return to Africa. But the Lord has seen fit to call her from the earthly service, and after a brief illness she has been taken to the home above. She was spoken of before she went to Africa as energetic and persevering, a wholehearted Christian, who willingly gave up a beautiful home and all its comforts to labor in the foreign missionary field. Of high rank as a scholar, of a remarkably unselfish and sunny disposition, she won the love and esteem of all who knew her, and her loss will be most deeply felt, especially by those with whom she was associated in the missionary work. From a child she had hoped that she might become a foreign missionary, and when the way was opened for her going to Africa she gladly entered it, expressing the hope that she might be "permitted to do some little work for the Master." It was not a little work that she accomplished, though done in few years.

MRS. AGNES A. LEE.

IT has been generally supposed that in Hungary the right to hold religious meetings without asking permission of the authority was recognized. That right has been rudely violated in a recent instance, which is reported by Mr. Porter of Prague. One of the native preachers was holding a meeting in a certain city, and the last hymn was being sung, when in marched two policemen and arrested the preacher. The meeting was held in the house of a believer, who had invited his friends and neighbors to the service. The policemen took down the names of the persons present, and brought the preacher before the courts, where he was sentenced to four days of hard imprisonment. When he came from prison he was ordered to go to his distant home. All this in liberty-loving Hungary and in these last years of the nineteenth century! Mr. Porter states that the labors of this faithful preacher have been specially fruitful and that new doors are continually opened.

ATTENTION is specially called to the excellent paper by Rev. H. S. Bliss, a member of the New York Coöperating Committee, on "The Missionary Concert," and also to a suggested program for the January concert. We propose to give all possible aid during the coming year to pastors and churches that desire to invigorate the Missionary Concert, or, where it does not exist, to establish it as a permanent institution. The Coöperating Committee at Chicago has issued an excellent pamphlet, with brief programs for each month, and a list of authorities which may be consulted, with other helpful suggestions. Copies may be obtained from the chairman of the committee, Charles H. Case, Esq., 169 Jackson Street, or at the Chicago office of the American Board. The New York and Boston Coöperating Committees have also in preparation a similar pamphlet, using, with one or two exceptions, the same topics presented in the Chicago plan, and suggesting sources of information. These may be obtained at the offices of the American Board in Boston, New York, and Chicago. The following is the list of topics suggested by the New York and Boston Coöperating Committees for the several months: January, A General Survey; February, Turkey; March, Japan; April, Africa; May, Papal Lands; June, The Island World; July, China; August, Unevangelized America; September, Missionary Literature at Home and Abroad; October, India; November, Missionary Societies, with reports of annual meetings; December, Women's Work for Women.

ANTICIPATORY of the Missionary Concert for February, the general topic being Turkey, it is suggested that papers might be prepared on the races and religions within the empire, such as on the Turks, the Armenians, the Syrians, the Greek Church, the teachings of the Koran, present problems, and recent events. The following sources of information are suggested: Dr. Hamlin's two volumes, "Among the Turks" and "My Life and Times"; Goodell's "Forty Years in the Turkish Empire," Anderson's "Missions of the American Board in Oriental Churches," Wheeler's "Ten Years on the Euphrates," Tracy's "Talks on a Verandah in a Far-away Land." At the rooms of the Board there may be obtained the Annual Survey, Historical and Condensed sketches of Turkish missions, and "A Concert Exercise on Turkey," with a number of leaflets.

SOME of our readers may possibly be surprised that we do not give more in detail the letters that have been received from the Turkish missions. It is sufficient to say that much which has been received could not be printed by us, and that whatever we could communicate has been promptly given to the public press, which has printed daily longer or shorter communications from a number of points where our missionaries are laboring. The daily papers have thus presented more promptly and more fully than we could wisely do the important facts received from Constantinople and other parts of the empire. Two brief letters from Bardezag and Constantinople will be found on another page.

WORD is coming from many points in the West which indicates a most cordial feeling toward the work of the American Board and gives assurances of hearty coöperation. Attention is being called more and more to the large number of churches which make no public collection for foreign missions. The friends of missions are determined that the number of such churches shall be reduced during the coming year.

THE report given on another page in the letter of Mr. Albrecht, of Kyōto, of the meeting at Nara of the pastors and evangelists of the Kumi-ai churches of Japan will be read with deep interest. The pledge which these Christian laborers made with one another, in reference to what they will do, is not to be understood as a declaration of faith, expressing all that they believe or would preach, but only as a token of fellowship in the ministry to which they were to devote their energies. We learn from other sources that the spirit manifest in this assembly was most delightful, giving promise of earnest and loving coöperation in the days to come. Dr. J. D. Davis, who has returned to Japan, writes of some things which he finds discouraging, especially the decrease of the students in the theological department of the Doshisha, and the defection of some leading men. Yet he speaks of this meeting of the pastors and workers at Nara as a most encouraging sign, and he well adds: "The solution of all our difficulties and the speedy coming of the Kingdom of Christ in Japan depends upon the deepening of this spirit among all the workers and churches." A delightful account of some days of evangelistic work among the mountains, which Dr. Davis says were "so filled with blessing that it was worth crossing an ocean to experience them," we are obliged from lack of space to put over to another month.

WE learn from those in charge of the movement that the "Ministers' Fund" toward the payment of the debt of the Board is increasing, though slowly at present. There were some who felt that the sum of $50, which was named by Rev. Mr. Bridgman, of the Zulu Mission, might well be given by a large number of ministers, and it was hoped that many would not fall behind the gift of this missionary in Africa, who had sold his oxen, his only means of conveyance, that he might raise the amount. There are, of course, others who cannot give this sum, but it is believed that the great body of our ministers can give *something* in testimony of their sympathy with the heroic work done by our missionaries now at the front. Were our Congregational ministers to give on an average even two dollars each, it would be a contribution of over $10,000 toward the payment of the Board's debt, and the giving even of this amount would be a wholesome incentive to men of larger means who are connected with our churches.

THE mission to Syria was begun in 1823 by the occupation of Beirut. Twenty-five years ago, in 1870, it was transferred from the American Board to the Presbyterian Board of Foreign Missions. Within this last quarter of a century there has been encouraging progress. In place of 18 American missionaries there are now 40; in place of 63 native helpers there are now 219. In 1870 there were less than 300 communicants; now there are 3,048. The pupils in the schools have increased from 167 to 7,352. The mission press at Beirut issued over twenty-two million pages in 1894, of which nearly one half were portions of the Bible.

SOME friends of the American Board in Illinois, as is well known, have consecrated their *bees* to the Lord's work. Several weeks ago the American Board received a check for $90, with expressions of joy that they were able to send it. Still later, another check came for $100; and now, last of all, a check for $510. It is evident that the work of the American Board lies very near to the hearts of these godly people.

THE NEW ROBERT W. LOGAN.

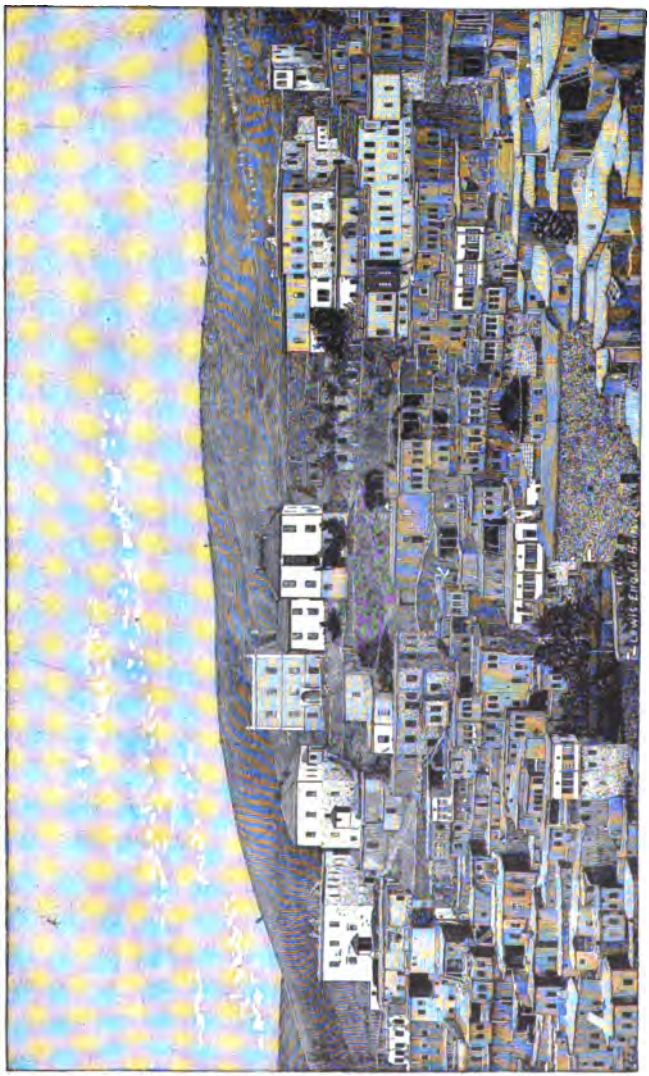
We give herewith a photo engraving of the new schooner, *Robert W. Logan*, which sailed from San Francisco for Ruk, Micronesia, November 16. The little craft was built at San Francisco to take the place of the vessel which was lost between Japan and Micronesia two years since. The present craft is of about fifty tons burden, and has been built for strength, endurance, and buoyancy. She draws but six feet of water, thus enabling her to enter many of the shallow harbors and lagoons of Micronesia. *The Examiner*, of San Francisco, in reporting her sailing, says, "The *Logan* is as trim a little craft as ever rode the waters." The Board is much indebted to its agent on the Pacific coast, Rev. Walter Frear, and also to the architect, Mr. Hugo P. Frear, who have done everything possible to make the vessel what it should be. The cost of construction will be met by the insurance received on the previous vessel.

The *Logan* sailed for Micronesia under command of Captain Isaiah Bray, formerly of the *Morning Star*. There goes with him as mate Mr. G. I. Foster, who will take command of the vessel on reaching Ruk, Captain Bray returning on the *Morning Star*. Mr. Foster is a son-in-law of Rev. Mr. Price, of Ruk, and it is a happy arrangement that he and his wife will be thus associated with their parents in missionary work in that portion of Micronesia. The vessel is much needed, and with its aid it is believed that the work in the Ruk Archipelago and in the Mortlocks will be speedily advanced. Prior to sailing from San Francisco, farewell services were held on board the little boat, in which several clergymen of San Francisco and vicinity participated. The prayers of Christians, young and old, should follow this addition to our missionary fleet.

MISSION PROPERTY DESTROYED AT HARPOOT AND MARASH.

At this time of writing, our only information in regard to the property that has been destroyed during the recent outbreaks in Turkey comes to us in a brief letter from President Gates of Harpoot, dated November 13, two days after the

massacre, while from Marash we have heard only by telegraph. We cannot hold our pages to await further details by letter, but give here some notes with illustrations of the two most serious losses that have been sustained by our Board. The cable despatch received November 16, announcing the Koordish attack at



VIEW OF HARPOOT MISSION PREMISES.

Harpoot and the destruction of the mission property, stated that eight out of twelve of the mission buildings were destroyed. A later despatch by cable, now confirmed by the letter of Mr. Gates, states that the houses of Messrs. Barnum and Gates and the college and preparatory department were not destroyed, although they were sacked and apparently were set on fire. The money loss involved in the destruction of the property has been estimated at $88,000. As our readers well know, the college at Harpoot has been one of the most efficient

agencies in evangelical work in all Eastern Turkey. The institution was full of students and never more prosperous than at the time of this fearful massacre. Terrible as this blow is, the thought that the institution is to be crushed out of existence is not to be entertained for a moment. A full money indemnity will be demanded of the Porte, whose soldiers stood by and watched the destruction.

The following notes, explanatory of the adjoining cut, have been furnished us by Rev. J. K. Browne, of Harpoot, who is now in this country: —

The cut on the opposite page represents a small portion of the Armenian quarter of West Harpoot, Eastern Turkey, the entire upper row of buildings and some in the second tier being occupied by the missionaries and their schools.

1. Beginning at the left-hand upper corner, the first square stone building is the Protestant chapel of West Harpoot, there being another as large in the eastern quarter. This is not mission property, though the upper story is used for college dormitories, with the college primary-school room and refectory in a building adjoining in the rear.

2. The next building, a little higher and to the right, is the male college preparatory, consisting of the intermediate grade in the lower story and the college high in the upper, both accommodating, with their recitation rooms, usually about 150.

3. The third building of stone, the highest of all, the most expensive, and one most recently built, is the college proper, with seating capacity for seventy-five, with dormitories, recitation rooms, laboratories, museum, extensive scientific apparatus and mineralogical collections, with the extensive libraries of both the College and Theological Seminary.

4. Next is the newly renovated and furnished president's house, now occupied by the recently elected president, Rev. C. F. Gates, and family, formerly of Mardin. The smaller portion, between this and the college, is the college press and bindery.

The extensive grounds and buildings to the right, forming the right upper portion of the cut, belong to the five grades of the Girls' College, occupied also by the American lady principal and her Armenian assistants.

These five commodious buildings contained nearly as extensive an equipment as the Boys' College.

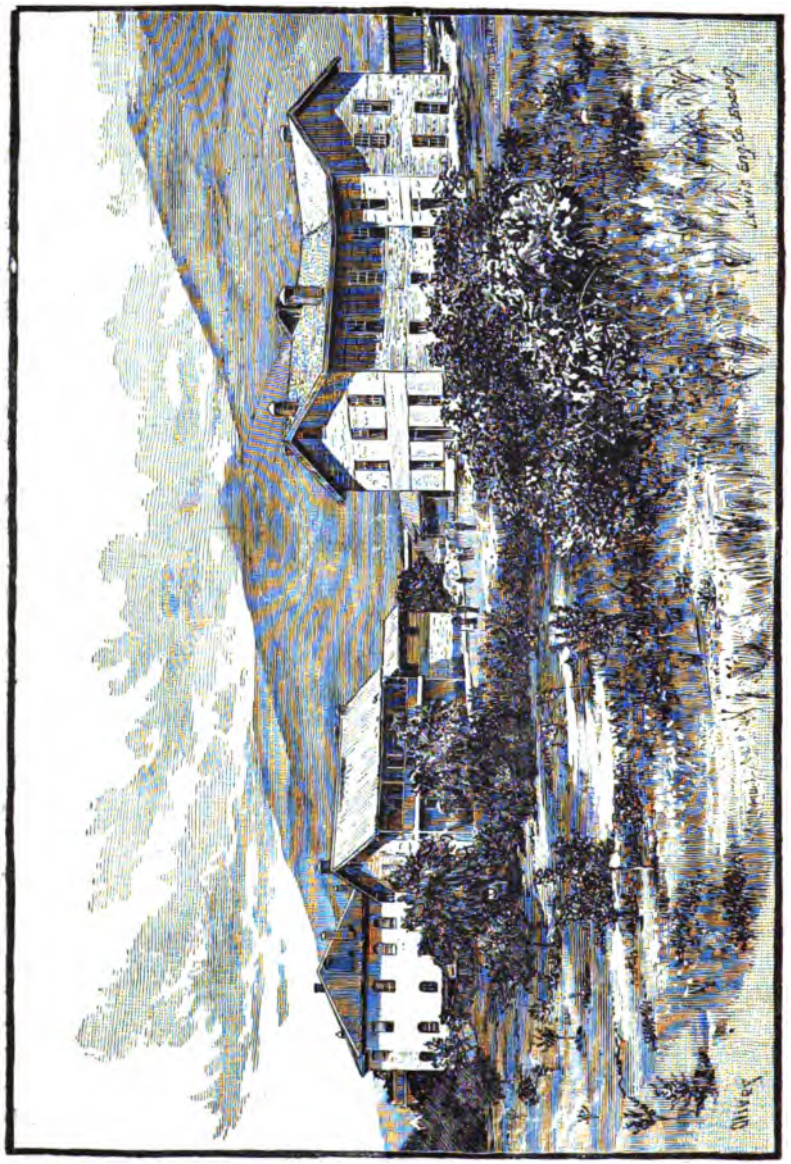
The tier of buildings below these we have enumerated, and bordering on the main street of the city, are the missionary residences, forming with the schools a long parallelogram on the side hill at the upper and western extremity of the city.

6. The long building, next below the Girls' College, is the oldest of all the mission buildings, purchased in 1856, by Rev. Mr. Dunmore, of a Turkish Agha; the western portion forming the residence of Rev. O. P. Allen, the eastern portion the residence of Rev. J. K. Browne, the upper rooms occupied by Misses Seymour and Bush, while the extreme eastern and lower part contained the fine station book department, containing $2,000 worth of scriptures, commentaries, religious and textbooks.

7. The low building at the left is the mission stable, while the two-story building at its left, and somewhat higher, is the home of Rev. H. N. Barnum, D.D., the upper portion being his study and Turkish reception room.

8. In front of and below Dr. Barnum's, and directly across the street, and so

outside the mission compound, is the large building formerly occupied by Dr. Barton and the Theological Seminary, and now the home of Rev. Dr. Wheeler and family.



THEOLOGICAL SEMINARY AND GIRLS' COLLEGE AT MARASH.

The report of the destruction of the buildings of the Central Turkey Girls' College and the Theological Seminary at Marash comes to us solely by telegraph. The Girls' College, the buildings of which are seen at the left of the foregoing cut, was organized in 1884, and at last accounts had thirty-five students. The Theological Seminary, seen on the right of the cut, graduated nine students

during last year, and has its full three years' course of study. This institution was very dear to the Protestant community of Marash, which gave a large proportion of the money needed for its establishment. The buildings were located outside of the city.

WHY FOREIGN MISSIONS SHOULD BE CENTRAL IN THE WEEK OF PRAYER.

BY REV. GEORGE E. STREET, OF EXETER, N. H.

1. THIS was the original intention. If there was force in the recommendation from India forty years ago that all Christians should unite to pray that God would pour out his spirit on all flesh, there is none the less now; as the world is coming closer together, and the difficulties and perils of our advancing foreign work increase.

2. "The students' volunteer movement," from which our missionary ranks are to be recruited, has adopted this week for its purposes.

3. It puts duties in the divine order: "Seek ye first the kingdom of God." If the new year is a convenient starting-point in business enterprises, it has like value in praying and planning for the interests of Christ's kingdom. A good resolve is thus likely to rule the year.

4. It would also help to correct and supplant the mercenary motives of much of our Christmas festivities with an unselfish, missionary motive.

5. Its general observance would afford a practical basis of Christian unity. It has already been a leading factor in solving that problem.

6. All observance of the week is likely to lapse and other seasons, as Holy Week, to be substituted, if the conversion of the world is not put foremost. This has perennial interest, while mechanical divisions of the week by the Evangelical Alliance confuse and weary.

7. Its observance by *all* our Congregational churches would lead to their participation in the support of our Board of Missions. Such praying is inseparable from giving; from enlightenment, too, as to the world's needs.

8. An offering, either accompanying or following the Week of Prayer, would give our Foreign Missionary Treasury the sinews of war, early in the year's campaign.

9. But chiefly, it would set the keynote, at home as abroad, to all successful missionary effort, as being not confidence in the credit of Mission Boards, or glory in missionary history and heroes, or new belief in the manifest destiny of the kingdom of Christ, but faith in God. The motto of the early missionaries and of their supporters was: "We walk by faith, not by sight." "If ye have faith, ye shall say to this mountain, be thou removed and cast into the sea, and it shall be done unto you." "For with God all things are possible."

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1894–95.

MISSIONS.	When Begun.	Stations.	Out-stations.	AMERICAN LABORERS. Ordained.	Medical Men not Ordained.	Other Men.	Wives.	Other Women.	Total.	NATIVE LABORERS. Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	PREACHING. Places for stated Preaching.	Average Congregations.	Sabbath-school Membership.	Adherents.	CHURCHES. No. of Churches.	Members.	Received on Confession.	EDUCATION. Theological Schools.	Students.	College, High, and Boarding Schools. For Boys.	Pupils.	For Girls.	Pupils.	Common Schools. Number.	Pupils.	Others under Instruction.	Grand Total under Instruction.	Native Contributions for all Purposes, in dollars.
East Central Africa	1883	2	..	3		1	.	1	9	..	3	1	..	4	13	6	250	....	....	..	....	....	.	..	.	....	.	....	1	35	..	35	....
Zulu	1835	10	25	9		1	1	11	10	32	2	22	64	160	248	280	135	7,895	1,798	8,648	20	1,806	165	1	15	1	85	3	270	50	2,223	89	2,682	4,173
West Central Africa	1880	4	3	7	.	.	.	7	5	19	..	7	3	7	17	36	9	660	235	250	3	73	7	.	..	.	....	.	....	10	271	..	271	29
European Turkey	1858	5	38	11	.	.	.	8	5	24	10	13	35	20	78	102	42	2,278	1,886	2,713	14	952	49	1	8	1	65	2	92	17	450	69	684	7,565
Western Turkey	1819	7	104	22	.	.	1	20	33	76	32	48	210	19	309	385	122	10,336	8,709	14,198	35	3,604	157	1	6	9	528	8	686	122	5,027	606	6,853	30,078
Central Turkey	1847	2	45	8	.	.	.	6	15	29	20	23	131	9	183	212	52	10,117	9,121	15,374	34	5,124	199	1	9	7	321	5	300	98	4,326	181	5,137	12,047
Eastern Turkey	1836	5	119	15		1	.	16	15	47	38	44	188	38	308	355	111	11,639	6,302	16,775	42	3,107	166	2	. .	12	364	7	220	130	6,232	1006	7,822	17,547
Marathi	1813	8	116	14	.	.	.	12	12	38	23	22	246	104	395	433	116	5,000	4,993	4,320	40	2,515	162	.	. .	10	753	6	506	120	2,677	. .	3,936	2,557
Madura	1834	11	299	14	.	.	.	11	9	34	23	148	288	84	543	577	299	8,633	5,081	15,511	38	4,350	369	1	18	7	855	6	362	165	5,176	. .	6,411	5,586
Ceylon	1816	7	24	4	.	.	.	4	2	10	16	28	292	72	408	418	48	1,692	3,720	3,066	16	1,656	100	.	. .	3	630	2	151	136	9,082	216	10,079	5,297
South China	1883	1	7	2	.	.	.	1	1	4	..	9	16	1	26	30	8	400	40	400	2	70	22	.	. .	1	10	.	....	15	390	. .	400	1,700
North China	1854	7	38	18		5	2	25	16	66	3	32	26	26	87	153	54	1,643	1,144	4,828	9	1,765	212	1	13	5	168	4	90	26	768	241	1,287	532
Foochow	1847	5	30	9		3	.	10	6	28	6	22	40	15	83	111	35	1,519	1,189	1,842	25	926	172	2	10	2	75	2	104	30	672	7	868	1,390
Shansi	1882	3	3	7		1	.	8	2	18	3	..	5	..	8	26	10	250	90	170	2	25	18	.	..	2	60	1	6	3	50	..	200	....
Japan	1869	12	195	25		1	1	27	30	84	27	33	114	62	236	320	195	3,795	4,552	15,000	[5]99	11,162	461	1	53	4	560	7	642	..	....	..	1,255	11,243
Micronesia[6]	1852	3	40	7	.	.	.	6	9	22	28	30	51	[4]6	115	137	103	3,155	2,636	21,000	48	5,392	811	3	45	.	....	2	53	81	3,843	71	4,012	1,778
Mexico	1872	7	15	7	.	.	.	6	5	18	1	6	11	5	23	41	53	699	793	1,438	14	702	65	1	17	.	....	4	65	10	359	29	470	1,235
Spain	1872	1	14	1	.	.	.	1	4	6	4	2	13	3	22	28	15	529	662	1,405	8	402	26	.	. .	.	....	1	43	11	1,001	30	1,074	4,846
Austria	1872	1	48	2	.	.	.	2	. .	4	6	8	....	..	14	18	48	1,510	212	2,623	12	782	105	.	. .	.	....	.	....	.	....	. .	128	2,000
Sandwich Islands	1872	1	..	2	.	.	.	2	. .	4	..	..	....	..	....	4	....	....	....	....	..	....	....	1	11	.	....	.	....	.	....	. .	11	....
TOTALS	..	102	1163	[1]187	13	5	[2]187	[2]180	572	242	500	1,734	631	3,107	3,679	1,461	72,000	53,163	129,561	461	44,413	[3]3,266	16	205	64	4,474	60	3,590	1025	42,582	2545	53,615	$109,603

[1] Of whom sixteen are physicians.
[2] Of whom two are physicians.
[3] Of whom nine are physicians.
[4] Hawaiian missionaries.
[5] Includes twenty-five termed provisional.
[6] In part estimated.

Program for Missionary Concert, January, 1896.

A GENERAL SURVEY OF MISSIONS.

GENERAL TOPIC FOR PRAYER: — "That God would now pour out His Spirit upon all flesh, so that all the ends of the earth might see His salvation." (Original Topic for Week of Prayer.)

HYMN. PRAYER.

BRIEF ADDRESS BY THE LEADER, giving (1) A wide survey of the whole missionary field. (See the tables of statistics in the American Board Almanac for 1896.) (2) The wide opportunity which greets the church at the opening of the new year and the better preparation of the church to meet this opportunity.

HYMN OF PRAISE.

PROPHECY. SURVEY OF THE WORK. PROMISE.

Illustrated in a survey of the American Board's Missions.

I. JAPAN AND CHINA.
- (1) The Word of Prophecy. Isa. 49: 5–12.
- (2) Survey of Work. Missions, Missionaries, Newest Japan, Deputation. China's Lesson. Anti-foreign Spirit.
- (3) Promise. Mal. 1: 11.

Special Prayer for these nations.

II. INDIA AND AFRICA.
- (1) Prophecy. Isa. 61: 1–4. Psa. 68: 31. Jer. 46: 11.
- (2) Survey of Work. Missions, Missionaries. Unrest in India. Spirit of Inquiry. New Fields in Africa.
- (3) Promise. Psa. 2: 8.

Hymn, "From Greenland's Icy Mountains."

III. TURKEY AND PAPAL LANDS.
- (1) Prophecy. Isa. 33: 1–10. Isa. 14: 26, 27.
- (2) Survey of Work. Missions and Missionaries. Distress in Turkey and Prospect. Hope in Papal Lands, Bible Distribution, Liberty of Thought.
- (3) Promise. Isa. 43: 2.

Prayer for oppressed and persecuted peoples.

IV. ISLANDS OF THE SEA.
- (1) Prophecy. Isa. 60: 1–5, 9; 42: 3, 4.
- (2) Survey of Work. Groups of Islands. Relations with Governments in Control. Our Navy. Missionary Force.
- (3) Promise. Luke 12: 32.

Prayer and Hymn.

SUGGESTIONS FOR THE MEETING.

1. It is intended to be a survey, with *brief* heart glimpses of the missions. No one should occupy more than five minutes, unless it be the leader. The Scriptures should be read by persons in the audience, previously selected.
2. Sources of information for this program: — The American Board Almanac, 1896, Annual Survey of Missions, a leaflet entitled Field, Force, and Work. These can be had at the offices of the Board. A map of the world will add much to the interest of the meeting.
3. Let the prayers be specific, for the missions by name.

A WORLD-WIDE SURVEY.

ACCORDING to the scheme referred to on other pages of this number of the *Herald*, the topic assigned for the Missionary Concert for January covers a general survey of foreign missionary work. The material that might be used will be found in the reports of all missionary societies and in books and pamphlets innumerable, and it is so vast and diversified that no attempt will be made to present it in these pages. It will be sufficient to indicate here some sources of information, while other sources will be mentioned in the program for the Concert given on the opposite page.

The only special information we will give here is drawn from the summary of the tables given in the American Board Almanac for 1896. These tables contain the very latest statistical information in regard to the foreign missionary societies of the world. We have in hand the tabular reports of 220 such societies; 35 of them in the United States, 6 in Canada, 28 in Great Britain, and 151 in Continental Europe, India, China, Australia, Africa, and the West Indies. This list includes such organizations as are conducting independent work, and not auxiliary societies, which are numbered by thousands. We have, moreover, the report of the single item of receipts of forty-four other societies in Great Britain which combine in greater or less degree home and foreign missionary work. Doubtless there are many other similar societies in all parts of the world, which incidentally do some foreign missionary work, as well as some individual enterprises, which are not reported. But the summary we have obtained is as nearly complete as possible.

Some of the items from the tables we have are most interesting and instructive. The main facts are these: There are over 5,000 principal stations in non-Christian lands where missionaries reside and from which as centres missionary work is carried on. Connected with these are nearly 19,000 out-stations. The male missionaries that are now in the field number 6,355. Many societies, indeed most societies in Continental Europe, do not enumerate the wives of missionaries, but, nevertheless, there is a record of 5,219 women who are engaged in this work, so that the total number of missionaries now reported is 11,579. This is more than 2,000 in excess of any report that has hitherto been made. The number of native laborers, including pastors, preachers, teachers, and other helpers, exceeds 70,000, while the enrolled communicants number 1,157,668. Last year the reported receipts of all missionary societies were, in round numbers, $13,700,000; this year the amount has increased to $14,441,000. The gifts from the United States amounted to $5,006,000, an increase over the preceding year of about $82,000. The gifts from Great Britain, however, show an increase of over a million and a quarter, owing in part at least to fuller reports from societies which are engaged both in home and foreign missionary work.

The 35 societies of the United States report 993 principal stations and 4,911 out-stations. They have in the field, at present, 3,512 missionaries, of whom 1,469 are men. The fuller details reported by these American societies enable us to give the number of churches connected with them as 3,019, having 397,252 communicants on their rolls, of whom 36,600 were added the past year. In schools of all grades there are under instruction 193,616 pupils. Among the

noteworthy facts brought to light in these tables of American societies is this, that the native Christians in mission churches have contributed the past year the noble sum of $590,000, which is more than one ninth of the amount contributed in the United States.

The following volumes may be consulted in preparation for this concert: Dr. Dennis' "Foreign Missions after a Century"; "A Hundred Years of Missions," by Dr. D. L. Leonard; "Modern Missions in the East," by Dr. E. A. Lawrence; also, the following pamphlets and leaflets issued by the American Board: "The Aim of Foreign Missions," by Dr. Storrs; "The Next Step," by Secretary Smith; "A World-wide Survey," and "Facts that Tell," by Dr. A. N. Hitchcock; and a Missionary Concert Exercise, entitled "The Work of the American Board."

THE MISSIONARY CONCERT.

BY REV. HOWARD S. BLISS, UPPER MONTCLAIR, N. J., MEMBER OF THE NEW YORK COÖPERATING COMMITTEE.

I. IT OUGHT TO BE ADOPTED IN EVERY CHURCH.

1. *The cause of missions needs it.* — Missionary fervor must be fed with missionary facts. Ideal enthusiasm springs from personal knowledge of actual conditions. Men and moneys, prayers and petitions will not be offered for a cause when people are ignorant of its claims and its needs. Impulse must be preceded by instruction. Let Christ's soldiers at home receive regular bulletins from the front telling of their comrades' dangers, perplexities, and needs, and they will be inspired to send forward reinforcements and supplies.

2. *The pastor needs it.* — His own interest in missions needs spur and stimulus. A regular missionary meeting in his church will compel him to keep in touch with the progress of his Master's kingdom outside his own parish. Often the most devoted pastor needs this incentive to systematic study of the great field. He needs it as an unequaled opportunity for securing the coöperation of his people in church work. In the Monthly Concert meeting he can draw out many a hidden talent. To one he can entrust the drawing of a map; to another, a general description of the country under consideration. A merchant can tell something about its commercial importance. A physician can speak of its climate, its diseases, its medical needs. A farmer can describe its agricultural products. A teacher can point out its system of education. The form of government can be assigned to a lawyer. Someone interested in natural history can speak of its flora and fauna. Its legends, its history, its religions can be allotted to others chosen by the pastor, according to their different tastes, while the work already accomplished by the missionaries can be presented by those who have made themselves especially familiar with the facts. The papers of any who have not sufficient confidence to read them in public may be read by others assigned for the purpose. In this way the pastor can guide his people in their reading, directing their steps into a most fascinating department of Christian literature. There will be many who cannot at first undertake such work. To these verses to be read, or paragraphs from the missionary magazines, may be

assigned; others can draw pictures of interesting objects connected with the subject, or may collect photographs and curiosities for exhibition at the meeting. The preparation of slides and the operation of lanterns and stereopticons will be in the charge of others. "A work for everybody, and everybody at work" can be more nearly realized at a Monthly Concert than anywhere else.

3. *The people need it.* — The occasional missionary sermon by the pastor, valuable and indispensable as it is, is received by his people as a matter of course. It cannot deal with details. It offers no opportunity for personal participation in the study of missions. But the Missionary Concert stimulates the people to study for themselves this fascinating subject. It throws upon them an individual responsibility to become intelligent students of missionary facts, principles, and problems. It gives them a new joy as they thus participate in the work of the church. It supplies a definite point toward which they can direct their reading. It gives them a new sense of fellowship with their far-distant missionary comrades.

4. *The missionaries need it.* — They need it as much as the soldier away from home, alone on the solitary sentinel post, needs the reassurance that he is not forgotten by his comrades in camp — not forgotten in the prayers and thoughts of his dear ones at home. The missionary will work hopefully, courageously, persistently so long as he knows that his heavenly Father is not forgetting him; but he will work still more hopefully, still more persistently if, in addition to this mighty assurance, he knows he is not forgotten by his brothers-in-Christ at home. To return to his native land and find so many churches in almost total ignorance of the field where he has been working, and of the grave issues that are confronting his station, to find hopeless confusion in the minds of many as to the most general geographical location of his adopted home, — all this is discouraging enough. But, in addition, to enter church after church and to find the allusions to the great and holy missionary enterprise confined to a single phrase of the "long prayer" brings a sense of loneliness and homesickness that makes him sometimes long to return to his solitary post before his furlough has expired.

II. THERE WAS NEVER A BETTER TIME FOR ADOPTING THE MISSIONARY CONCERT THAN THE PRESENT.

1. *The missionary enterprise was never in so interesting a stage as at present.* — Its aspects were never so varied, its problems never so complex. It is to-day a part of the world's history, secular as well as religious. Its relation to recent events in China, in Japan, in Turkey offers most interesting themes for study. Its relations to commerce, science, politics, civilization repay the most careful inquiry. Acquaintance with its history, its motives, its achievements, its methods is a part of a liberal education.

2. *The literature of missions was never so rich and varied.* — The various missionary magazines were never more ably edited. Books of discovery, travel, biography, relating directly to the missionary enterprise in foreign, home, and city work, abound, while the works that touch indirectly the general subject are very numerous. The magazines and daily papers give an increasingly large space to subjects bearing upon the topics of the Monthly Concert, and most valuable and timely information may be secured from these sources from month to month.

Postal facilities have made it possible to hear the freshest news from the foreign field, while the various Mission Boards are always ready to send speakers or the latest information relative to the topic under consideration.

3. *The popularization of the lantern and the stereopticon* provides a new means of making the Monthly Concert interesting and attractive. Slides may be made or hired, or in some cases borrowed from the mission rooms of the various Boards.

III. THE MISSIONARY CONCERT CAN BE SUCCESSFULLY ADOPTED IN EVERY CHURCH.

1. *How to start.* — Let the pastor think the matter out himself — carefully and prayerfully. Then let him present the subject to his Standing or Prudential Committee, giving his reasons for desiring to establish a monthly missionary meeting, and citing instances of the success of such meetings in other places. Having secured their assent, or more probably their hearty coöperation, let him preach a sermon along the general line of the value of concerted prayer and a more intimate knowledge of missionary work, and let him close by announcing that a meeting such as he has described will be held at a given time. For this meeting careful preparation must be made in order to ensure success. The pastor will then be ready to go forward with plans for making the Monthly Concert a regular feature of the church calendar.

2. *Some general plans that have worked well.* — Decide upon a list of topics. At the beginning of the year assign the care of one meeting each to the different societies in your church: Woman's Home and Foreign Missionary Societies, the Sunday-school, the Y. P. S. C. E. (Senior and Junior branches), Young Woman's Guild, Young Men's Society, etc. Appoint committees to take charge of each of the remaining meetings.

Another plan. Let the church appoint a Missionary Committee for a year or six months, seeing that representatives from the various departments of the church are placed upon it. Let the committee choose the topics and have charge of all the meetings.

Still another. Let the pastor choose the topics. Devote half an hour to reports from different fields, home and foreign, and a half hour to some single mission, with the field divided among different speakers chosen by the pastor.

And another. Vary the character of the meetings as outlined above by addresses from visiting missionaries, stereopticon lectures, responsive missionary exercises, etc.

One more. Divide the whole field among the church membership, so that every man and woman willing to help may have a special field from which to report from time to time, changing the fields once a year in order to broaden both intelligence and interest.

The best method of all. *Work out your own plan*, only being sure that it is a *plan*, and that *work* has been put upon it.

IV. SOME SPECIFIC SUGGESTIONS.

Topics. — An excellent leaflet has been prepared by the Coöperating Committee of the American Board of Commissioners for Foreign Missions for the

Interior States, giving a full program of topics for the year, a list of missionary hymns, and a very full list of missionary books, together with many suggestions of practical value in arranging for missionary meetings. This leaflet may be obtained from the chairman, C. H. Case, Esq., 169 Jackson Street, Chicago, and from the office of the Board at Chicago. A leaflet along the same general lines is being prepared by the New York and Boston Coöperating Committees, copies of which may be secured from the rooms of the American Board in Boston and New York. The religious weeklies publish annually admirable lists of missionary topics. The range of subjects may very well include Home and City Missions as well as Foreign Missions. The work is one and the same.

In the March number of the *Missionary Herald* for 1880 Rev. S. J. Humphrey, D.D., gave a full and interesting list of topics relating especially to the history of missions. The following are specimens from his list: "Nestorian Missions in the Fourth Century," "Irish Missions of the Sixth and Seventh Centuries," "Missions in Luther's time," "Bishop Heber and the Missionary Hymns," "Pastor Harms and his Missions," etc. The whole list is worthy of study.

Special sources of information. — In addition to its regular features, the *Missionary Herald* will devote especial attention month by month to the list of topics published elsewhere in this number.

The American Board of Commissioners for Foreign Missions Almanac furnishes a succinct statement of foreign missionary activities.

As to books only two are here mentioned: "The Report of the Missionary Conference, London, 1888," — a veritable storehouse of information, accurate, suggestive, comprehensive; and Rev. E. M. Bliss' "Encyclopedia of Missions," —a most valuable work. These and all the books mentioned in the pamphlets above referred to may be secured through the Mission Rooms, or the Coöperating Committees. A reference to Poole's Index of Periodical Literature will give many helpful suggestions as to recent articles bearing on the subject of the meeting.

Missionary Reading Circles and Christian Travelers' Clubs. — These titles sufficiently explain the objects of these societies, which may be formed in any church. A little library of the most interesting missionary books may be secured through such circles, and the members may contribute very materially to the interest of the Monthly Concert by taking the audience upon imaginary journeys to foreign lands, or into home and city missionary fields.

Maps. — These are most important auxiliaries in making a meeting interesting and instructive. They can be drawn on a blackboard, with the mission stations marked by colored crayons, and with a list of the missionaries in these stations placed at one side. Methods of preparing cloth maps were fully described in the August and December numbers of the *Missionary Herald* for 1879. A pamphlet containing maps of the American Board of Commissioners for Foreign Missions stations can be secured from the mission rooms and also a set of clear but inexpensive wall maps suitable for chapel use.

V. SOME CONDITIONS OF SUCCESS.

1. The pastor must be full of the subject. The manner in which the leader of the meeting in introducing the speakers shows the connection between the different parts of the program has much to do with the success of the meeting.

2. Let the *union* character of the meeting be emphasized, and the Young People's Society feel a definite responsibility for the success of the meeting.

3. The meeting must begin on time and end on time. Hymns should be sung at frequent intervals. Verses should be assigned to the younger people. An opportunity should be given for questions and the introduction of brief incidents volunteered outside of the regular program.

4. Finally, too much emphasis cannot be put upon the importance of the *prayers* offered at the meeting. Let them be specific (topics even may be advantageously assigned), personal, intelligent, fervent, *short*. The underlying spirit of the meeting must be that of concerted prayer.

"SHEER IGNORANCE."

IT is but natural, while our missions are enduring such fires of persecutions abroad, that those who do not believe in missions, or in Christianity as designed by its Founder for all mankind, should make their sharpest assaults. These attacks of non-Christians in Christian lands ought to be no surprise to us, but we confess that we were not a little surprised over an article in the *Church Union* for November 15, in which some astonishing statements were made. The article starts with an allusion to the large sums of money raised for foreign missions and suggests that the home field is slighted because of this drain upon our resources. Had the writer been aware that the total contributions for foreign missions by all evangelical Christians in the United States do not amount on an average to twenty-five cents per member a year, he could not have spoken of them as other than pitifully small. The sins of Great Britain and the United States, both national and individual, and especially the conduct of some of their citizens who carry dynamite and the arts of war, with liquor and opium, into pagan lands, are paraded as if they furnished a reason why Christians in these nations should not carry the gospel abroad. This is a strange *non sequitur*. Since corrupt men from Christendom are bringing evil upon pagan lands, every Christian should feel a yet greater obligation resting upon him to neutralize these evils, and as far as possible make amends for the wrong done, by imparting the blessings which Christendom enjoys.

Another astonishing statement made by this writer is that missionaries "have admitted having known very few or scarcely one truly converted heathen in their personal experience."

What missionaries have said this? We call for names. Let Paton and Chalmers speak for the South Sea Islands; Blodget and Nevius for China; Clough, Thoburn, and Washburn for India; Wheeler and Tracy and Jessup for Turkey, and let others as clear-headed and honest speak for other lands. They tell us of thousands and tens of thousands brought under the power of the gospel, made into new creatures by the Spirit of God. "Very few or scarcely one truly converted." The assertion is utterly reckless, yet it is matched by another, which is that missionaries take up this work "for their love of foreign travel, for educational advantages, sight-seeing, and in other cases for the love of luxury." We forbear to characterize this statement as it deserves. If such

motives have ever influenced anyone, it may be remembered that there was one Judas among the Twelve. The suggestion of superior educational advantages and luxuries to be found by an American in the islands of the Pacific, in China, or India, or Africa, is one we should hardly have looked for outside of a lunatic asylum. And when missionaries are enduring what they are to-day in Turkey and China, and are standing at their posts at the peril of life, amid blood and famine and desolation, for the sake of the people whom they have reached with the message of the gospel, and whom they have learned to love as their own souls for Christ's sake, it is a strange time to speak of them as seeking luxuries and personal gain.

We have perhaps paid more attention to this article than it deserves. The writer comments on the spirit and methods of Matthew Carey (*sic*), commending them to all missionaries and missionary societies. The context shows that he referred to William Carey of England and India, but he seems to be as unfamiliar with his work as with his name. It is said of Samuel Johnson, the lexicographer, that a woman once came to him asking him how it was possible for him to have made a certain blundering statement in his lexicon, when the learned and frank doctor instantly replied: "Ignorance, madam; sheer ignorance." Such a confession might well be made by several persons who have uttered themselves recently about missions, and among them by the writer of the article in the *Church Union*.

Letters from the Missions.

Western Turkey Mission.

SOME THINGS TO BE THANKFUL FOR.

FOR reasons which are hinted at in an editorial paragraph, we do not give many of the communications received from missionaries in the desolated regions of Turkey. But the following letter from Rev. Robert Chambers, of Bardezag, may be taken as representing a portion of the communications that are coming from the several stations which we have heard from.

Mr. Chambers, writing November 21, says: —

"We have had several special services in the chapel, and last Sunday we observed as a day of prayer and fasting. The services were crowded, many turning away for lack of room. The women have three prayer-meetings each week and are likely soon to resort to daily meetings. The crowded meetings, the strained attention, the fervent struggling in prayer, the rhythmical chanting of 'Lord have mercy upon us!' in which the whole audience upon their knees sometimes indulge, are very touching indeed. Many are hearing the plain gospel who never paid heed to it before.

"One Sunday I asked for a special collection for the starving; I was expecting $10 or $15, which is the usual response to any very special appeal by this poverty-stricken people, but that day they brought me $50, and I blessed them fervently. They continued their efforts, overturned their brides' trousseaux, selected from their stock of clothing (largely made by their own hands and laid by for winter's use), and soon filled three cases with $250 worth of the best they had in their houses. They brought money also. One young woman who works for a living sold her only really good suit and brought the proceeds; others also have given by depriving themselves of necessaries of life. Our schoolboys went without meat for a week in

order to be able to give something, and they wanted to continue the self-denial, but the physician forbade it.

"Mission work has of course received a financial setback. Many out-stations have been destroyed. So far as we know, pastors, people, and chapels have been involved in a common destruction. Will the Board think for a moment of adhering to its usual scheme of appropriations? Let some millionaire, or, failing that, let a million poor men come forward with a contribution which will not only reinstate the missionary work but also give it a grand swing forward. Let every mission station be fully manned. Let it be seen in this hour that the missionaries and those who believe in missions are not made of the stuff that can be broken or crushed."

THE QUESTION OF SUPPLIES.

Mr. Peet, of Constantinople, reports that Mr. and Mrs. Larkin, who were destined for Mardin, have gone to Beirut, where they can study the Arabic language, which is used at Mardin, and await the opening of the roads to that station. Mr. and Mrs. Hubbard still remain at Constantinople. It has not been deemed best for them to go on to Sivas. Mrs. Marden, who has arrived at Constantinople, left Marash before the first outbreak. As to the matter of getting supplies to the interior, Mr. Peet says: —

"I have had several telegrams from the interior indicating that it is wellnigh impossible to find money there. You understand, I think, that we had succeeded in building up a system of exchange by which the missionaries in the interior were able always to get funds as needed by drawing drafts on the Bible House; these drafts were easily sold to the Armenian merchants who had transactions with correspondents at the capital. It now appears that the victims in the late massacres in the principal cities throughout the provinces of Asia Minor have been from the wealthy and leading business men; as a consequence, business is paralyzed, and it will be some time before new business channels are opened between the interior and the capital. Indeed, the question of supplying our missionaries in the interior with funds for their personal needs, to say nothing of the remittances for the relief work, will be a very serious one. I am busy now with arrangements for remitting to several points in the interior, but am not able now to state what success I can hope for."

Madura Mission.

DEVELOPMENT OF MEDICAL WORK.

DR. VAN ALLEN writes from Madura, October 28: —

"I came to India about seven years ago and have been most interested in seeing and feeling the influence of this branch of missionary effort. The number of cases new and old treated has risen from about 13,000 the first year of my labors here to over 26,000 last year. These patients come chiefly from the town of Madura and immediate vicinity, but a fair proportion — I should say from twenty to twenty-five per cent. — come from the outlying towns, scarcely a day passing that one or more patients do not attend from a distance of from fifteen to twenty miles, and it is far from uncommon for patients to come sixty or one hundred miles. The gospel is faithfully preached every morning to the patients who have assembled, and tracts printed in Tamil distributed. The good attention which they pay is noticeable.

"Since I have become established here and known to the people I have been successful, particularly in the past two years, in raising money for the support of this work. Of every three dollars spent in the medical mission work under my care I have gotten considerably more than one dollar from India. For such a poverty-stricken country as India, this has not been a small matter. I take pleasure in this, that I never charge fees, and that the money which patients have given has been an entirely voluntary thank-offering. I believe that these thank-offerings have served to bind closer to us the persons who gave them —

rather than given them the feeling that our relation had been a purely business one. I am glad to say that there have been very many expressions from the people of kindest feeling for our medical mission work.

"But though this is pleasing there is a matter which is still more encouraging in the development of this work. Our little old dispensary building in Madura, which in a small way has sufficed for carrying on the medical work, has been outgrown. I have planned a new, large, and commodious hospital and dispensary building, to be erected just across the street from the present dispensary. I have made known to the native people the necessities for the erection of this new building and they are helping generously. The building is to be a strongly built substantial structure, the foundations entirely of stone; the superstructure is brick and stone. A verandah ten feet wide is to surround it on all sides, downstairs and upstairs, which is necessary on account of the sun. There will be accommodation for about twenty-five in-patients, besides the rooms occupied in carrying on the dispensary or out-patient work. The foundations are now being laid and are nearly ready for the beginning of the superstructure.

"Over 23,000 rupees (about $7,000) have been given for this work by the native people. The silk weavers of Madura are now collecting a contribution which will amount to about 2,000 rupees.

"There are two sources from which I am expecting in a few days (though it is not entirely certain) 2,000 rupees more. As the building will cost about 40,000 rupees I still have considerable to get, but I have faith that every rupee of the money will be collected in India. The building will be a substantial addition to the property of the Board in Madura. We ask your prayers for our work."

THE PASUMALAI COLLEGE AND TRAINING INSTITUTION.

Dr. Washburn, who has been for many years Principal of this institution, sends the following interesting account of its jubilee celebration, which took place on September 19:—

"No occasion in many years has brought together the native Christians of the Madura District in such a great and hearty gathering as the jubilee of Pasumalai College and connected institutions, just celebrated. The sight of so many Christians in this heathen land was impressive; gathered, as they were, not from the intellectual Brahmans, but largely from the plain, laboring, and farmer classes and from the lower castes, and swelled by a crowd of bright, intelligent, and well-dressed Christian women. That they should be assembled together to celebrate the anniversary of an institution of learning, and that such a class of people should show such hearty interest in the institution was one of the significant facts of the celebration. We are a scattered community, as you know, — 15,000, — sprinkled in hundreds of villages over an area as large as Massachusetts; but the whole district was pretty well represented.

"The jubilee of the opening of our institution at Tirumangalam was held in 1892; but three years after its opening the school was removed to Pasumalai. And this has given us occasion for a kind of adjourned jubilee, for which the first was the condition and preparation. The exercises of the day began where those of three years before left off, and carried forward the educational thought into its religious and practical application to the needs and deficiencies of our community. The topics of the numerous addresses were all chosen to keep constantly in view matters of immediate practical application, and they were ably handled by men, every one of whom had a right to be heard on his topic.

"The celebration also illustrated the unity of mission effort. We were favored with the presence of representatives of the Marathi and Arcot Missions, members of the London and Leipsic Missionary Societies, and should also have had representatives of the Church Missionary Society and the Jaffna Mission had not

untoward circumstances at the last moment prevented. In the multitudinous diversity of Christian sects and societies laboring in India it is most valuable to have a visible illustration before the native people of agreement among Christian missions and missionaries."

THE ENDOWMENT.

"The chief topic in the last meeting of the jubilee of 1892 was the endowment and improvement of the institution, and everybody went away from that meeting feeling that he had a duty towards the institution which touched his own sons and the establishment of Christ's kingdom in the district. Nearly every agent in the mission employ — and this included the Bible-women and schoolmistresses also — pledged a month's wages, to be paid in before the adjourned jubilee of 1895. The missionaries also offered to contribute on the same scale, and many former students of the institution, scattered about in South India, Hindus as well as Christians, have sent their contributions with words of gratitude, which have doubled the value of their gifts. The Rajah of Ramnad generously subscribed and paid in the sum of 2,000 rupees, and a few other liberal-minded Hindu gentlemen of the district have generously contributed, and one or two constant friends in the United States have added donations.

"It was therefore with no little spice of expectation that our people gathered on September 19 to count up the amount of their three years' efforts. This was one of the reasons why Christian men and women from all over the district, — grandmothers who were supporting their grandsons in school, and sisters who were supporting their brothers, — all were present in such numbers to see and have a part in the events of the day.

"Three years ago we had figured out our probable collections at 15,000 rupees. We all waited, therefore, for the treasurer's report. It was announced that 14,021 rupees were in hand and that some subscriptions were yet to come in. A former student, who got into his profession a year or two ago, telegraphed that he wished to subscribe seventy rupees to encourage others to give; and when we come to know that the sum almost equals his salary for three months, we see where the encouragement to others to give comes in. This total sum is a very small one, but no agents have been employed to collect. No one has spent a day in soliciting contributions. It may seem trivial in the eyes of Americans, whose institutions are endowed by generous-hearted and rich men in gifts of hundreds of thousands; but when we remember that most of this sum was the gift of poor people, whose wages, if laborers, are not above eight cents a day, or if mechanics, not above sixteen or eighteen cents, we estimate it at its true value and set great store by it as a precious treasure."

THE PLANT.

"While the constituency of the institution has been thus employed, the management has felt no less the pressure of a great necessity, the necessity of a larger equipment, of a better teaching force, and a more civilized and rational provision for the comfort of those studying in the institution. Sixteen small, but substantial, houses have been built for the accommodation of the student catechists and their families; the Southfold hostel for the residence of thirty-six Hindu students has been completed; Yokan Lodge, containing rooms for twenty Christian students, has been erected; eight cottages for the Christian instructors in the institution have been built, and much apparatus and furniture have been added to the school plant; all at a cost of above 20,000 rupees. Never was the institution in better trim to do its work than at the beginning of its new half century at Pasumalai. Perhaps the thing now most needed is an endowment to keep going what for fifty years we have been preparing for work. Our people have done nobly again and again, and will continue in well-doing; but an adequate endowment is wholly beyond them. But let our brethren and sisters in Christ in America

remember that every dollar given here is equivalent in teaching power to four or five dollars bestowed in America and to eight or ten dollars in the support of beneficiaries."

THE EXERCISES.

"The exercises of our jubilee began with the opening of the Yokan Lodge, a new residence for Christian students. A large audience gathered on the lawn in front of the entrance to listen to Mr. Tracy's thoughtful address, and I do not doubt that as they joined in the dedication prayer and hymn, closing with

'Here dwell with men, their teacher be,
Their home Thy home, their hearts Thy shrine, —'

there was many a father and mother in the assembly praying that such might be the dwelling-place and companionship of their son while gaining his education, and many a missionary could respond with a hearty Amen.

"The day from half-past eight o'clock in the morning to late at night was filled to the brim with gatherings which crowded the college hall to its utmost capacity. The hall is calculated to seat 500, but doors and windows had all been removed, and at least a thousand people packed themselves into the hall or sat quietly on the spacious verandah within sight or hearing of the speakers. Most of these were Christians, but there was a good representation of the gentlemen and educated classes, Brahmans and others of Madura; and a considerable part of the exercises of three out of four of the sessions were in the English language. That they should have commanded a great audience again and again is a significant indication of what is going on in South India. Even when the central assembly of the day was given up wholly to vernacular addresses the attendance was not larger — rather less — than at the other meetings. The students in the theological seminary and the college had the best of the evening to themselves, and many were the relatives, friends. and well-wishers who were glad to see what their student friends could do, only they nearly succeeded in overwhelming everything by the prodigious crush. Fireworks in the late evening brought to a close one of the most interesting and impressive days that the Madura Christians have ever celebrated."

Foochow Mission.

THE SITUATION. — TAOIST WORSHIP.

MR. GODDARD writes from Foochow city, October 13: —

"As far as outward appearances go, the situation here is just as it was last year — the people friendly, the same indifferent curiosity, the same surging multitudes so burdened by the present that they are heedless of eternity. There is this difference, that we remember all too vividly the massacre of last summer, and know that in the million of people about us there are thousands just as cowardly and just as full of hate toward us, and just as bent on plunder if the least opportunity is afforded. This good thing comes of it, however, that we have no place for self-confidence, and are driven to that Refuge that faileth no man.

"A few days ago I was in a neighboring temple, and, as the present month is the autumn festival, there were many in at their devotions. As you are not privileged to see the process of worship, you will be interested in my poor description of it. I wonder if you have as vague ideas of idolatrous worship as I had when I came here? I expected to see elaborate ceremonial and great crowds of people, etc. What I found was very different. Of course there is a difference in the varied religions. This that we enter is a Taoist temple. It is an elaborate collection of buildings with great dark rooms or halls, one side of which will be taken up with the immense images of the particular heroes or demons there worshiped, all very dirty and very much in decay. As we enter we pass a small tea stand kept by a dirty old woman. She lives in a hovel that is attached to the temple and

is a prostitute, bringing much gain to the temple. Once inside we wander about from room to room, examining the many idols and watching the few people present — for there are never crowds — as they come and go. Taoism as a religion began about the same time with Confucianism, from the teaching of a wise man who claimed to teach a worship founded on reason, and the name means reason. It is not much like present-day rationalism, for it now consists in worshiping or placating innumerable demons and deified heroes. This particular temple is dedicated to Uong, Ruler of Heaven. This does not mean God; far from that. It simply means that Mr. Uong, who lived a long time ago, has been deified, and is supposed to have great influence over luck in some calling. It may be over success in business or over safety from fire, or influence with the cholera god. His image represents him as a scowling, angry man in an attitude ready to strike. There are two score other images in this same temple, but Mr. Uong is the principal one, and no trouble arises, because there is no jealousy between gods of wood. The priestship for this temple descends from father to son, who gets his support from the offerings of the people that come here to worship, from the sale of tea, incense, replies to prayers for particular favors, etc. This priest's income at present is said to be very large.

"Let us watch the people and see how they worship idols of wood. It is the time of the autumn festival, so many are coming to worship; and we do not have to wait long. First he lights two or three minute sticks of incense, such as are sold in America now for scenting rooms, placing them in the urn of ashes before the idol. Then he kneels on the ground before it and, with hands on the ground, bows until his head touches the floor. He knocks his head three times against the floor, and then rises upright on his knees, and then repeats this three times, making nine knockings in all. After this he remains some time on his knees, mumbling a form of words or adoring the idol. When he thinks that he has done this enough to secure the goodwill of the idol he rises, and takes from the altar two pieces of wood that in shape and size are like an ostrich's egg split in two, but really are made of a bamboo sprout that has been sawed in two. These he waves in the smoke of the incense and then returns to his kneeling position before the idol. After holding these pieces of bamboo before him for a minute he, tosses them into the air. If one falls on the flat side and one on the round, it means that the idol will graciously answer his prayer; if they both fall on the flat side, the result is uncertain and he must resume his devotions; but if they both fall on the round side the idol is said to be laughing at him or refusing to answer. If one falls on the flat side and one on the round, he then goes to the altar and takes a wooden cylinder half filled with flat strips of bamboo on which are written different numbers or characters. Holding this in both hands he slowly moves it up and down. He moves it faster and faster, making the bamboo strips hop up and down, until one hops out upon the floor. This he eagerly scans and then takes to the priest, who for a small sum gives him a sealed paper corresponding to the number on the slip that hopped out, and which contains the answer to his prayer. It professes to tell him the lucky day to plant rice or to begin the repairs on his house or who his enemy is.

"Is not all this very reasonable? It was a great relief to come out from the gloomy halls, with their dusty, tawdry hangings and gaudy decorations; to come out into the glorious sunlight, and to be able to look beyond a repulsive idol; to look up beyond to "the hills whence cometh our help." The day was far spent and already the clouds were massing themselves above the western mountains and the setting sun crowned them with splendor. Soon the brilliant stars of the Orient would be out to comfort us and to tell us that "he who watches over Israel shall neither slumber nor sleep." That humanity in its ignorance should become sun-

worshipers I never wondered at, but that millions not a few, should become so debased and infatuated that they will bow down to idols of decaying wood is well-nigh incomprehensible.

"How different was the service of the next day at Tai Bing Ga church! It was filled with happy men and women and children, full two hundred of them, singing the songs of Zion. There were mothers from the Women's school, and kindergartners, scores of college boys, tradesmen and soldiers; there were young ladies studying medicine at the hospital and children from the day-schools. Nor was their worship perfunctory or unsympathetic, for it was easy to see that pastor Ling and his people were in the presence of a Saviour whom they loved and who loved them.

"China has not been an easy place for native Christians the past six months, but the Lord is keeping them wonderfully. It is evident that he is sifting out his people, and therefore the heathen rage. Pray for them, and pray that the light of truth may yet shine in every dark place in this dark land."

North China Mission.

AMONG THE MONGOLS.

MR. ROBERTS wrote from Kalgan, August 31: —

"I have made a tour of thirty-one days in Mongolia, accompanied by Mr. F. A Larson, a Swedish missionary of the International Missionary Alliance. Dr. Waples also went with us, but returned at the end of two weeks. We visited all of the places where I usually go, and some new places, and saw many of the Mongols, and good numbers of Chinese. We can not preach to crowds in Mongolia, as we do in China, but depend chiefly upon talking to individuals. This, I suppose, is the most fruitful kind of work in any land The best fish are caught with the hook, rather than with the net. We spent quite a number of days at Hara Oso, where the Christian Mongol, named Boyinto, lives. He was glad to see us, and doubly glad to hear Brother Larson say that he will make that place his home. Mr. Larson has rented a room in Boyinto's house, and has ordered a Mongol tent from Urga. The people of Hara Oso are very friendly. This is a result of Mr. Gilmour's labors here long years ago. Hara Oso is on the direct route from Kalgan to Urga and Irkutsk, and the people are accustomed to seeing the Russians who travel on this road; so the foreign missionary will not seem so strange a being as he might seem elsewhere; and another advantage of this place is, that letters can be sent there by the Russian mail couriers. Hara Oso is just the place which we should occupy if we opened a new station among the Mongols.

"I am most happy to see Mr. Larson about to open his work there, and know that he can do more for the people by living there than I could do for them at this distance. I shall have abundant opportunities to help him, which I am most happy to do. I hope, now that I have learned somewhat of their language, that I may do *some* work for the Mongols each year, as long as I shall live. If not at other times, I may do so in the summers, when my Boys' Boarding School has its vacations. I have engaged a good Mongol teacher to come here soon, and shall have one or two Mongol pupils to study the New Testament with me during the winter. One of them is the young man named Bayin Delehi (pronounced Duluhee), who did very well in his studies with me in the winter of 1892–93."

Japan Mission.

A NOTABLE CONFERENCE OF NATIVE MINISTERS.

MR. ALBRECHT, of Kyōto, sends the following under date of November 1: —

"The pastors and evangelists of the Kumi-ai churches have just closed a most interesting and helpful meeting. Realizing the need of closer fellowship and of more spiritual power, they met in the ancient, historic capital of Nara for three days of fellowship and prayer, October

22-25. Sixty-six persons, coming from all parts of the empire, were in attendance. All lived together at the same hotel, under strict, self-imposed rules of family discipline. At 5.30 A.M. everybody had to rise, and after 9.30 P.M. no light was allowed to burn and no word to be spoken. At 6 A.M. everyone attended the morning prayer-meeting, in rainy weather in the church, on pleasant days on the slope of a famous mountain near by; and it was truly with strong crying and tears that the brethren offered up prayers and supplications for a baptism with the Holy Ghost. Nor were they disappointed. Not one of them went away without having received a spiritual quickening and new power for the work. The sessions for conference and prayer were daily from 9 to 11 A.M., from 2 to 4, and from 7 to 9 P.M. The topics discussed were all practical ones and were discussed in a helpful, practical way. 'The Preparedness of the Minister for his Work,' 'Practical Evangelism,' 'Why are we Engaged in Christian Work,' 'Our Relation to the Missionaries,' 'The Theological Seminary' were some of the most vital topics. An address by Dr. Bradford added greatly to the profit of the meeting. All the members of the deputation attended some of the sessions.

"Regarding the future work of the missionaries, the opinion was unanimous that our Japanese brethren want us to stay, at least those of us who know the people and who can use the language, those who are ready cheerfully to aid the Japanese workers in extending the kingdom of God. Grumblers and incompetents had better go home. The responsibility and the lead in the work must be in Japanese hands; missionaries can render valuable aid by breaking new ground in the interior and by strengthening weak churches. This is also the main thought of two editorials in recent numbers of *The Christian* and no one can find fault with this. If only every missionary could know whether he is one of that grumbling or incompetent class, he could decide his future very quickly. We all mean loyally and sympathetically to *help* our Japanese brethren in winning their fair land for Christ, and all that seems necessary for a grand advance is a hearty, whole-souled carrying out of opinions pretty well agreed on by both missionaries and native brethren."

A DECLARATION.

"A committee of ten, appointed by the conference for this purpose, drew up a 'Declaration,' which at the consecration meeting on the last day was signed by each and every member present. It does not purport to be a creed in any sense whatever. The creed of the Kumi-ai churches stands as before. Its intention is to show to the world the lines along which the Kumi-ai pastors and evangelists mean to work for the redemption of their country. It may be translated as follows:

"'We who believe in and who revere Jesus Christ as Saviour, who have been called of God, do greatly mourn over the present condition of the world; and, assembled in the ancient capital in prayer unto God, bathing in the gracious influences of the Holy Spirit, we resolve to preach the gospel and to build up the kingdom of God according to the following leading principles: (1) that all men should repent of all sin and should through Christ return to obedience to God; (2) that all men, being the children of God, should fulfil the great demand of brotherly love; (3) that by faithfully maintaining the marriage tie between one man and one woman they should purify the home and fulfil their duties as parents and children, as brothers and sisters; (4) to arouse and to advance our native land and to labor for the welfare of all mankind; (5) that the hope of eternal life is realized through faith and righteousness.'

"This is certainly a declaration of a noble purpose, in the carrying out of which every missionary will aid with heart and soul. Thus the brethren have scattered to their widely separated fields with new purpose and new power, and we may well follow them with our prayers, as we have asked for God to manifest himself to them in their conferences.

"The brethren of the delegation, after a week in Tōkyō and Kyōto and visits to Maebashi and Sendai, are now on a tour via Kōbe to Tottori, Okayama, and Kumamoto, after which they return to Kyōto for final conferences with the trustees of the Dōshish and with the mission. That they are meeting with a cordial welcome everywhere goes without saying. Their presence with us is an untold source of strength and inspiration. The prayers of the workers here as well as of the friends of missions at home are accompanying them every day. Their recommendations or decisions can scarcely satisfy everybody, but we all are convinced that the God of missions will make them a real help to his cause in this land."

WAKAMATSU AND VICINITY.

Since Mr. Curtis has gone to the Hokkaido Miss Bradshaw has been the sole representative of the American Board at Sendai, from which place she wrote, October 25, of the urgent need for the speedy return of Dr. DeForest to care for the hopeful work in that region. Miss Bradshaw describes a visit paid to Wakamatsu and other points near that out-station, situated southwest of Sendai, about seventy-five miles in a direct line. It was a long and hard road by rail, boat, and jinriksha.

"The pastor came to the hotel to welcome us, and told how some of the ladies and he, expecting us by an earlier boat, had walked out a way to meet us. It was their prayer-meeting night, and he thought we would attend, but it was rather too much after such a journey. All the next day we spent in receiving guests and in making calls. The evangelist, who is an unordained pastor, from Kitakata, twelve miles distant, walked over to welcome us and arrange for our going there. As we had usually spent our Sundays in Wakamatsu I promised this time to spend it at Kitakata. The next day, led by one of the most earnest Christian women, we spent in visiting the houses, and sometimes staying quite a while. In two or three instances families were trying to get hold of the wife to come to church, and they thought our going would help.

"I would like to describe some of the dear friends on whom we called, but I can not. At night there was a 'combination meeting.' Our talk was to the women (and whatever men came), and there was a farewell meeting to a Doshisha Theological student who had been doing evangelistic work quite successfully in that region during his summer vacation. The audience numbered about eighty, mostly women. It was a good roomful, and almost everyone we had called on was there. After the meeting we went around talking to individuals. The next morning, after preparing some talks and sending some letters, we started for the long ride to Kitakata. The evangelist there had secured for us an invitation to visit and talk to the girls in a steam silk factory, and of course we were glad of such an opportunity. This man is very skilful at planning work and seizing an opportunity. When we were there one day last spring the little company of Christians took us on a picnic, stopping work for the day. Many farmer people — men, women, and children — gathered on the edges of the field to see the foreign woman, and especially when she ate. I am learning to be willing to be looked at as a monkey or lion, if it only serves to draw a crowd.

"This time we ate just after arriving and then went to the silk factory. The proprietor took us around to see the girls working, and then a bell called all to stop and come up in front, where we had a nice chance for a meeting. In the evening I met a little reading club of fifteen at Mr. Miyura's house. Among the questions asked me was the following: 'In our country in the past were found some great heroes who did truly noble deeds. What has God done with them?'

"On the next day we went to the Sabbath school in the morning, and in the evening we had a big crowd reaching out into the street. As we walked to the church in the moonlight we met one of the lawyers of the place, — of course not one of the Christian company, —

who had been drinking, and was being assisted by some of his friends. He cried out: 'Be careful! we must get out of the way! There is a foreigner.' 'Oh! a Jesus Christ teaching person, probably!" shouted out the drunken man. It sounded so very strangely. But I was glad that men in that village had no other association with the word foreigner."

Miss Bradshaw gives other interesting details of her visit, showing the friendliness of the people and their readiness to hear the truth, and she says in conclusion: —

"One thing I must say: let anyone who thinks there is no more work to be done in Japan just go on one of these trips into the interior, and if he does not come back impressed with the white fields and the few laborers, I am mistaken."

East Central African Mission.

MUD HOUSES— TRANSPORTATION.

DR. THOMPSON writes from Mt. Silinda, August 27, of some difficulties under which they now labor: —

"The work we are obliged to do on these temporary 'wattle and daub' houses is highly unsatisfactory, because it requires to be done over again so frequently, and because it does not result in comfortable quarters for civilized man. I have been obliged to spend six weeks in repairing, re-thatching, and altering our house, building chimneys, etc., to make it at all comfortable for another rainy season. This time I very much needed for work on the permanent house, for which the Prudential Committee have granted us $1,000, and which the Mission have requested me to build at Mt. Silinda. And now that the work of repair is done, it is not done, for the mud is constantly falling from the mud walls, thus opening cracks which have to be filled again, the sun-dried-brick chimneys are washing away and will soon have to be repaired again, etc.

"The question of transport is as big a bugbear as ever. Some weeks ago we engaged a Boer neighbor to bring our supplies for the year from Chimoio, the terminus of the Beira railway, 150 miles distant. But our hopes were shattered by the news that he was back again, stating that the road was impassable for anything but an empty wagon. We have hired another settler to go down to the head of navigation on the Buzi River with donkeys and wagons. Reports which have come back from him are discouraging — donkeys sick, one disabled by a lion, natives untrustworthy, etc. So we shall probably be able to accomplish little in this way."

SWARMS OF LOCUSTS.

THE plague of locusts seems to have visited this district of Africa. Dr. Thompson says that one who has not seen these swarms cannot possibly realize what trouble they cause. He describes their coming and going as follows: —

"Perhaps we may have seen none for days or weeks, when suddenly a few stragglers appear. Soon their numbers increase, and the air seems filled with them as far as the eye can reach, like great snowflakes in a snowstorm, only red instead of white. Viewed *en masse* in their flight, they seem to be hastening on in one direction as fast as a horse could trot, until night comes, when the air quickly clears, and we look about and behold the forest — small trees and bushes have changed color and are a reddish brown. The next morning, as soon as the air has been warmed by the sun, it becomes filled with them again, and on they go, until one feels that it must be that all the locusts in the world have been gathered about us into one large swarm. But, perhaps, after a few days' respite, on comes another swarm and another, until we are filled with wonder.

"When they have passed there is bareness where their presence produced redness. When they settle on the trees they often break off large branches, five or six inches in diameter, by their aggregate weight. When they come we call our work boys from their other work to keep them from settling on our gardens, but a feeling of discouragement comes over one

at the thought of contending with such immense numbers. The natives and many of the lower animals — dogs, cats, chickens, and, we are told, lions, leopards, monkeys, etc. — feast on them. When a swarm is near, a native can easily gather fifty or one hundred pounds of them before they rise in the morning. But most of us missionaries are too conservative to follow the example of John the Baptist, and thus turn the curse into a blessing."

Mission to Spain.

FAITHFUL UNTO DEATH.

MR. GULICK in his annual report gives the following incident: —

"We are occasionally deeply touched by the quiet courage of some of the humble people who have accepted the gospel. Three or four years ago a woman, attracted by the singing in the chapel, very hesitatingly but forced by curiosity, ventured within the doors and dropped into a retired seat, hoping not to be observed. Though a Basque, "a child of the country," as they like to call themselves, she knew enough Spanish to understand the service, which many of these Basques do not, and she was greatly surprised and pleased by all that she saw and heard. The result was frequent and regular attendance on the Sunday services, and finally uniting with the church by public profession of faith. Two of her five children she sent to the day-school, and she never failed to attend the mothers' meetings and to take her part in all the church life. But her husband, an humble employee of the city government, was from the beginning bitterly opposed to her becoming a Protestant. He hated us and our teaching with the ignorant and bitter hatred of the old-time Carlist. He could not read, but she did her best to explain to him the Christian teaching of the New Testament and to win him to the gospel by a gentle and Christian life.

"But the man was relentless. One day she told in the mothers' meeting how with deliberate force he seized her Bible, and, thinking he did God's service, took it out of doors and laid it on the block and with the axe chopped it into small pieces. But none of these things moved her. She sought comfort and strength more and more with us, and in the company of those who loved the gospel, but she begged us not to call on her in her own humble home, where she was afraid that we might be maltreated by her husband. We missed her from the meetings once and again, and then we heard that she was dead and buried. Her husband had prevented the news of her illness from being brought to us, and he sought to wipe out the disgrace to his family by having had a Protestant in it by bringing in the priest to administer the extreme unction and by having her body buried in the Roman Catholic cemetery.

"It certainly is a proof of great sincerity and steadfastness of purpose when, in the face of such opposition and persecution, any of these simple people accept the gospel and throw in their lot with us."

Notes from the Wide Field.

AFRICA.

SWEDISH MISSION IN ABYSSINIA. — A mission hitherto little known in this country is that now established in the mountains of Abyssinia, within the new Italian colony of Erythrea. This mission is supported by a Swedish society, the *Evangeliska Fosterlands Stiftelsen*, which sent out its first envoys to Massowah in 1866, with the hope of reaching the Galla tribe, south of Abyssinia. The unsettled condition of their country prevented this, and after various attempts in other neighboring regions the missionaries were obliged to return to the little barren island of Massowah and thence they went also to Monkullu on the mainland.

The more they suffered from seeing themselves excluded from the interior, the more diligently they applied themselves to prepare native evangelists. At last in 1877, a caravan from the Galla country came to them asking for missionaries. Joyfully they set forth, but the hostility of the reigning powers remanded them to the coast. They could, however, send native converts in their stead, trained in their school at Monkullu.

With the Italian occupation, the petty wars between different tribes in Abyssinia came to an end. The Swedish missionaries were now free to leave the narrow limits within which their activities had been confined, and they went inland toward the high plateaus, taking with them their schools and leaving at the coast only a hospital, a printing establishment, and many graves. Their centre of activity is now the district of Hamasen, where there are three stations, where are found 93 Christian converts, 138 adherents, and 182 pupils in the schools. The original object of the mission has never been lost sight of — the evangelization of the Gallas. An unsuccessful attempt to reach them was made in 1881, another in 1885, and at last in 1893 a new expedition was formed with the same object, the result of which we have not yet learned.

BULUWAYO. — This place was the capital of Lobengula, king of the Matebele, till he was driven away some two years since. The name means "the place of killing," but a remarkable transformation has taken place in Buluwayo. According to an account given by Rev. Isaac Shimmin in *Work and Workers* for October, the Matebele huts have vanished and there are no traces of the awful cruelties which were practised by the bloodthirsty king and his tribe. The new town is some two miles south of the old site and has now over 2,000 inhabitants. The streets are wide and well laid out, and a Memorial Hospital and other fine buildings, including hotels, three banks, Chamber of Commerce, etc., have sprung into existence. A system of water works is under consideration and an electric lighting plant. Two weekly newspapers are published. All these enterprises betoken a great future for the place, with something like the prosperity which has been seen at Johannesburg, the golden city, which is 540 miles south of Buluwayo. The secret of all this prosperity is the finding of gold throughout all the region. The reefs are all auriferous, but it is said that if only five per cent. of the mines are successful the results will be enormous. The extension of the railroad to Buluwayo is already planned, and Mr. Shimmin anticipates that excursion trains to the Victoria Falls will be in order before very long. It is said that the native Matebele are friendly and that since the war they have undertaken agricultural pursuits. The London Missionary Society has recently sent out additional men to occupy this advance post, and other societies are also following up the opening and so Rhodesia, as the vast district is now called, is coming into the light of civilization and Christianity.

INDIA.

AMONG THE KOHLS. — The Gossner Mission to the Kohls of India was founded in 1845. The Paris *Journal des Missions* finds it timely, in this jubilee year of the Mission, to tell the story of its work and the results. The first four missionaries sent out, on landing in Calcutta, were struck by the appearance of the porters in the streets; black, naked, and despised, but active. Inquiry revealed that they came from Chotanagpur, a region then little known; fertile, but haunted by wolves and dangerous serpents, where the gospel had never been preached. This was enough; Gossner's four disciples immediately set forth for that country.

Five years later, in 1850, they wrote home: "The Kohls are not converted, our efforts are useless, we mean to seek another field of labor." Gossner replied: "Preach always but, above all, pray. We here also wish to redouble the ardor of our prayers." The answer was not longer delayed, and in June, 1850, the first four Kohls were

baptized. These drew others; Christian communities were speedily formed, and in 1857 there were four central stations with 900 Christians and 2,000 catechumens.

But in that year arose the terrible insurrection which threatened English supremacy in India. The Chota Nagpur missionaries were obliged to flee and their stations were ravaged. All seemed lost. But when the missionaries returned to their posts they found that not a single Christian had abjured the faith. Some had given admirable answers to their persecutors. "You have beaten the outer man," said a Christian under their blows, "now try to beat the inner man!" And a woman from whom all her goods had been stolen, and whose body bore numberless scars, said to the friends who wept for her: "Cannot one suffer this little for Him who suffered so much for us?"

In this jubilee year Christianity reckons about 100,000 representatives among the various Kohl tribes, which number some two million.

The dark side of the picture is seen in the oppression of the Kohls by the Hindu proprietors, who live among them, seize the best part of the land and reduce them to misery or force them to emigrate. They have a passion for music, and they breathe out their sorrows in melancholy chants and plaintive airs. It was, perhaps, these very afflictions which, when the good news was announced to them, made them flock in crowds for an asylum at the foot of the cross. When two Christian Kohls meet they salute each other with the words, "Jesus is our Help."

Miscellany.

BIBLIOGRAPHICAL.

From Far Formosa. The Island, its People and Missions. By George Leslie Mackay, D.D. Edited by the Rev. J. A. Macdonald. New York, Chicago, Toronto: Fleming H. Revell Company. pp. 346. $2.

An island southeast of China, where tea is cultivated and which was the storm centre of the recent Chinese-Japanese war. If that is all the name Formosa suggests to you, you have a rare treat in "From Far Formosa," for its author, Rev. George L. Mackay, D.D., is an ideal companion with whom to enjoy its novel charms. As historian, geographer, botanist, geologist, and biologist, you will find he can interest and instruct you in many lines. He can show you strange plants and flowers, explain the habits of singular animals, or discourse upon the cultivation of rice and tea. He can take you on perilous trips in native boats upon the bays and rivers, or on no less dangerous expeditions inland, up to the mountains, where you may escape the Head-hunters only to lose yourself in ecstasies at the beauties of the gigantic ferns, the varied and gorgeous orchids, and the bamboo, with its sky-blue stems. He can lead you among Chinese settlers, whose customs are like those of the mainland, or in the mountains he can show you the aborigines, who have not yet felt the death touch of civilization. And he can do it all so delightfully that the hard walks through the jungles, thickets, or muddy rice fields, the sleepless nights in roofless huts or crowded barns, the constant dangers from hostile mobs and treacherous aborigines, do not seem such very great drawbacks after all, but rather the salt to flavor the tasteless humdrum of life.

Let those who say missionaries are men of second-rate ability read this book and get a positive proof that one, at least, is a scientist and writer of marked ability.

To the lover of missions, however, "From Far Formosa" contains scenes more interesting and incidents more thrilling than any suggested above. For twenty-three years, Dr. Mackay, the first missionary of the Canadian Presbyterian Church, has labored among those island peoples and the story of the gospel's spread in North Formosa must serve as a fresh encouragement and inspiration for those who are praying and giving for our

Master's work. Dr. Mackay's success has been marked, and the reason is not hard to find, for it lies in his singleness of purpose, his entire consecration to his work. Whether at the mission station, or on the march, or in the river boats, he is constantly bearing witness to his Master and explaining to those within his reach the way that leadeth unto life.

The Fleming H. Revell Company have fittingly clothed the book in a tasteful binding and have adorned it with beautiful illustrations and several clear maps. We congratulate them upon the latest addition to their admirable missionary list.

A New Programme of Missions. A movement to make the colleges in all lands centres of Evangelization. By Luther D. Wishard. Introduction by Rev. Richard S. Storrs, D.D. New York, Chicago, Toronto: F. H. Revell Company.

This volume, heartily endorsed by Dr. Storrs, President of our Board, receives our cordial commendation, unfolding, as it does, the movement of Christian students in our colleges toward the world's evangelization. Such facts as are here related will certainly prove inspiring to Christian readers who are interested in all hopeful movements in the Christian church. The history of the Intercollegiate Young Men's Christian Association movement is clearly set forth, as also the progress of the movement beginning in the colleges of the West, extending to the colleges of the far East, and securing a strong hold upon the young men in the mission colleges in many lands. The progress of the movement, as well as the probabilities of its permanence, take each a chapter. The threefold appeal of the closing chapter, "Pray ye," "go ye," "bring ye," is an urgent one, calling to obedience to the Holy Spirit's call.

Forty-five mission colleges in Asia, Africa, and South America have Young Men's Christian Associations. The first in Asia was at one Jaffna College in Ceylon; one of the best organized is at Tung-cho, China. We are especially glad of the testimony of this volume to the power of the Christian college in the work of evangelization. The book notes the more than 500 Christian students who have gone out from our Pasumalai College in India. The magnificent problem of foreign missions will be surely and correctly solved if the Christian young men in our colleges in all the world shall be found at the front.

Great Missionaries of the Church. By Charles C. Creegan, D.D., and Mrs. Josephine A. B. Goodnow, with Introduction by Francis E. Clark, D.D. New York: Thomas Y. Crowell & Company.

We are glad to welcome this book from the pen of one of the officers of the American Board, our District Secretary in New York. We commend the volume, with its vivid sketches of the lives of great missionaries, not only to the young people in our churches, to whom it is dedicated, but also to the more mature minds of our busy men, who would catch glimpses of heroic missionary life. The story of twenty-three lives, nine of them at some time missionaries of our Board, is clearly, briefly, and instructively told. The faith, courage, and achievement of these missionaries will certainly inspire new courage in the hearts of all readers.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For Turkey and its suffering people. (See also page 14.)

ARRIVALS AT STATIONS.

October 12. At Tientsin, Rev. and Mrs. D. H. Clapp, on their way to Shansi.
October 18. At Marash, Central Turkey, Miss E. M. Blakeley.

October 30. At Durban, Natal, Miss Laura M. Mellen.

November 6. At Bombay, Mrs. M. E. Bissell and Miss Anna L. Millard, of the Marathi Mission.

November 6. At Constantinople, Rev. J. K. Greene and wife.

DEATHS.

November 15. At Montreal, Mrs. Agnes A. Lee, wife of Rev. Wilberforce Lee, of the West Central African Mission. (See page 6.)

November 21. At Oakland, Cal., Marie, daughter of Rev. and Mrs. A. H. Smith, of the North China Mission.

November 2. At Honolulu, H. I., Mrs. Rachel F. Soares, wife of Rev. A. V. Soares, pastor of the Portuguese Evangelical church at Honolulu, and for five years a faithful worker with her husband among the Portuguese on Hawaii.

August 30. At Nordhoff, Cal., Captain Charles W. Gelett, who was captain of the first *Morning Star* from 1860 to 1866, and also of the third *Morning Star* during the year 1873. He was a skilful captain, beloved by the missionaries and faithful to the interests of the Board.

Donations Received in November.

MAINE.

Auburn, Sixth-st. Cong. ch. and so.	14 61	
Brewer, 1st Cong. ch. and so.	10 75	
Castine, The Misses Cushman, 10; Rev. and Mrs. J. P. Cushman, 2.50,	12 50	
Deer Isle, 1st Cong. ch. and so.	5 00	
East Orrington, Cong. ch. and so.	7 50	
Phillips, Cong. ch. and so.	42 19	
Portland, Williston ch., 95.10; St. Lawrence-st. Cong. ch. and so., 15,	110 10	
Presque Isle, Cong. ch. and so.	5 00	
Rockland, Cong. ch. and so.	36 41	
Skowhegan, Island-ave. Cong. ch. and so.	13 00	
South Brewer, Cong. ch. and so.	40 70	
Togus, James Garvin,	2 00—299	76
Legacies.—Eliot, Phebe J. Shapleigh, by J. P. Moody, Adm'r,	45	60
	345	36

NEW HAMPSHIRE.

Auburn, Cong. ch. and so.	2 11	
Chester, A friend,	50 00	
East Derry, 1st Cong. ch. and so.	30 00	
Hampton, Cong. ch. and so.	8 34	
Hill, Cong. ch. and so.	32 50	
Hinsdale, Cong. ch. and so.	3 61	
Laconia, Cong. ch. and so.	2 00	
Langdon, 1st Cong. ch. and so.	4 00	
Manchester, 1st Cong. ch. and so.	88 52	
Moultonboro, Wm. H. Mason,	2 00	
New Ipswich, Cong. ch. and so., 1; "In memory of Abbie Marsh," 5,	6 00	
New Market, Cong. ch. and so.	13 00	
West Lebanon, Cong. ch. and so.	28 55—270	63
Legacies.—Concord, Sarah E. Hamilton, by James Minot, Ex'r,	500 00	
Manchester, Chester B. Southworth, by Mrs. H. I. Southworth, Ex'r,	1,000 00—1,500	00
	1,770	63

VERMONT.

Barnet, Cong. ch. and so.	69 65	
Brattleboro, Cong. ch. and so., m. c	13 75	
Charlotte, Cong. ch. and so.	13 50	
Coventryville, Mrs. J. F. Whitney,	3 00	
Derby, Cong. ch. and so.	5 12	
Greensboro, Nathan Keniston,	50 00	
Hartford, Cong. ch. and so.	7 90	
Middlebury, Rev. J. C. Houghton,	10 00	
Montpelier, Bethany Cong. ch. and so.	51 00	
Newbury, Cong. ch. and so.	36 14	
Newport, Cong. ch. and so.	22 63	
North Craftsbury, Cong. ch and so.	12 00	
Northfield, Cong. ch. and so.	16 19	
Post Mills, Cong. ch. and so.	4 64	
Rochester, Cong. ch. and so.	6 44	
St. Johnsbury, Rev. C. F. Morse, 30; Rev. Henry Fairbanks, 7.58,	37 58	
Thetford, A friend,	17 00	
West Randolph, Cong. ch. and so.	27 22—403	76
Legacies.—Essex, Nathan Lathrop, by A. A. Slater, Adm'r, add'l,	8 00—411	76

MASSACHUSETTS.

Amesbury, Main-st. Cong. ch. and so.	27 55	
Amherst, Amherst College Alumnus, toward support Rev. Edward Fairbank,	300 00	
Auburndale, Cong. ch. and so., of which 35.96 m. c.	735 59	
Belchertown, Cong. ch. and so.	33 21	
Boston, 2d ch. (Dorchester), 75; do., Extra-cent-a-day Band, 15; Park-st. ch., 50; Trinity ch. (Neponset), 29.61; Eliot ch. (Roxbury), 9.45; An old contributor, 100; C. D. F., 100; A friend, for Armenian missionaries, 8,	387 06	
Braintree, 1st Cong. ch. and so.	10 45	
Buckland, Cong. ch. and so.	34 50	
Cambridge, Shepard Memorial Church,	748 36	
Chelsea, Central Cong. ch. and so.	100 00	
Chicopee Falls, 2d Cong. ch. and so.	40 75	
Chiltonville, Cong. ch. and so.	1 00	
Concord Junction, Union Cong. ch. and so.	2 00	
Dalton, 1st Cong. ch. and so., to const. Rev. STEPHEN M. ANDREWS, Mrs. JENNIE E. PIERCE, and Mrs. ALVAH K. CLEVELAND, H. M.	264 06	
Easthampton, 1st Cong. ch. and so.	54 94	
East Longmeadow, Cong. ch. and so.	14 87	
Fitchburg, Rev. and Mrs. John Wood,	10 00	
Franklin, 1st Cong. ch. and so.	27 46	
Greenfield, Mrs. Mary K. Tyler,	12 00	
Hamilton, 1st Cong. ch. and so.	2 50	
Haverhill, North Cong. ch. and so., 101.30; A. E. Welch, 20,	121 30	
Holbrook, Winthrop Cong. ch. and so.	10 75	

Holliston, 1st Cong. ch. and so., 62; Mrs. Burnap, 20, 82 00
Holyoke, 1st Cong. ch. and so. 31 68
Indian Orchard, Cong. ch. and so. 45 20
Ipswich, 1st Cong. ch. and so. 25 00
Lee, "Y." 10 00
Leicester, 1st Cong. ch. and so. 84 00
Leominster, H. T. Burnap, 10 00
Ludlow, 1st Cong. ch. and so. 14 98
Mittineague, Cong. ch. and so. 46 20
Monson, Cong. ch. and so., 27.17; E. F. Morris, 300, 327 17
Northampton, A friend, 300 00
Norton, Trin. Cong. ch. and so., of which 100 from Mrs. E. B. Wheaton, 111 83
Norwood, 1st Cong. ch. and so. 159 55
Palmer, 2d Cong. ch. and so. 13 15
Peabody, South Cong. ch. and so., 232; Hon. Members, 10, 242 00
Plympton, 1st Cong ch. and so. 4 00
Salem, Tabernacle Cong. ch. and so. 158 00
Sheffield, Cong. ch. and so. 5 50
Shrewsbury, Cong. ch. and so. 11 00
Somerville, "Winter Hill," 5 00
South Byfield, Cong. ch. and so. 14 00
South Walpole, "Missionary," 1 00
South Weymouth, Old South Cong. ch. and so. 13 00
Springfield, Hope ch., 57.74; Park ch., 36.60; S. C. Burnham, 5, 99 34
Sturbridge, Cong. ch. and so. 47 46
Sunderland, Cong. ch. and so. 100 02
Taunton, Union Cong. ch. and so. 29 00
Tolland, Cong. ch. and so. 2 00
Turner's Falls, Cong. ch. and so. 25 00
Ware, East ch., 534.64; Rev. L. E. Rivard, 1, 535 64
Warren, A friend, 50 00
Webster, Conference, 14 84
Wellesley, Cong. ch. and so. 219 35
Westboro, Miss E. F. Newton, for China, 5 00
Westfield, 1st Cong. ch. and so. 157 51
West Granville, Cong. ch. and so. 1 75
West Medway, 3d Cong. ch. and so. 12 00
Weymouth Heights, 1st Cong. ch. and so. 75 00
Whitman, A friend, 3 00
Wollaston, Cong. ch. and so. 201 00
Worcester, Plymouth Cong. ch. and so. 64 81
Worthington, 1st Cong. ch. and so. 39 00—6,334 33

Legacies. — Brookfield, Rev. Charles P. Blanchard, by Albert H. Blanchard, Ex'r, 5,000 00
Lawrence, Mrs. Maria T. Benson, by Mrs. A. T. Brewster, Trustee, 20 00
Lowell, Lucinda R. Parker, by S. P. Hadley and J. F. Savage, Ex'rs, 3,000, less expenses, 2,900 00
Pepperell, Rev. E. W. Harrington, by Charles Crosby, Ex'r, add'l, 300 00
Plymouth, Curtis C. Howard, Interest, 19 00—8,239 00

14,573 33

RHODE ISLAND.

Barrington, Cong. ch. and so. 100 00
Providence, Rev. N. W. Williams, 20 00
Woonsocket, Globe Cong. ch. and so. 33 00—153 00

Legacies. — Pawtucket, Hugh McCrum, by William E. Tolman, Adm'r, add'l, 900 00

1,053 00

CONNECTICUT.

Barkhamsted, 1st Cong. ch. and so. 2 70
Columbia, Cong. ch. and so. 78 87
Derby, 1st Cong. ch. and so. 23 25
East Haddam, A friend, 5 00
East Norwalk, Swedish ch. 1 66
Fairfield, Cong. ch. and so., to const. H. M. ANDREW and P. WAKEMAN, H. M. 122 69
Greenwich, 2d Cong. ch. and so., of which 17.70 for Papal Lands, 442 91
Hartford, Pearl-st. Cong. ch. and so., 168.46; Asylum-hill ch., A friend, 50, and A friend, 10; Windsor-ave. ch., A friend, 5; Henry E. Taintor, 75; T. Snell, 5, 313 46
Huntington, Cong. ch. and so. 32 00
Kent, 1st Cong. ch. and so. 32 77
Lebanon, 1st Cong. ch. and so. 71 15
Manchester, 2d Cong. ch. and so. 184 87
Meriden, 1st Cong. ch. and so. 15 00
New Haven, Ch. of the Redeemer, to const. JOHN HENRY HILL, LEONARD F. HOTCHKISS, FREDERICK B. MERRELS, ROBERT W. CHAPMAN, HERMAN D. CLARK, JR., and DWIGHT S. M. FROST, H. M., 591.51; United ch., 582; Grand-ave. ch., 100.80; Humphrey-st. ch., 98, 1,372.31
Newington, Cong. ch. and so. 101 10
New London, 2d Church, 856.50; 1st Ch. of Christ, 12.81, 869 31
Norfolk, Cong. ch. and so. 66 84
North Greenwich, Cong. ch. and so. 30 00
Norwich, An aged friend through Mrs. Logan, 1 00
Portland, 1st Cong. ch. and so. 12 00
Salisbury, Cong. ch., Geo. B. Burrall, to const. Mrs. MARY R. BURRALL, H. M. 100 00
Southport, Eliza A. and Georgie A. Bulkley, 250 00
Stafford Springs, Cong. ch. and so. 18 10
Taftville, Cong. ch. and so. 13 07
Thomaston, 1st Cong. ch. and so. 12 33
Woodmont, Cong. sab. sch., for preacher, Madura, 30 25—4,202 64

Legacies. — Cornwall, Silas C. Beers, by J. E. Calhoun and G. C. Harrison, Ex'rs, add'l, 13 64

4,216 28

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Watertown, Emmanuel Cong. ch. 6 00
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West Winfield, Cong. ch. 9 25—9,128 26

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9,973 26

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124 28

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Tryon, Cong. ch. 11 50

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6,694 13

Donations received in November, 36,828 05
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48,624 29

Total from September 1 to November 30, 1895: Donations, $36,727.20; Legacies, $20,589.79=$116,316.99.

FOR YOUNG PEOPLE.

AFRICANER.

AFRICANER was a Hottentot who, before the arrival of the Dutch in South Africa, had pastured his flocks, hunted his game, and lived his life of savage luxury on his own lands near Cape Town. When the Dutch came they took possession of his land and made him a subject, after a custom only too common to civilized nations in their greed for territory. Africaner and his people were starved, beaten, and robbed till they could endure it no longer. They demanded better treatment and agreed on a conference; but one of the natives, against the wishes of the leaders, killed a Dutchman and that brought matters to a crisis.

AFRICANER.

Africaner was declared an outlaw and a reward was offered for his capture. He withdrew with the remnants of his tribe to Mamaqualand and there began a series of wars upon natives and foreigners alike. He robbed and burned the settlements and murdered the farmers until his very name struck terror wherever it was heard.

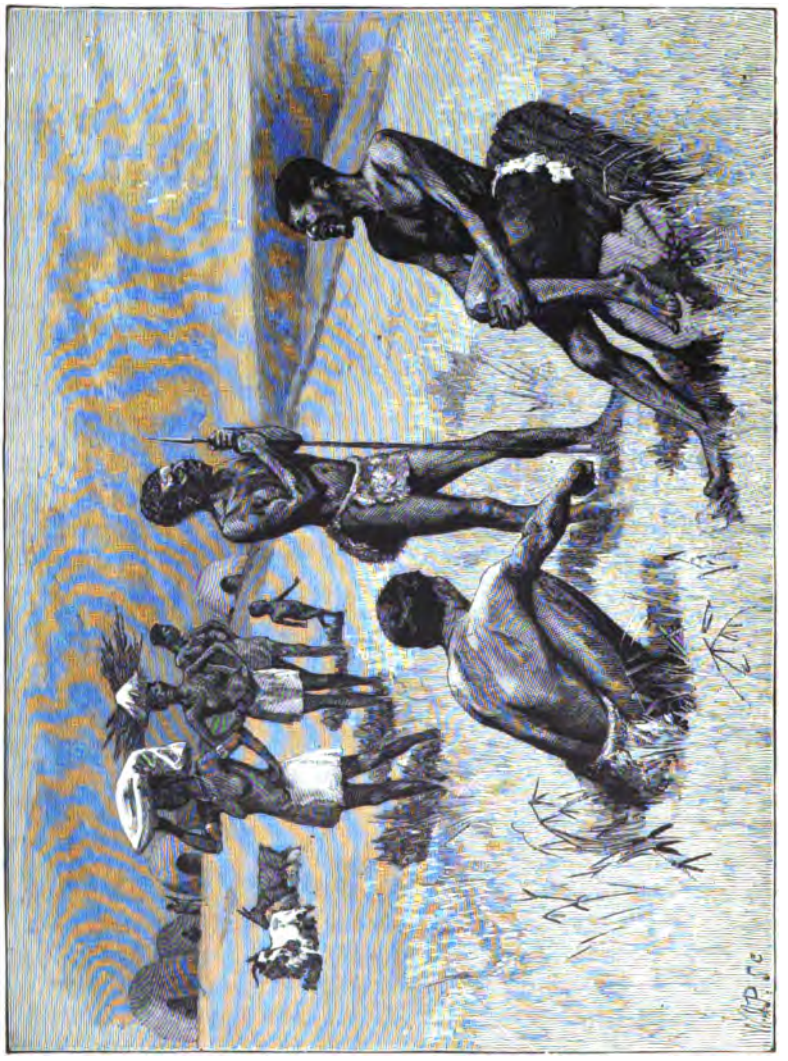
Not far from Africaner's kraal the English established a mission, although the proximity of the notable robber added not a little to their anxieties. Strange to say, he received them kindly at first, saying, "As you are sent by the English, I welcome you to the country; for, though I hate the Dutch, my former oppressors, I love the English, for I have always heard that they are the friends of the poor black man."

It was at this time that Africaner first heard the gospel, and he afterward said that he then saw "men as trees walking."

Troubles came, however. The wisest of the missionaries died and Africaner was led to believe that another had treated him unjustly. The savage spirit broke forth again and, calling his followers together, he attacked the mission station, burned the houses and carried off everything of value.

The mission was for the time given up, but later reopened, and in 1817 that

noble worker, Robert Moffat, arrived at Africaner's kraal. The chief soon appeared and welcomed the missionary, ordering the women to build a hut for him. In spite of this, the outlook at first was far from encouraging, and it is a high tribute to the wisdom and the consecrated zeal of Moffat that he so soon won the confidence of the people among whom he settled. Africaner began to



HOTTENTOTS.

come to the services, and his regularity was finally such that Moffat says, "I might as well doubt of morning's dawn as of his attendance on the appointed means of grace." He had learned to read and spent his day over his Testament, and in the evening he would sit with Moffat on a great stone near the station and talk on creation, providence, and redemption until he would say, "I have heard enough; I feel as if my head were too small and as if it would swell with these great subjects."

Moffat bears this wonderful testimony of his character. "During the whole period I lived there, I do not remember having occasion to be grieved with him or to complain of any part of his conduct; his very faults seemed 'to lean to virtue's side.' He zealously seconded my efforts to improve the people in cleanliness and industry, and he who was formerly a firebrand, spreading discord, enmity, and war among the neighboring tribes, would now make any sacrifice to prevent anything like a collision between two contending parties, saying, 'What have I now of all the battles I have fought, and all the cattle I took, but shame and remorse?'"

After several months' work in Mamaqualand Moffat found it necessary to visit Cape Town, and it occurred to him to take Africaner with him. At first the chief refused to go, for he was an outlaw and feared the consequences, but finally consented, if his safety could be assured. The English at Cape Town had invited him down several times and promised him entire freedom, but it was a question whether he could get safely through the territory of the Dutch farmers. Finally, attired in one of the only two substantial shirts Moffat had left, a pair of leather trousers, a duffel jacket, and an old hat, neither white nor black, the attempt was made, the chief passing as one of the missionary's servants.

The Dutch farmers were very hospitable to Moffat, and many congratulated him on getting out alive from Africaner's land, for they could not believe that this robber and murderer could be living a peaceful and law-abiding life. As they approached one settlement, Moffat, meeting a farmer, whom he had seen before, held out his hand to him.

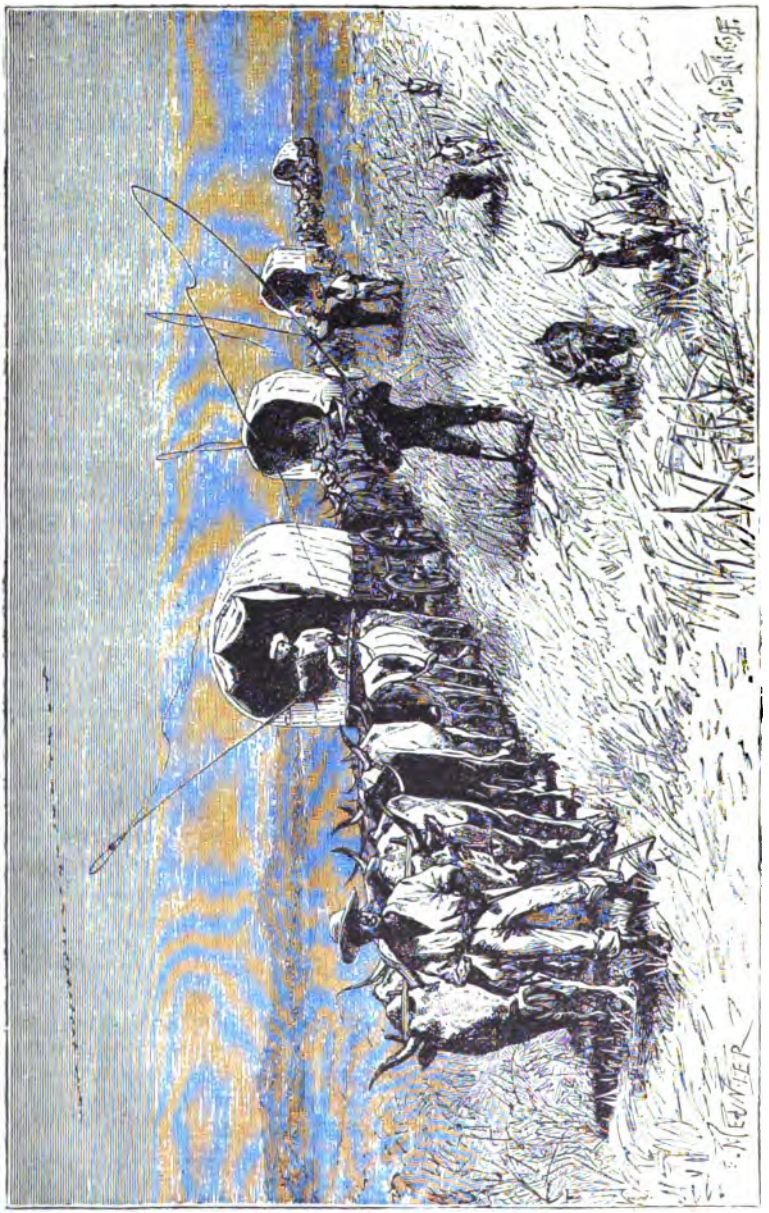
"Who are you?" said the farmer.

"Moffat," replied the missionary.

"Moffat!" exclaimed the Boer. "It is your ghost! Don't come near me. You have been long since murdered by Africaner. Everyone says you have been, and a man told me he had seen your bones." When Moffat declared that he believed Africaner was a truly good man, the farmer said: "If what you assert be true, I have only one wish, and that is to see him before I die; and when you return, as sure as the sun is over our heads, I will go with you to see him, though he killed my own uncle." Moffat, knowing the Boer was a sincere and discreet man, turned toward the wagon where the chief was riding and said: "This, then, is Africaner." The Boer, with a look as though the man might have dropped from the clouds, exclaimed: "Are *you* Africaner?" Africaner arose, doffed his old hat, and, making a polite bow, replied: "I am." The farmer seemed thunderstruck, but on realizing the fact, lifted up his eyes and said: "O God! what a miracle of thy power! what cannot thy grace accomplish!"

Africaner's appearance in Cape Town excited considerable attention and served as a striking witness of the usefulness of missions from a merely political point of view. All were struck by his peaceful and gentle manner and his great knowledge of the gospel. While Moffat was in Cape Town it was decided to change his station, so that it was necessary for Africaner to return alone. This he cheerfully did, expecting to move his residence so as to be near his friend; but this was destined never to happen, although he met Mr. Moffat for a few days about a year later.

In March, 1823, Africaner died. When he felt that the end was coming he collected his people and spoke these final words: "We are not what we were — *savages*, but men professing to be taught according to the gospel. Let us then



TRAVELING IN SOUTH AFRICA.

do accordingly. My former life is stained with blood; but Jesus Christ has pardoned me, and I am going to heaven. Oh! beware of falling into the same evils into which I have led you frequently; but seek God and he will be found of you to direct you."

THE

MISSIONARY HERALD.

VOL. XCII. — FEBRUARY, 1896. — No. II.

THE receipts of the Board for the month of December and the first four months of the fiscal year are as follows: —

	December, 1894.	December, 1895.
Regular donations	$52,326.99	$42,469.28
Donations for special objects	6,885.70	6,525.62
Donations for the Debt	566.67	3,129.69
Legacies	3,277.33	6,473.80
Total	$63,056.69	$58,598.39
	4 mos. last year.	4 mos. this year.
Regular donations	$130,093.82	$121,762.21
Donations for special objects	12,328.75	15,991.61
Donations for the Debt	2,161.48	10,097.97
Legacies	50,362.11	27,063.59
Total	$194,946.16	$174,915.38

DECREASE in regular donations, $8,331.61; *increase* in special donations, $3,662.86; *increase* for the debt, $7,936.49; *decrease* in legacies, $23,298.52. *Decrease in receipts available for current expenses*, $31,630.13.

The receipts recorded above for *special objects* and *for the debt* do not give relief to our *regular work* for which appropriations have been made, and which constitute the Board's pledge to its missions. Omitting these two factors, our readers will see that the situation is most serious. It is this: Our receipts for four months for the regular work have fallen below those of last year by a little more than $31,000; to avoid a debt the coming year, thus following the instructions of the Board, the Prudential Committee has felt it necessary to reduce the salaries of its missionary families by ten per cent. (except in Turkey where there is distress) and the appropriation to the regular work by nearly thirty-seven per cent. beyond the reductions of last year. On this basis pledges have been made. If the above figures indicate the purpose of the churches, then the reductions, already so ruthlessly made, are not sufficient to save us from debt. We are most anxious to believe, in fact we do believe, that our churches will speedily respond with gifts sufficient to carry on the work and restore the reduced salaries of the loyal men at the front.

MANY persons whom we regard as excellent judges have referred to the American Board Almanac for 1896 in terms of special commendation. It is a pleasant fact to us that the officials of the Foreign Missionary Board of the Reformed (Dutch) Church in New York have purchased a sufficient number of copies to supply all their missionaries. Have you secured your copy?

WITH great pleasure we report the return of the Deputation to Japan. They arrived at San Francisco by way of Honolulu on Christmas eve, Messrs. Barton and Ellison reaching Boston January 1. The formal report of the Deputation will not be presented to the Prudential Committee till after this number of the *Herald* is in the hands of our readers. Such verbal reports as they bring are in the main hopeful. They have learned much which will be helpful in the administration of affairs not merely at the present time but in the future. After such repeated interviews with the native pastors and churches and with the missionaries on the ground, they can understand far better than they otherwise could the difficulties of the situation and the possibilities for future growth. The letters from the missionaries in Japan express the belief that the visit will be of greatest value there, not merely in the counsels given but in the impressions produced by the presence and Christian bearing of the members of the Deputation. It is the united belief of all concerned that Japan needs and is open for a strong evangelistic movement which shall not only conserve the work already begun but which shall reach the millions hitherto unreached.

IT is a great joy to learn from the agent of the American Board at Constantinople that he has been able to forward goodly sums of money to various central points in Turkey for relief work. Long ago a committee was formed in England, under the leadership of the Duke of Westminster, to secure funds for the relief of sufferers at Sassoun. These funds and what has since been collected in Great Britain have been placed at the disposal of a committee in Constantinople for distribution at the most needy points, largely through the missionaries of the American Board, who are recognized as the most trustworthy agents. These contributions, together with those forwarded from the United States, and no small amount collected in Turkey, enabled the committee, prior to the middle of December, to forward to Trebizond (using round numbers) about $3,500, to Erzroom $7,500, to Mardin $2,700, to Harpoot $6,500, to Hadjin $500, to Sivas $2,500; and it was expected that similar amounts would be soon sent to Cesarea, Aintab, and Marash. It is most gratifying to know that funds can be safely and immediately transmitted, and that our missionary brethren are not obliged to sit still and see the desolations, while wholly unable to do anything for relief. The telegrams to the public press have reported that the authorities at Harpoot interfered with the work of distribution at that city, but on the vigorous representations of Sir Philip Currie, British Ambassador at Constantinople, that the American missionaries were administering relief in behalf of the British public, orders were sent from the Porte withdrawing the restrictions.

WE have been interested in the notice of a "Tour of Missions" proposed by *The Evangelist* of New York. The management of that paper undertakes to conduct a party to visit home mission stations among the Indians, Mormons, Chinese, and the Spanish Americans, then to pass to Japan, China, Borneo, New Guinea, New Zealand, the Fiji, Tonga, Samoan, Micronesian, and Melanesian groups of islands, and to return by way of Hawaii. Parties go abroad to study architecture or music, and to visit places of interest. Why should they not go to study missions?

As we write word comes that the Turkish Minister at Washington declares that the Red Cross will not be permitted to engage in relief work in Turkey. Perhaps not, but if not it will be in contravention of a treaty which Turkey has signed in concert with forty-three nations. It cannot be known whether or not the work will be obstructed until Miss Barton, with her corps of assistants, makes her appeal at Constantinople. To enable her to do this, funds should be provided liberally. A cable despatch received on January 15 says that the weather is becoming severe, and relief must be doubled. "Many are dying from starvation and exposure." The International Committee in Constantinople is distributing aid until Miss Barton arrives. Let there be no cessation in gifts.

BEFORE there was any prospect that the Red Cross Association would take up the work of relief in Turkey, many churches and individuals in the United States, hearing the call which came through our missionaries, made generous contributions which were forwarded to a committee in Constantinople through the Assistant Treasurer of the American Board. These sums amount as we now write to over $31,000, nearly half of this sum ($15,000) coming from the appeals presented by the *Christian Herald* of New York, which has been unceasing in its pleas for funds to meet the dire need. Of this $15,000 forwarded by the *Christian Herald*, $10,000 have gone to Van for use under the direction of Dr. Grace M. Kimball, whose method of relief work was described in the *Missionary Herald* for November last. No one can estimate the amount of good this will do. The remaining $5,000 received through the *Christian Herald* is given for general relief through the committee at Constantinople.

OUR friends must remember that while their offerings should not cease to flow for the relief of the sufferers in Turkey that the missionary work there and in other mission fields must be sustained by their continued and enlarged contributions. The calls of humanity which very properly ring in our ears, in view of the tidings from the smitten homes in Asia Minor, ought not to drown the cries which are coming from all lands for the Bread of Life. These appeals for help are extraordinary, and it must be remembered that never in the history of any person now living has there been such a disaster, appealing so strongly to the sympathies of all benevolent men.

WE have queried many times within the past few weeks as to what would be the effect in our land, and even in our best churches, were the alternative presented which has recently been set before the Armenians of Eastern Turkey. How many would stand? How many would fall? The article in the Young People's Department shows that many in Eastern Turkey have boldly endured martyrdom for Christ's sake. In a recent letter from Harpoot the writer says, "There is a great pressure upon Christians to become Mohammedans. In a village just below us the Turks gathered the prominent Christians into a room, and said: 'If you will become Moslems, we will let you have your wives and children; but if you do not, we will kill you and take your wives and daughters for ourselves.' Poor human nature! What a dreadful alternative! I am sorry to say many of them consented to become Moslems, though one Gregorian priest chose and suffered death."

SOMEWHAT late in coming from the press, but none the less valuable, is a booklet of twenty-four pages on "The Missionary Concert," with topics and other aids, issued by the members of the Boston and New York Coöperating Committees. Pastors and others will find in these pages many valuable suggestions, with programs covering the year, and a list of missionary books with various other sources of information. Copies can be obtained of either of the Co-operating Committees, 121 Bible House, New York, or 18 Congregational House, Boston. The excellent article by Rev. Howard S. Bliss, in the January number of the *Missionary Herald*, has been reprinted in leaflet form, and copies can be had at the same addresses.

THE courage and Christian heroism with which our missionaries face the terrible scenes in which they are placed are indicated in a letter from one of the ladies at Harpoot, who wrote: "On the morning of November 12, had you been here, you could have seen us all at our breakfast, squatting on the floor around a tin dish of oatmeal with no accompaniments, not even bread." But a week later the same brave spirit writes, "We have fine appetites and good food, and not one of us is broken down nervously. No amount of indemnity can restore my sainted mother's Bible, her secretary, bits of jewelry that were the gifts of friends far away, my faithful horse, my beautiful Estey organ, and many, many other treasures. . . . The world can never be the same to us again. We must henceforth set lightly by things below, and yet there is a bit of pain over it all. There is a worse ache over the wrong in all our field, over the schools stopped and all the preaching work, — over the dead and wounded. And remember that this thing has been going on over all the land. We tremble as we think of the news that will keep coming in."

WE reported last month the arrest and imprisonment of a native preacher in Hungary for the crime of holding a religious meeting in the private house of a believer, who had invited his friends and neighbors to the service. We have no new information in regard to this incident, but Dr. Clark reports that at Gratz, Styria, a new society, something between a Y. M. C. A. and a Christian Endeavor Society, has been organized with the permission of the government. The people of Gratz can now sing the songs of Zion and pray and hold Bible services with none to molest or make afraid. A new Christian paper has been started in Gratz similar to the one which for thirteen years has been issued in the Bohemian language. Dr. Clark writes that the meetings are well attended at all points in their extensive field, and there is good cheer all along the line.

OUR friends of the Christian Endeavor Society will be interested in the letter from Foochow on another page, giving an account of a Christian Endeavor rally. Mr. Goddard writes of this conference as remarkable for its spiritual enthusiasm, giving evidence of solid growth. "It was an inspiring sight to see the brilliant banners amid the great assembly of fully a thousand people alive with enthusiasm, and to hear them sing the songs of Zion in a strange land and in a strange tongue." It was a comparatively new thing in China to have Chinese young ladies speak in meeting and sitting side by side with the young men. "It is a great joy," Mr. Goddard says, "to note all the great things the Lord is doing in China."

REFERENCE is made in the NOTES FROM THE WIDE FIELD to mission work in Madagascar. The effects of the French invasion are reported as having been very varied, the people in some places abstaining from worship, and in other places the congregations keeping up remarkably well. The missionaries are convinced by what has transpired of the reality and depth of the Christian life among many of the people. Secretary Thompson, of the London Society, however, writes in the *Chronicle:* "Recent expressions of French opinion on the question of annexation, coupled with statements on the greatness of the influence exerted by the missionaries of the London Missionary Society upon the people, point to the possibility of special efforts being made by the authorities to control and restrict the Society's work, and constitute a very urgent appeal to the friends of the mission to be instant in prayer that the Directors and Her Majesty's Government may be wisely guided, and that the work of God may not be hindered." We are glad to say that more recent intelligence greatly relieves the apprehensions felt. The French Chambers have taken moderate action, and a Protestant who is openly in sympathy with mission forces now in Madagascar has been appointed as the first Resident General. This is a much more favorable outcome than might have been expected. In the meantime the French Evangelical Protestants are contemplating the commencement of missionary work among the Malagasy.

REV. HENRY LOOMIS, Agent of the American Bible Society in Japan, has given to the press a most interesting account of the work recently done by Miss Eliza Talcott, for twenty-two years the faithful missionary of our Board at Kōbe, in ministering to Japanese and Chinese soldiers. Miss Talcott was admitted freely to the hospital wards at Hiroshima, and the head surgeon of the Japanese army commended her work very highly. The soldiers regarded her much as Florence Nightingale was regarded by the troops in the Crimean War. Not only the Japanese but the Chinese prisoners looked upon her with profoundest veneration. Mr. Loomis quotes at length the tribute paid her by a Chinese officer who was captured at Wei-hai-wei. This officer had heard her praises sounded by a number of his comrades in captivity, who had spoken of the great kindness of a certain foreign lady who had ministered to them and given them some portions of the New Testament. His curiosity was greatly aroused to see her. Afterwards when he saw her he wrote: "Her very face was sunlight, beaming with Christian love. Her countenance was aglow with an inward delight, and seemed ever ready to soothe and bless the sorrowful and broken-hearted. She had a mysterious happiness whose deep fountain we could not fathom nor understand. Our officers had not given an exaggerated account of her kindness and acts of charity, for we had the rare opportunity to share them and to appreciate their divine effects." This officer bears further testimony to the remarkable impression produced in the disarming of prejudices among the soldiers and prisoners: "No amount of preaching could have made the same impression that she did by word and example. They had been shown a Light of whose divine glory they had no former conception. Her work and influence were short, but impressive; and I make bold to say that she would have brought to the fold many a scapegoat were she given the time and opportunity."

WE write amid serious disturbances threatening the peace not only of South Africa but of European nations. So far as now appears, the officials of the British South Africa Company, an organization under a Royal Charter given in 1889, having large powers of administration in Matabele and Mashona lands, have been guilty of a most unwarranted intrusion within the territory of the South African Republic. This Republic, called also the Transvaal, has an area nearly twice as large as New England, and at last reports had a white population of about 120,000 and a native population of 370,000. The region was settled by the Boers, descendants of the early Dutch emigrants. The independence of the Transvaal was recognized by Great Britain in 1852. The region was annexed by Great Britain in 1877, but after a short conflict a treaty was ratified by which the internal autonomy of the Transvaal was guaranteed, the foreign relations of the Republic being entrusted to Great Britain as suzerain. The burghers are divided into classes, for in this Republic all men are by no means free and equal. Foreigners have entered the Republic in great numbers, owing to the marvelously rich gold mines, but they and their children are allowed no part in the government. The Boers are said to be now decidedly in the minority, and hence much dissatisfaction has arisen. It was supposed that an internal revolution was about to come to a head and that Dr. Jameson and Cecil Rhoades, if the latter was really cognizant of what was contemplated, had in mind merely the aiding of a revolutionary party within the Republic. Dr. Jameson and his followers were sorely defeated in their attempt, and their conduct has been promptly repudiated by the British government. President Kruger of the Republic is an able man, and his government, as well as that of Great Britain, seem to have acted in this affair with wisdom and moderation. No one can blame England for defending its right as suzerain, and it seems hardly possible that the German emperor will be able to involve his empire in a war about a matter with which he has properly no concern. Johannesburg, which is the largest city of the Transvaal and the centre of the gold mining district, is the place where Rev. Mr. Goodenough, of our Zulu Mission, has had such a successful work among the Zulu-speaking miners, who have flocked to that region from Natal and all portions of southeastern Africa. May the Prince of Peace extend his sway over all that land!

LETTERS received from Marash do not confirm the report which came by telegraph, and which we gave last month, that the Girls' College was included in the property destroyed at the time of the massacre in that city. The Theological Seminary, with its excellent working library, was totally destroyed, and this by soldiers who were seen by a number of persons to enter the building just before the fire broke out. Indeed the work of destruction and pillage at Marash was conspicuously the work of the soldiers.

WE are glad to state that the volume which we recently noticed, "How I Became a Christian, By a heathen convert," published in Japan, has been republished by the Fleming H. Revell Co. under the title of "A Diary of a Japanese Convert," with the name of the author, Kanzo Uchimura. It is a fascinating book.

REV. NATHANIEL GEORGE CLARK, D.D., LL.D.

In chronicling the death of Dr. Clark we need not ask, as King David did over Abner, "Know ye not that there is a prince and a great man fallen this day in Israel?" There is no one to question the greatness or the princely qualities of this beloved servant of Christ, who for twenty-nine years worthily filled the office of Corresponding Secretary of the American Board, and who has now been taken from the earthly service to the rest and rewards of the life above.

Dr. Clark was born at Calais, Vt., January 18, 1825, where his father was a prominent physician. The family soon after removed to Montpelier, and the son spent his youth and fitted for college in that pleasant town. After graduating at the University of Vermont, in 1845, he taught for two years in the High School of Keene, N. H. His theological studies, commenced at Andover Seminary, were interrupted by a call to a tutorship in his Alma Mater. which he filled in the year 1849–50. Subsequently he pursued hi[illegible]ver

and at Auburn Theological Seminaries, graduating from the latter institution in 1852. It was in the midst of his theological studies that he engaged for a time in city missionary work at Hartford, Conn., and his plan for life had been to unite with some of his classmates in home missionary service in the far West. But the state of his health did not seem to warrant this form of service. In 1852 he accepted a call given him to the professorship of English literature in the University of Vermont, and after a sojourn for study in Germany, he took up the duties of his office, which, in 1857, were enlarged to include the professorship of Latin. In 1863 he became professor of logic, rhetoric, and English literature in Union College, Schenectady, N. Y. He had previously, October 13, 1857, received ordination as a minister of the gospel.

At the annual meeting of the American Board in 1865 Dr. Rufus Anderson announced his intention of withdrawing at the close of the next year from the active service of the Board as Corresponding Secretary, and Professor Clark was chosen as his successor. Associated for one year with Dr. Anderson, he assumed the whole charge of the foreign correspondence in 1866, and for fourteen years, until Dr. John O. Means was called to share with him the duties of the office, he bore alone the heavy burden of the foreign department.

For twenty-nine years he served the Board, the churches of America, and the missionary forces in the field, leaving the work only when physical infirmities made it impossible for him to render the service which lay nearest his heart. He tendered his resignation at the annual meeting of the Board at Madison in 1894, since which time he has been gradually failing in health till, on the fourth of January last, God called him from his earthly home at West Roxbury to the Home above.

It is difficult to speak in brief terms of one who was so honored and loved. His greatness consisted largely in his graciousness. Though possessed of fine intellectual powers and able to express his thoughts clearly and forcibly, yet it was not because of special intellectual acumen that he gained his strong hold upon men He had a commanding presence, but it was not his presence, or manner, or voice that impressed his audiences when he spoke. Yet they were impressed always and profoundly by his manifest sincerity, by his contagious enthusiasm, his lofty courage and hopefulness, his faith in God and in the gospel of the Son of God, and, perhaps more than all else, by the breadth of his Christian love. He had a great heart, so great that it sometimes seemed that it might imperil his judgment. He looked upon the missionaries, whose secretary he was, not as agents of an organization of which he was the official head, but as fellow-workers unto the kingdom, with whom he loved to come into close personal relations. And so he won their hearts, as he did the hearts of all with whom he came in contact. It cost him a great effort to deny any request, and when compelled to do this, as one in his position must often do, it was apparent that he suffered quite as much as did the one whose request was denied.

The two events which most conspicuously marked the administration of Secretary Clark were the organization of the Women's Boards of Missions and the establishment of the Japan Mission. It was by his favoring counsels that, in 1868, three years after he became secretary, a noble band of women united in special work upon the foreign missionary field, and he gave them his enthusiastic

support and watched with greatest interest the success and growth of their enterprises. From the day on which Joseph Neesima pleaded with him to do something for his country until his work on earth was ended, Dr. Clark bore on his heart the interests of Japan. He organized the mission, he sent out with his personal benediction every one of the Board's missionaries, all of whom were to him as sons and daughters. He watched the growth in that empire with deep joy not unmixed with many anxieties. It was indicative of his profound love for this mission and its work that, on one of the last days of his life and among his last conscious utterances, after he had slowly and with feeble voice prayed for each member of the home circle, he ended his supplications with the single petition: "God bless Japan!"

Those who have been associated with Dr. Clark in the Missionary Rooms bear glad testimony to his uniform courtesy and gentleness, his kindly and helpful counsels, and his unfailing sympathy and support. He was ever generous to them, and they were glad to recognize his superior abilities and influence. They have missed his loving and fatherly presence since his retirement from office, and it is a sincere grief to feel that he has gone from earth. But we remember the words with which he closed the "Retrospect" of his twenty-nine years as foreign secretary: "Men pass away, institutions abide; the workers change, the work goes on. The kingdoms of this world shall yet become the kingdoms of our Lord and of his Christ." In this same glorious faith we will wait and work, in the glad hope of reunion with this beloved and honored servant of God in that day when Christ shall be crowned King over all the earth.

REV. JOSIAH TYLER, D.D.

AFTER years of brave struggle with disease this veteran missionary has been suddenly called from the earthly service. He died of pneumonia at Asheville, North Carolina, December 20, to which place he had gone with his daughter to escape the rigors of the Northern winter. Dr. Tyler was born at Hanover, N. H., July 9, 1823. His father was at that time president of Dartmouth College, but afterwards removed to East Windsor, Conn., to become the head of the Theological Institute at that place.

The son entered Amherst College in 1841, and made his public confession of Christ during his sophomore year, graduating in 1845. His theological course was taken at East Windsor Seminary, where he was ordained February 28, 1846. The day previous to his ordination he was married to Miss Susan W. Clark, of Northampton, and a few weeks later they embarked from Boston for South Africa, where they became associated with Wilder, Lindley, Aldin and Lewis Grout and others in the Zulu Mission. For twoscore years Dr. Tyler labored in Natal with unremitting zeal, and the story he has left us in his volume "Forty Years Among the Zulus" is one of the most interesting records of missionary life and labor. He was a man of sweetest disposition, of devout piety, a sincere lover of men, and most especially of Africa. For the people of this Dark Continent he, in every sense of the word, gave his life.

In 1881 he returned to the mission from the United States, though the state of his health seemed hardly to warrant his doing so, and when, in 1889, it became apparent that his physical infirmities would not permit him to remain in Natal, he turned his face homeward with a pang of regret. But he never ceased to care for and plead for Africa. The week before his death he visited Atlanta, Ga., that he might attend the Congress on Africa, where he spoke with great vigor on the theme which lay nearest his heart. His public addresses were always characterized by an enthusiasm and lofty devotion which greatly delighted those who listened to him, and his service for Africa, during the years he has been compelled to remain in this country, has been most effective.

He was a man of God, walking on a high plane of Christian thought and Christian feeling. His memory will be very precious not only to many in this land but to hundreds and thousands of Zulus, who have watched his godly life and have been touched by his fervid addresses.

Dr. Tyler leaves five children, one of them the wife of Rev. James Gray, a Presbyterian minister in the Transvaal, one resides at Northampton, Mass., and three of them reside at St. Johnsbury, Vt. To this latter place his remains were taken for interment on Tuesday, December 24. When Africa shall be won for Christ, this now sainted brother will have a glorious share in the celebration of the victory.

THE MASSACRES IN TURKEY.

THE story of what has occurred in Asiatic Turkey within the last three months if given in anything like detail would fill volumes — volumes full of saddest accounts of fanaticism, cruelties, and direst suffering and bloodshed. The century has seen nothing to compare in horror with the facts which are certified to by innumerable witnesses. Without attempting to go into these details, or to apportion blame, there are certain facts which should here be chronicled. A clear summary of what has transpired has appeared in a communication from

Turkey, printed in the *London Daily News* of December 17, and we have the best of reasons for knowing that the statements therein contained are reliable. They are corroborated by communications received from a number of eye-witnesses from various points referred to. Omitting some phrases, for reasons which will be understood, we give here some of the statements by the correspondent of the *Daily News*. In regard to the places where these massacres have occurred the writer says, "With only four exceptions of consequence, the massacres have been confined to the territory of the six provinces where reforms were to be instituted. When a band of mounted Koordish and Circassian raiders, estimated at from one to three thousand, approached to the boundary line between the provinces of Sivas and Angora, they were met and turned back by the local authorities and certain influential Mussulmans of the latter province, who told the raiders that they had no authority to pass beyond the province of Sivas. The only places where outrages occurred outside of the six provinces were, first, in the flourishing seaboard city of Trebizond; secondly, in Marash and Aintab, and in these places Moslem fanaticism was specially stirred by the success of the Armenian mountaineers of Zeitoun in defending themselves against their oppressors, and in capturing a small Turkish garrison; and, finally, in Cesarea, and here, as in the two places just mentioned, the Moslems were excited by the nearness of the scenes of massacre, and by the reports of the plunder which other Moslems were securing."

As to the time when these massacres occurred, the fact is noted that the massacre in Trebizond took place just before the Porte gave its consent to the scheme of reforms which was pressed upon it by the European Powers, and that from Trebizond the wave of destruction passed rapidly through all the towns and villages where relief was promised to the Armenians. As to the nationality of the victims, it is pointed out that they were almost exclusively Armenians. "In Trebizond there is a large Greek population, but neither there nor elsewhere, with possibly one or two exceptions, have the Greeks been molested. Special care has also been taken to avoid injury to the subjects of foreign nations, with the idea of escaping foreign complications and the payment of indemnities. In Marash three school buildings belonging to the American Mission were looted, and one building was burned, but the houses and the Girls' College, occupied by Americans, were not touched. In Harpoot the school buildings and houses belonging to the American Mission were plundered and eight buildings were burned, but none of the Americans were hurt, though shots were fired at two of them. In this place and in Marash, had the fanatical Moslems not been restrained by special orders, they would probably have killed the Americans, since they regarded the Americans, in those centres of educational and religious work, as the chief agents in enlightening and elevating those whom they wished to keep as their docile and unambitious subjects and serfs."

As to the method in which this work of destruction was carried on, it is manifest that, with slight exceptions, there was great uniformity. "Accounts received from a large number of places show that the method has been to kill, within a limited period, the largest number of Armenians — men of business capacity and intelligence — and to beggar their families by robbing them as far as possible of their property. Hence in almost every place the massacres have been perpe-

trated during the business hours when the Armenians, in whose hands in almost every plundered city at least nine tenths of the trade was concentrated, were in their shops. In several places, where on account of fear the Armenians had shut their shops and stores, they were induced by the assurances and promises of the authorities to open them just before the massacres began. In almost every place the Moslems made a sudden and simultaneous attack on the market-place just after their noonday prayer, killing the shopkeepers and their clerks in their shops or when they attempted to flee, and then plundering the shops. In Diarbekir, not satisfied with the killing and plundering, they also *burned* the shops, and in Erzroom and Sivas, where the plunderers were many and the booty insufficient, they looted many houses."

It is to be noted also that the dreadful work in most places began at the sound of the bugle, and ceased also by a signal from the same instrument. Where the soldiers did not begin the work, they soon joined with the rabble in the work of destruction and pillage. The dead were generally stripped and dragged to the Armenian cemeteries, where their surviving relatives were compelled to bury them in huge trenches. In Erzroom over 500, and in Sivas over 800 naked and mutilated bodies were buried in one grave. It is estimated that in the six provinces which the Porte had promised to reform, from twenty-five to forty thousand Armenians were slain. The correspondent of the *Daily News* says, "The scheme of reforms devolved civil office, judgeships, and police participation on Mahomedans and non-Mahomedans in the six provinces, according to the population of each element of the locality. This was a bitter pill to those Mahomedan Turks who had ruled the Armenians with a rod of iron for 500 years. Hence, the resolution of the Turks was soon taken. It was to diminish the number of Armenians — first, by dealing a vital blow at those most capable of taking a part in any scheme of reconstruction, and, secondly, by leaving as many as possible to die by starvation, exposure, sickness, and terror, during the rigors of winter. Surely the arch-fiend could not have suggested a more terrible and effectual method of crippling and ruining and terrorizing the Armenian Christians in the entire six provinces concerned."

The facts which are above stated are sufficient to show that these massacres were not isolated outbreaks, but were conducted according to a definite plan. In ordinary cases they began suddenly at a certain hour, at a bugle call, and continued for a certain number of hours. They were conducted in a uniform way, reached one class of people, and they ceased the moment the authorities intervened. These authorities did not interfere, but, on the other hand, aided in the carnage till the works of destruction had gone far enough. As the writer we have quoted says, "It is an utter mistake to suppose, as many Europeans have done, that the local authorities in the cities of Trebizond, Erzroom, Erzingan, Bitlis, Harpoot, Arabkir, Sivas, Amasia, Marsovan, Marash, Aintab, and Cæsarea could not have suppressed the fanatical Moslem mobs and restrained the Koords. . . . In every place, however, the carnage was stopped as soon as the authorities made an earnest effort to do so. Had it not been for the intervention of the authorities after the set time of one, two, or three days, the entire Christian population would have been exterminated. And the bloody work was stopped, not because the Moslems did not desire to make a clean sweep of the Christians

and pillage all their goods, but because those who inspired the slaughter thought that one or two or three days of killing was about as much as Europe could stand at one time."

Terrible as this story is, it is only part of the truth. Would to God that it did not have to be told! But told it must be, not in bitterness or wrath, but that the situation may be known, that aid in full measure be given to the suffering people of Asia Minor, and that the public conscience be aroused to the use of all available methods for bringing to an end this tale of horrors.

WHAT SHALL THE MISSIONARIES IN TURKEY DO?

BY REV. W. A. FARNSWORTH, D.D., OF CESAREA.

OUGHT the missionaries in the most seriously disturbed parts of Turkey to leave their stations? The missionaries, in many places in the Turkish empire, have known for years that they were in danger of fearful suffering from mob violence. Three years ago the writer felt that he was living over a powder magazine. The explosions, though long delayed, have at length come, and they have proved to be far worse than our fears. The future is ominous. Ought the missionaries to seek for places of greater safety?

Those who look at them merely as American citizens, with no reference to their work and their responsibilities, as it is natural for government officials to do, can very easily say, "Let them flee as people flee from a burning building." But those who are acquainted with their work and know the serious consequences involved will find it much more difficult to answer the question. It becomes doubly perplexing where the lives of children are to be considered.

My daughter with five of my grandchildren has, for weeks, been living in constant fear of an attack from a murderous horde of freebooters. Ought she with those dear children to seek safety by going where she and they can be protected by the "Stars and Stripes"? I am glad that she does not ask me that question. She asks it only of the Master who has placed her there. No doubt he will enable her to answer it aright. Neither she nor any other one in all these smitten regions has, so far as I know, seriously doubted what the duty of the hour is.

Has there ever been a time when the missionaries in Turkey could do so much for the good of the people for whom they are there as they can at just this time? Not to mention the great relief work that they are doing at Trebizond, at Van, at Harpoot, and at every station indeed where the massacres have occurred, their very presence is both a comfort and a protection to very many afflicted, frightened, sorrowing people. Take the case of Talas, a suburb of Cesarea. No massacre has occurred there, but the fear is so great that some sixty women have fled to the mission premises, and there they are engaged in making garments for those who, in neighboring villages, have been left by the marauders almost if not altogether naked. In the same place where these women are assembled two American ladies have a boarding-school for girls, with some sixty pupils. One of these ladies has been at work for more than a quarter of a century building up that school. Had these all left Talas when

they saw the cyclone of destruction about to sweep down, would it not have struck Talas? What would have been the fate of all these women? What that of these school-girls? What the future of that school? We dare not say that these women are not acting in the wisest way by remaining at their posts and grappling bravely with the peculiar duties that the times lay upon them. This is their supreme opportunity. To have lost it would have been a calamity. The same is true of that brave Miss Brewer, of Sivas, who so nobly wrested that Armenian woman from the mob. So with Mrs. Coffing and her associates at Hadjin. So of Mrs. Montgomery and Miss Webb at Adana. So with that brave woman away off in Mesopotamia. These are the great opportunities of their lives and nobly are they meeting them.

If, all things considered, it is wiser that these single ladies and even the mothers with their children remain at their posts, surely there can be no doubt as to the men. In times of war, when the life of a nation is in peril, men can best show their patriotism. Such times as these show of what stuff missionaries are made. Those in Turkey would be the last to claim that they are any better than other men. Yet who that has read the letters which have come in from places where these massacres have raged can fail to see that for the most part your missionaries are level-headed men, brave men, men of whom every American may be proud. Take the case of Mr. Wingate, one of the younger and less experienced of the missionaries. Only he and Miss Burrage were in the city of Cesarea on the fearful 30th of November, all the others being in Talas, a suburb of the city, where most of the missionary circle reside, and where we have our Girls' Boarding-School.

A letter just received says, when speaking of the massacre: "Mr. Wingate found great difficulty in keeping soldiers to defend his house. He got and lost them, time and again. They would slip away. At last he got hold of an *onbashi* (a commander of ten) with his company, invited them in, gave them tea to drink and a warm, comfortable place out of the chilly air, and simply *coddled* them into staying by to the last." In another place the same letter says: "The people in the region around Mr. Wingate's are ready to kiss his feet" (the way in the Orient of expressing the deepest gratitude). "He saved many and did his duty nobly. This experience has won for him golden opinions from many He went, with a *zabtich* (policeman), to a Turkish house and demanded the bride and the daughter who had been carried off from a house near him and got them both." What a cause for gratitude that Mr. Wingate was there and that he met the demands of the occasion so well! Providence favoring, it will greatly increase his influence for good. He and all of us may well rejoice that he was there at that critical time. The missionaries in Turkey are making history. If they are able to remain in the land (and, in my judgment, the only really serious fear is from Russia), there is a noble future before them. All the Armenians in the empire, some two and one-half millions, are ready as never before to accept the messengers of the gospel. We hope, and with a good deal of confidence we expect, that in the near future a most glorious reformation is to be seen in the Turkish empire.

Let Christians of every name, both in America and in England, come forward according to the demands of the case to the help of their suffering Armenian

brethren who are now reckoned by hundreds of thousands. Let all lovers of humanity give the Red Cross Society the money necessary for its noble work. Let the friends of the American Board furnish the means necessary for the proper enlargment of the evangelical work. Let your missionaries, properly reinforced, prosecute their noble work, knowing that their friends will stand by them. All these things being done, we may expect with confidence to rejoice, and that in the near future, at seeing a glorious advance of the kingdom of our Lord.

LAWRENCEVILLE, N. J., January 7, 1896.

BULGARIA.

BY REV. JAMES F. CLARKE, D.D., OF SAMOKOV.

THE story of Bulgaria is full of interest, both because of the character of the people and the position in Europe which they occupy. The people are Sclaves, as are also the Russians, Servians, Bohemians, etc. They have just reason to be proud of their ancestors from the seventh to the fourteenth century, and they love to repeat in their families the names of Asparuch, Krum, Simeon, and Boris, each of whom had a glory of his own in war or the arts of peace. Five hundred years of servitude to the Turks did not crush out their innate nobleness of character, and in 1879 Alexander found a capable and patriotic race to welcome him enthusiastically as their first prince for centuries.

This prince, though at first making serious mistakes, afterwards greatly endeared himself to his people, whom he ardently loved. Afterwards, when he thought it would be for the good of Bulgaria, he abdicated his throne and weeping crowds filled the streets of his capital as he was leaving it. Prince Ferdinand, the successor of Alexander, has not found his path wholly a pleasant one.

King Boris accepted Christianity in 862 A.D., and so his people have since been a nominally Christian nation. Though members of the Greek church, they hate the word Greek, because the ecclesiastics of that church have, to a great degree, forced out the use of the Bulgarian language, requiring them to use the Greek language in their churches and schools in order that in any future division of the country Greece may secure the land. The city of Philippopolis, many other places in Roumelia, and almost the whole of Macedonia were until recently so controlled that anyone seeking to introduce the use of the Bulgarian language in the schools or churches would be accused to the Turks of treason.

These circumstances led to the eager purchase of thousands of the Bulgarian Testament, published about the year 1856. They were bought simply because "they were in the mother tongue and sweet to the ear" of patriotic Bulgarians, but this desire for the Testament led American Christians to think that there was a call for prompt and efficient Christian work, and so the American Board, having a mission station at Adrianople, invited the Methodist Board to join them in the effort to preach the gospel in Bulgaria, and these two missions have continued their work in essential harmony — the American Board at the south of the Balkans and the Methodists north of that range. About the year 1858 Miss Ann Marston, of England, generously gave £600 for the education of Bulgarian boys and

girls. Mission schools were opened for the former in Philippopolis, and the latter in Eski Zaghra. God, in his providence, seemed to have specially prepared a capable, efficient, loving, Christian Bohemian lady to teach in the Girls' School, and a wonderful revival brought many to Christ. Among those reached was a little girl in the school to whom a young man said: "You don't understand these Protestants; they are deceiving you." Looking him full in the face with her bright eyes, the girl answered: "When you have tasted an apple, do you ask if it is sweet? We have tasted of this gospel and we know its sweetness." Another girl, Marika, was confined in the house by her mother, but escaping through a window, she returned to those who had led her to Jesus, nor did the mob of women, who broke many of the windows where she was, frighten her away. Eleuka was told by her stepmother to leave the Protestants or her home. She left her home and never again entered it.

Nacho, after attending the Sabbath services, was led to Christ, and at once restored to his former partner $880, — equal to the total property of many business men in his city at that time, — money secretly overcharged and pocketed while making purchases in Constantinople. The wife of Nacho also left him with his two much loved children, and as he could not secure their return, he entered the school to prepare himself for Christian work. All these three, after useful lives of earnest, active piety, have passed on to heavenly service. From a similar revival in the Boys' School in Philippopolis have come some of the best Christian workers.

Twenty-five years ago both these institutions were transferred to Samokov, where the Girls' School has had a wide influence, supplying Bible-women, teachers, and wives of Christian workers and others. The Boys' School, now developed into the Collegiate and Theological Institute, has furnished all but one of the liberally educated preachers, and been second to no other agency, except the direct preaching of the gospel, in spreading evangelical Christianity in Bulgaria.

An industrial department connected with this institution was started in 1871, doing chiefly printing and cabinet work, which has enabled the trustees to reduce the number receiving full stipends ($35 a year, nearly the cost of board) from about thirty to five, thus saving missionary funds and developing personal self-dependence. It is strongly felt that those not ready to help themselves will not have a sincere desire to aid others in either temporal or spiritual things. This department much needs a capable, trained overseer, who would not only carry on the work more efficiently than is now possible, but would also relieve in some good degree the missionaries from a form of labor for which they have had no previous training.

In God's providence missionaries have been able to relieve much suffering in times of war and massacres. In 1876, of over 11,000 houses in fifty-six places, thirty-two of which were visited by a missionary, more than half were destroyed by the Turks, and about 5,000 persons were killed. This does not include all in Bulgaria or any from Macedonia. During the years 1876–78 missionaries, chiefly with funds from England, aided many thousands of people, including the building of two hospitals and the distribution of food, clothing, and implements needed to restore their homes and farms. Often the sympathy and encouragement given were of more value than the material aid. In one case unwearied

effort and exposures brought on repeated sickness, which at one time was nearly fatal to the missionary most engaged in this work.

The annual statistics of the European Turkey Mission for 1894 give 24 American missionaries, male and female, 10 pastors and 13 other preachers, besides 55 other Bulgarian workers, 42 regular preaching places, with an average congregation of 2,278, and of Sabbath-school scholars, 1,886; a total church membership, from the first, of 1,436, of whom 952 are now living, and contributions amounting to $7,465.71, which, divided by the average attendance, gives $3.23 for each person, or, by the church membership, $7.84 each.

The preaching of the gospel has at times met with vigorous opposition. Missionaries were at first everywhere received with cordiality, but when a monk married and fled to the missionaries for protection, the steps they felt obliged to take led to the exclusion of thousands of evangelical books from schools and homes. It was a trying time, yet it resulted in a closer study of the Word of God. In Yambul, boys stoned a building where a few determined followers were worshiping, but they sat between the windows and continued their songs and service. In Panagureshte missionaries and other workers were threatened, stoned, and treated with all the contumely which seemed possible under the Turkish rule. In both these villages there are now vigorous churches with earnest, capable pastors, and the gospel has a positive influence throughout the place.

In Stope a priest was determined to prevent the increase of the little evangelical circle, and vigorously persecuted them. A missionary was three times violently driven from the place, once being taken from his bed by his head and heels and sent off in derision with a band and a bagpipe; at another time he was choked, thrown to the ground and kicked, and a third time ordered to leave the place. But the governor, who before the third time had said to the missionary, "Go and do your work and I will be answerable for you with my head," had sent a policeman, who met him near the village and went back with him to the head man and said: "The governor sent me to tell you not only not to hinder this man but even to help him." Last spring a Bible-woman went to this village, found her way freely to the homes, was visited by many of the women and girls, the priest himself at last coming for a long serious talk, and many wept when she was obliged to leave.

We give a brief sketch of the work at the different stations.

In Constantinople "Father Riggs," now eighty-five years of age, and Mr. Thomson are connected with the publishing department, which has printed thousands of copies of the Scriptures and millions of pages of books, tracts, and of the weekly and monthly *Morning Star*, which have permeated Bulgaria and Macedonia.

In Philippopolis Mr. Marsh is working fraternally and earnestly, with many Bulgarian pastors in the city and elsewhere, to bring souls to Christ and build them up in a vigorous Christian life, and is now seeking means to build a much needed and larger church edifice.

In Samokov Messrs. Haskell, Kingsbury, and the Clarkes, father and son, with a few capable Bulgarian associates, are actively pushing a positively Christian education for young men and women, and at the same time reaching out as far as possible in the regions about them with the gospel message.

In Monastir Messrs. Bond and Baird, with Miss Cole and others, are doing much for the education of girls, but have been specially blessed in preaching the gospel in other towns, where live and growing churches have been formed. They are having a positive influence among a noble race in Albania.

Salonica, a former station of the American Board, now become an important centre because of railroads recently built, was last fall reoccupied by Messrs. House and E. B. Haskell. Some fifteen out-stations from the Monastir and Samokov fields have been transferred to this station, and by means of constant tours, both of missionaries and Bulgarians, new places have been opened, and there is a promising future.

Two other agencies should be mentioned in this connection. The Bulgarian Evangelical Society was formed twenty-one years ago, by Bulgarians, some of whom had tasted the joy of giving for Christ during the revival in the Boys' School, ten years before. From the capital, Sofia, it is extending its efforts in all directions, and is uniting Christians in the work of Christ. The Temperance Union, composed of fifteen societies, of which Professor Shopoff, commissioner to the World's Fair, is now president, is doing a much needed and good work against intemperance.

This brief outline of Christian work in Bulgaria implies a much broader unseen influence. Parents, teachers, preachers, and other Christians are working together for the saving of souls in many places. The 484 church members who have died and the 952 now living would average well with those in our own land. Many thousands besides, throughout Bulgaria, Macedonia, and Albania, are convinced of the truth of Christianity. One high in office in Bulgaria said to a friend: "Do you think me so foolish as not to see that the evangelical faith is the true one? I would myself follow if my people would go with me." A teacher in Macedonia said plainly to some of his older pupils: "The evangelical religion is the true one. It is too hard for me, but I advise you to follow it if you can." A Bulgarian bishop said to me: "We are afraid of the Greeks and the Catholics, but not of the Protestants"; and his conduct proved that he was sincere.

While infidelity, licentiousness, intemperance, and fashion are undermining the character of a noble race, many sincere patriots among them are looking to the gospel of Christ for the uplifting of their people. In this work American missionaries have gained the confidence of the best of the leaders, and we earnestly ask for all the workers the active sympathy of American Christians.

SUGGESTED PROGRAM FOR MISSIONARY CONCERT, FEBRUARY, 1896.

TURKEY.

1. HYMN AND PRAYER.
2. BRIEF BIBLE READING. Verses previously assigned to young people; the growth in thought to be briefly indicated by the leader. John 3:16; John 3:17; Matt. 18:11; Matt. 11:28; Rev. 22:17; Rom. 10:14, 15; Isa. 61:1; Isa. 62:6; Matt. 28:19, 20; Acts 17:23; Heb. 4:16.
3. HYMN.

4. MAP EXERCISE, locating the missions and mission stations of the American Board. Let a second person give very brief facts as to the statistics of the missions. Place the names of leading missionaries upon the blackboard.
5. THE PEOPLES OF TURKEY. See Encyclopædia of Missions, also *The Advance*, January 2, 1896.
6. PRAYER FOR ARMENIANS, KOORDS, AND TURKS.
7. HYMN, — "We are living, we are dwelling."
8. SOME MISSIONARY HEROES AND THEIR WORK: — Hamlin and Education; Riggs and Christian Literature; Bliss and Bible Distribution. Also the heroes who to-day are in peril and in the midst of disaster, but standing at their posts.
9. LATEST INTELLIGENCE.
10. PRAYER.
11. HYMN AND BENEDICTION.

SUGGESTIONS:

(1) The Missionary Concert cannot be successful unless the *time limits* are faithfully kept by each speaker.

(2) A chapel map of the Turkish Missions is published by the Board, 8 ft. 6 in. x 4 ft. 5 in. Cloth. $2.00.

(3) Supplementary topics: The Koran; The Gregorian Church; The Censorship of the Press; Turkey a Land of Many Faiths.

(4) Secure at the Board's Rooms Historical and Condensed Sketches of Missions in Turkey, also various leaflets on work in Turkey. Send for the leaflet, "The Missionary Concert," containing topics for 1896 and a catalogue of missionary books.

Letters from the Missions.

Japan Mission.

AN EVANGELISTIC TOUR.

DR. J. D. DAVIS, on reaching Japan after his furlough, sends us the following account of an evangelistic tour: —

"Leaving Kyōtō, Friday noon, November 1, a ride of twenty-five miles brought me to Sonobe, the centre of the older Tamba church. Here I was joined by Mr. Okabe, the pastor of the Nanzan church, south of Kyōtō, who went with me as the representative of the district Association. We had a meeting in the evening with a little company of Christians and a few others. The next morning we pushed on over the mountains and down the Wachi Valley, twenty-five miles to Yamaga, where Mr. Mohara, pastor of the northern Tamba church, joined us. This church covers a district forty miles long with an added strip at one end fifteen miles long.

"The next day, Sabbath, the rain poured from morning till night, but that did not prevent about thirty of the Christians from assembling in Yamaga. Most of them walked or rode from five to twelve miles in the rain that morning to be present. We met at one o'clock in a little room just large enough for thirty people to sit down in, close together on the mats, the walls of mud, the ceiling so low that I could not raise my hands above my head when standing, but it seemed like the very gate of heaven as we sat together there for nearly three hours. Mr. Okabe preached a sermon, then seven adults and one child were baptized, then I preached another sermon, and we had the communion. These additions are largely the fruits of the faithful labors of

a Bible-woman, a graduate of the Kōbe School for Women, and of the work of one of our students who was there last summer. In the evening we had a meeting in a larger building, which was well filled, notwithstanding the rain, with an audience which listened while three of us preached.

"The next day we pushed on twenty-eight miles farther over the mountains to Tsuruga-oka, which had never before been visited by a foreigner. We had dinner at the house of a well-to-do farmer whose wife received baptism last spring, and we found the whole family interested. At Tsuruga-oka we were welcomed in the home of Mr. Uchimaki, one of the most prominent men in that region. The family consists of the father and mother, now over sixty years old, and four sons. The second son came to Kyōtō a few years ago to study medicine. While here he became interested in Christianity, was baptized and received into the church. About two years ago he became ill with lung trouble and went home. What should he do? No one of his family at home, and no one in the village had ever heard of Christianity, except to hate and despise it. If he made known his faith he was sure to be ridiculed, perhaps persecuted. But he did not hide his light under a bushel, but set it up so that all could see it, and the result is that the whole house has been lighted by it.

"A year ago last March he died in his mountain home, but a few months before his death one of his brothers, who had heard the truth from him, went over the mountains thirty miles to Ayabe and received baptism. When this son died the question arose what kind of a funeral they should have. The family had been Buddhists and the priests came to officiate, but the family declined, and determined to have a Christian funeral. But the snow was still deep upon the mountains, and the nearest pastor or evangelist was thirty or forty miles away. It took four days to get a letter to them; the body could not be kept so long, so the family and friends tenderly laid the loved form to rest in the grave without any ceremony at all, and waited a week till two pastors came over the snow and held the funeral services in the home, which was filled with the neighbors. The next morning after our arrival, the old father and mother, also another son and his wife, were examined for admission into the church. Forty minutes were spent in listening to their experiences as they told how they were led to accept Christianity; then Mr. Okabe preached a sermon, and I baptized them, and we observed the Lord's Supper together. The whole family are Christians now except one son, who lives in Kyōtō, and he is much interested. I think I never saw a happier family than they were as they sat there together and received the sacred emblems of Christ's sufferings and death for them.

"In the afternoon, the head man of the village, the minor officials, the teachers of the school, and the pupils assembled in Mr. Uchimaki's house, and, by request, I spoke for nearly an hour, especially to the students. In the evening we had a meeting again in the house, and although it rained we had a goodly company, who listened till half-past ten o'clock, while three of us preached the gospel to them. Their earnest faces almost haunt me still, as they sat there apparently drinking in the truth. They are but a sample of thousands who can be found in all parts of Japan now anxious to hear. Mr. Murakami, the apostle of all this region, who has been traveling up and down these valleys for fifteen years with the Bible and tracts, distributing the books and preaching the word to individuals and companies, until there is hardly a man in the province who does not know and respect him, tells me that there is hardly a village or hamlet in all this province where some are not ready to hear the gospel. These two churches have gone through the reactions and reverses of the last few years almost unharmed, steadily growing in numbers. They have had the faithful life and labors of Mr. Murakami, and they have had a succession of pastors and evangelists of strong faith, men of prayer, who depend upon the Holy Spirit.

"It was very touching to hear a blind man get up to pray in the meeting at Yamaga last Sabbath, thanking the Lord that although they had heard all manner of new theories and theologies they had not been carried away with them, but remained true to Christ and his gospel. It was sad, too, to learn that one of the students who went from our Theological Department last summer to work in that field declined to teach the Bible lest he should unsettle the faith of the Christians.

"On Wednesday, I came back over the mountains to Kyōtō, thirty-six miles, walking nearly half of the way. I was fourteen hours on the road and I was a tired man that night and for several days afterward. The autumnal tints in these mountain valleys are very beautiful just now. The steep mountain sides are all aflame; maples, sumacs, and a dozen other shades of yellow and red, and blended with them all are as many shades of green; the sharp pyramidal foliage of the beautiful cryptomerias, the rounder cones of the arbor-vitæ, the more irregular branches of the pines, and many deciduous trees which do not shed their leaves till spring. Huge mountain bouquets they were, with lateral valleys between them on our road, with cascades and waterfalls framed in the beautiful autumn glory of foliage."

THE OKAYAMA SCHOOLS.

Under date of November 23, Mr. Pettee writes from Okayama:—

"The members of the station are not enjoying specially robust health this fall, so their personal work is somewhat crippled in consequence. Teaching in the Girls' School has been entirely assumed by the Japanese, a graduate of last year's class at Kōbe College taking the position of head teacher. It has been decided for various reasons to close the present Boys' School at the end of next month, and open in its place an English school for poor boys. The students are to work at some industry eight hours a day and thus support themselves. An old Okayama boy of good parts and special promise, and withal an earnest Christian, who graduated at Doshisha last June, will be at the head of the new school. He has declined flattering offers and takes the rôle of educating poor boys as his chosen life-work. Miss Adams will teach in it a few hours a week. The school will be in close connection with the Orphan Asylum, in fact it will be a part of the Christian colony into which the Orphanage is rapidly growing."

THE ORPHAN ASYLUM.

"Since the trying experiences of the summer and the deeply lamented death of Mrs. Ishii, all the workers and the children seem to have been baptized with a new baptism of faith and earnest works. Mr. Ishii has recognized the impossibility of making the institution entirely self-supporting on so short a notice, and has let it be known once more that, while doing their utmost to sustain themselves, they will gladly receive any gifts sent in by those Japanese or foreigners who approve of the institution and desire to aid in keeping it open. Orders for printing and weaving are crowding upon them, and two new workshops are going up. There is not a single child on the sick list, and one of the larger boys who ran away in the summer has returned penitent and humble. The general moral and spiritual tone of the little colony is most delightful, and all goes well.

"They greatly need another workshop, two new cottages for the girls, who are badly overcrowded, and a sixteen-page printing press. These would cost $200 (gold) apiece. They have also set their hearts on having a brass band. Such a band would be able to earn money for the institution and also aid powerfully in direct evangelistic work. I suppose the cost would be another $200 (gold). They have used trumpets for three years and feel it is time for a further development in the musical line. They have other needs and hopes, but these will suffice for one letter.

"Mr. Ishii and his large family have decided to break their connection with

Okayama church and, after a little, organize into a new church. They now worship by themselves in the old Buddhist temple, and it is my great privilege temporarily to preach to them. Two weeks ago last Sabbath the Deputation were with us and Dr. Barton supplied the temple pulpit on Sunday morning. His sermon will long be remembered by the youngsters, and I suspect he on his part will not soon forget that unique service.

"The Orphanage is fast growing into an asylum for unfortunates of various kinds, in behalf of whom Mr. Ishii and others are personally interested. A noted and very skilful ex-thief, a blind man who was a genuine seeker after God, an ex-Buddhist teacher, and a crippled lad are the chief cases now in hand. All are doing well, in the best sense of that expression. When the new school gets started and church organization is effected, the whole institution will become a true Christian colony in the midst of this city, and its influence, we believe, will be powerful for good."

THE VISIT OF THE DEPUTATION.

"Most unfortunately for us, November 3, the Sabbath that the Deputation and Mrs. Joseph Cook spent at Okayama, was the Emperor's birthday, and also very rainy, so the Christian work of the city did not make its best showing. Drs. Barton, Bradford, and Johnson all preached most acceptable and helpful sermons, Dr. Bradford even serving us twice. On the following day a meeting of Christian workers was held, some twenty-nine Japanese being present. On the next day Dr. and Mrs. Johnson attended a church organization service in a small town eleven miles away. No single speech by these visiting brethren since they reached Japan was more thoroughly appreciated or will be more pleasantly remembered than Dr. Johnson's word of welcome to the new church in that little Asiatic village.

"This section of Japan is grateful for the privilege of having seen such stalwart representatives of a living faith, and is confirmed in the belief that Christianity has not quite died out in the West and can yet give points and substantial assistance to progressive Japan."

THE CHURCHES.

"The pastor of Okayama church, though still far more 'progressive', and on some vital points negative, in his preaching than we thoroughly enjoy, is loyal to the prayer-meeting, and is making it a rallying point for the faithful few. He is also dead in earnest along all lines of social reform and is taking his place more and more prominently as a leader in every local movement for the uplift of morals. Whether he will grow more or less evangelical in belief, and whether he will hold or split his church are unsolved problems. We wait in hope and labor in prayer for a truly Christian outcome.

"Takahashi church, thirty miles to the northwest, is holding a series of 'higher life' meetings, under the leadership of Rev. B. F. Buxton, an English Episcopalian, and one of the most spiritually minded missionaries in all the East.

"The Japan Home Missionary Society is holding a month's special preaching services at Hiroshima, sending there some of their ablest speakers. These are a few good signs of the times."

West Central African Mission.

FROM CHISAMBA.

MR. STOVER and Mrs. Webster have come to the United States for a much-needed furlough, and Mr. and Mrs. Fay have taken charge of the station at Bailundu. Mr. Currie writes from Chisamba: —

"I think the little church at this station will, under the blessing of God, and at no far distant date, be ready to undertake not only the support of its pastor but also that of several assistants. We have need, however, to make haste slowly and cautiously, and we feel that we cannot be too often in prayer for divine guidance and help. The changes that are going on in the country make these trying times for an infant church, and for the cause of Christ in the land.

"We have nearly finished an exposition of the Gospel of Matthew to our Sunday morning congregation. From the first the attendance at the services has been good. Yet not a single eye has been dimmed by tears of repentance, and not a single soul has decided for Christ from among all those who have come from the villages to hear. The people listen well, shake their heads, express approval, laugh when so moved, show in many visible ways that they understand, and yet they do not bend their stubborn knees to the only Saviour. People write to us about the gospel-hardened citizens of America. Never in my short experience at home did I preach for so long a period without some soul turning to Christ. Never at home did I try harder to make the truth ring out in clear notes, and yet its sounds seem to awaken little response in the hearts of this people. Why is this? The gospel has not lost its power. Is the fault in the people or is it in me? I fear it is too well balanced between us.

"Last Wednesday I had the pleasure of uniting in Christian marriage three couples of young people who have been trained in our schools. The schoolhouse was crowded to excess with the friends of the young people. They are now living in houses built by the young men themselves, at their own expense, and are being nourished by food raised by the skill and labor of the young women. Yet none of them have ceased to attend school, and none have made their marriage an excuse for neglecting any of their former Christian duties."

FROM SAKANJIMBA AND KAMUNDONGO.

Mr. Read makes a report concerning plans he hopes to inaugurate for visiting the groups of villages near Sakanjimba. Two special items he notes as follows: —

"First, the passing on October 9 of an earth shock, which caused our houses to tremble, a phenomenon that has not happened here within the memory of man; and second, what is of deepest interest and greater importance, the spontaneous commitment of some of the lads to what we hope and pray may be the first steps in their Christian lives. On the 6th of October, at the evening prayer-meeting, a few, without any pressure whatever, and to our surprise and thankfulness, prayed openly for the first time, and since that others have followed."

Mr. Sanders writes from Kamundongo: —

"The farm-school boys are expected to-day to begin with Miss Fay. Most of the other scholars demurred on account of planting. As the physical is first and the intellectual and spiritual later, we defer their schools for three or four weeks more. The lateness of the rains is what has delayed planting. This month the attendance upon preaching services has improved, the immediate cause being the activity of Miss Fay and Mrs. Sanders on Saturday afternoons, in inviting the people. How long they will continue to respond well is yet to be seen. It seems a farce to talk of medical work by us who know almost nothing of medicine, but we are compelled to undertake it. People come with their ailments and, of course, ordinary sores can be attended to fairly well. As to other ailments, it is often necessary to make a guess and be thankful if the treatment does good. Another lot of *degradados* — convicts — have been marched up here. The captain-general tells me they are to go to the Valutiaze (or Valuchazi), then the commander of the settlement at Musiku will direct them at what place to settle. The plan seems to be to establish these convict settlements at the very limits of the territory the Portuguese can hope to be allowed to possess."

Foochow Mission.

A GRAND CHRISTIAN ENDEAVOR CONVENTION.

MR. BEARD, of Foochow, sends the following, under date of November 20: —

"The third Annual Convention of the Christian Endeavor Societies in the Foochow district was held on the lawn of the Ponasang Compound of the American Board of Commissioners for Foreign

Missions, November 12. The Convention was to have met in the Gen Cio Dong Church (Church of the Redeemer), but the Endeavorers foresaw that it could not hold more than half of those who would attend; so with great enterprise and energy they rented cotton cloth, had it sewed into immense sheets, and stretched on bamboo poles to act as a tent to shut out the burning rays of the sun. The members themselves brooked the sneers of the shopkeepers and proud literati, and carried on their own shoulders the benches from the church to the tent. It should also be said that they did not forget to carry them all back as soon as the Convention closed.

"Ponasang Compound is a Christian oasis in a desert of heathenism. One corner of the awning above us was tied to an idol temple, on the roof of which a dozen men were engaged in making repairs — when they were not listening to the Endeavorers. On the other side of the compound, not seventy-five feet from the speakers, fifty men were hammering all day, beating pewter into thin sheets for idol paper. But for five hours on November 12 the breezes bore words of eternal life and sweet melodies of Christian praise out into the desert of idolatry. And not less than 300 persons, unacquainted with Christ, entered the compound that day. They came out of heathen darkness, and caught a glimpse of Christian light.

"The president of the Convention was Mr. Ling Muk Gek (see his portrait in the *Missionary Herald* for April last, page 170), the first native Endeavorer in China. He presided with a dignity and energy of which the Chinese are often supposed to be incapable. Unassuming yet firm, concise, quick, reverent, he made a thoroughly successful chairman. To lead the music, three Chinese young ladies presided at a cabinet and baby organ.

"The exercise opened with the hymn 'I belong to Jesus.' The chairman then read the Scriptures and offered a short appropriate prayer. Pastor Ling Bang, of the First Church, welcomed the delegates. He said: 'Such a gathering makes us understand what Christian unity is, and realize that we are all members of Christ, one body, all having equal share and interest in the work.'"

"REAL MEMBERS. LEARNERS, GUESTS."

"Three-minute reports from the societies represented showed a total membership of 570 in the Foochow districts. The largest society is that of the First Church. It records thirty-nine active, nineteen associate, and twelve honorary members. I think the Chinese improve on our designation. They say 'Real Members,' 'Learners,' and 'Guests.' The term 'Learners' is very appropriate, and as I have watched this Society of the First Church, the 'Learners' are true to their name. There is a steady inflow from their ranks into the ranks of the 'Real Members,' and the ranks of the 'Learners' are constantly recruited.

"Rev. and Mrs. G. H. Hubbard, delegates from the Foochow societies to the Cleveland Convention in 1894, gave an account of that gathering. Miss C. E. Chittenden reported the Boston Convention from press accounts. Miss E. J. Newton spoke of the National Convention held this year at Shanghai in June. A pastor of the English Church Mission was present from Kucheng, the scene of the events of August 1. He said: 'It rejoices me to be present at such a gathering as this, under this beautiful awning. In Kucheng there are two Endeavor Societies, one in the Methodist Mission and one in ours. They have done much to promote mutual love.' Another English Church pastor from Foochow City said he felt like a little boy. Christian Endeavor Societies were a new thing to him, but he wanted to learn. A society had been formed in his church, and there was already a marked improvement along the lines of harmony and mutual helpfulness, the contributions had increased, and there was a burning desire to save souls, so that 'whomsoever the members met, their tongues could not be restrained from conversing about Christ.'

"An hour was given to questions and answers concerning the Society and the duties of officers and committees. Here are a few of the many thoughts given all by the natives: the flowers brought by the Flower Committee help the audience to keep awake. The Christian Endeavor is like a tree laden with good fruits; three kinds are especially good: (1) development of ability; (2) interest in missions; (3) improvement of pupils in schools. The Christian Endeavor is a great help in daily prayer and Bible reading. It helps in sticking to the topic in meeting. Two Societies have a 'Thanksgiving box,' into which the members drop cash when they have something special to be thankful for. One sends out its members, two by two, Sunday afternoons to 'employ the time they used to idle away' in talking Christ in the adjacent villages. An elderly man tried to report a society in his church. But when he said they had no consecration meeting a general and decided protest arose against recognizing the organization as a Christian Endeavor Society. The delegate from Sharp Peak said: 'Sharp Peak is an island, but linked to Foochow by telegraph. So may we be joined by sympathy and prayer.' The president said: 'Great care and discrimination need to be used in regard to contributions. They should be for definite objects, and the moneys received should be used only for the specified objects.'

"In the consecration meeting, at the close of the convention, prayers and testimonies followed in rapid succession. The audience of 700 was very quiet, and we all felt that the Holy Spirit was among us. The first girl to speak was from a heathen home, and is soon to become the wife of a heathen. She spoke with grateful wonder of the light into which she had been brought. When she goes to her new home — a heathen home — we believe she will carry the Light with her."

North China Mission.

RECOVERY OF DR. SHEFFIELD.

WE are especially glad to receive from Dr. Sheffield a letter, written by his own hand, dated Tung-cho, November 6. It will be remembered that he was terribly wounded in many places by an infuriated Chinese laborer who was practically insane. Dr. Sheffield says: —

"My recovery has been more rapid and complete than was expected by my physicians, and yet my injuries were so many and serious that I cannot report myself as fully restored to my original condition. I shall never recover the full use of the right hand and arm. My right eye is also permanently injured. The iris does not respond to the light, and the vision is obscured. I hope in time to recover from the weakness in my back caused by two deep cuts near the spine. I seem to have entirely recovered from the many injuries on my head, and the home of the soul is in its original condition. I feel truly that God's hand has been upon me, and that the lessons of discipline have been more abundant and precious than are those of prosperity. I have been brought to see the things of the present life in vivid comparison with the things of the life beyond, and all things in the present life have seemed to be poor and worthless that were not illumined by the light of the divine favor and blessing. I feel that there has been given to me a second probation in the present life, and that, as with Paul, there has been set for me a thorn in the flesh that is not to be wholly removed, to remind me that in the few additional years lent to me I must not live to please myself, but to please Him who has spared me to do His work."

Dr. Sheffield speaks of the great kindness shown him by his missionary associates and members of other missionary societies, as well as by the native Christians. The students in the college and seminary ministered in all possible ways to his needs. Dr. Sheffield writes: —

"There are about seventy-five students in the two schools, the academy, and college, and the work of the year has started in very encouragingly. We lost in the summer the senior Chinese teacher, Mr. Sun, in a singular manner. I was compelled to ask him to withdraw from the school. The second teacher is the

more valuable man, and with the help of students just graduated from the college, we are not lacking for proper help in the school, indeed, have been able to send a fine young man belonging to Tungcho to assist in the Pao-ting-fu station for the winter, to teach in their boarding-school."

Dr. Sheffield refers to the fact that notwithstanding the flagrant nature of the attack upon him, the officer reporting it to the higher officials thoroughly misrepresented it, and perverted his own statement of the case. It was a gross breach of official duty, but Dr. Sheffield says: —

"All this ought not to make a true missionary sick of China, but rather to make him sick for China with that true heartsickness, which inspires him with a deeper desire to have a hand in the great renovation which Christianity is to accomplish."

Mexican Mission.

BATOPILAS.

REV. MR. CASE writes of the opening of mission work at this new point connected with the Hermosillo station.

"We arrived at Batopilas October 22. This is a mining town of 4,000 population, and is the centre of a well-populated region. While within the borders of the State of Chihuahua, it is on the western slope of the Sierra Madre Mountains, and nearer Fuerte than any other of our mission stations. We came by Chihuahua city. From there to Batopilas is a journey of three days by stage, then six days by saddle mules, over a most romantic and precipitous mountain trail. The town had been visited by one of our native colporters last spring. On account of the reports given by him, a student preacher from the El Paso school was sent to occupy the field during the summer vacation. Various circumstances had operated to prepare the way in an unusual manner for the reception of the gospel. The just and Christian conduct of an American mining company located here has been an indirect but powerful influence in favor of Protestant Christianity. On the other hand, the behavior of a Roman priest recently removed from this field was such as to cause disgust on the part of many with the abuses of the Roman system.

"Direct beginnings of Protestant faith can be traced to copies of the Bible brought here, some of them many years ago — one by a Mexican returning from a visit to California, another by a man returning from Parral, while many Bibles were sent to this region from the Chihuahua station. Owing to the reading of these Bibles many residents of the town have been Protestants for years without knowing that name. The efforts of our native preacher last summer resulted in finding out these people, deepening their interest, and interesting many more. A small congregation was formed, and some twelve or fifteen persons expressed a desire for baptism. A Christian Endeavor Society was also organized. Meetings were held in an old Roman chapel, freely offered to us by the present owner, who is one of the most influential residents of the place.

"Since our arrival the interest has continued to increase. The chapel is usually filled with attentive listeners, while many gather about the doors. The Christian Endeavor Society numbers more than twenty active members. At our last mid-week prayer-meeting over forty were present. A regular Sabbath-school has been established. Evening meetings at private houses have been commenced, and in January we hope to organize a church.

"Miss Burrows' school has opened with unusual encouragements. From an attendance of eleven the first week, the number has now increased to thirty-four. Some of the pupils are from the best families of the place, and the income from tuition promises to be little, if any, short of self-support. Best of all, the school is proving a valuable help to the evangelistic work. Miss Burrows is very successful in her efforts to interest her pupils and their families in the Bible. The number of women and girls who attend our services is constantly increasing. Yet we encounter obstacles and opposition. Many are extremely indignant because of the efforts

to propagate a new religion. We hear it said that the devil has been let loose in Batopilas. A native lady of much influence, formerly a resident of this place, on hearing of our work wrote to a friend here, and desired her to give the message to others, not to allow their children to attend the Protestant school, adding, 'It will be far better for your children to reach heaven, although ignorant, than to go to hell educated.'

"I have just received a letter from our helper in Hermosillo. He is evidently doing faithful work. The spirit of the people there, however, is much less favorable to the gospel than here. The congregations, never large, are smaller than usual, owing to recent removals."

Notes from the Wide Field.

SPAIN.

THE following incident has been sent us by Mrs. Alice G. Gulick, of San Sebastian, Spain, illustrating the spirit of the Roman Catholic Church in reference to the Bible, and connecting the work of a converted priest in the Philippine Islands with the work of our American Board mission in Spain: —

"Some years ago the Committee of the Trinitarian Bible Society was approached by a Spaniard, Alonso Lallave. He had been a friar in the Philippine Islands for many years, and a copy of the New Testament given him by a sea captain led to his conversion. He suffered great persecutions and was thrown into a dungeon for six months, then handcuffed and sent to Spain for trial. He arrived to find the Republic proclaimed and himself a free man. For some years he acted as the Protes of a Protestant Church at Seville. Lallave translated the Gospel of Luke into Panagasian, the language used in the Philippine Islands, and he begged the Trinitarian Bible Society to publish it, as it had then been lying in the strong room of the British and Foreign Bible Society for ten years. The Committee of the Trinitarian Bible Society made searching inquiries into the possibility of getting the Scriptures into these Islands, but they found that it was completely in the hands of the Romish Church, the Archbishop of Manilla having the power to veto any orders made by the Spanish government. Much, therefore, as the Committee desired to take up the work, they were compelled to yield to the force of the facts which had for so long prevented the British and Foreign Bible Society from carrying out the work. However, in 1888, Lallave was led to offer to go out himself and introduce the Scriptures into this stronghold of Rome. He completed the rest of the New Testament, and the Gospels and the Acts being printed by the British and Foreign Bible Society, Lallave set out to join his fellow-countryman, Mr. Castells, at Singapore, and these two entered the Philippines. The press at Manilla had got news of their mission, and warned the authorities. The books were seized as contraband goods, and the two men were taken seriously ill with the same symptoms, which led to the belief that they were poisoned by the Jesuits. For days their lives were in danger, and Lallave died on June 5, 1889. His companion recovered, but only to go to prison. After many sufferings and trials the Seville governor was persuaded to allow Castells to leave the Island. Thus ended this tragic effort to introduce the light into that dark place.

"This account, taken from 'The Quarterly Record of the Trinitarian Bible Society,' has been of special interest to us at San Sebastian. A short time before Lallave left Spain, he wrote to us asking us to receive his three daughters into the Institute. These were children of his first wife. He planned to leave his wife and her five little boys in

Seville, until he could make a home for them in Manilla. The three girls came to us: Esther, Mathilde, and Raquel. The two younger girls were very delicate, and we had some fears that they would not be able to take a complete course of study. Esther had studied somewhat with her father, and was prepared to go into the advanced classes. She is one of the class of four who took their B.A. degree last year, and one of the two who took high honors in the University this last June. Raquel and Mathilde with care became stronger and proved to be bright students. Raquel received her B.A. degree in September, and Mathilde will take her degree next year. The mother is at present a teacher in the mines of Rio Tinto, Heulva. The three girls will devote themselves to Christian work.

"The story is interesting from several points of view, and the Christian influence which is to go out from this whole family is entirely due, under God, to the act of a sea captain who, far away from home, and in a hostile country, witnessed for Christ."

CHINA.

FALSE NOTIONS OF FOREIGNERS. — An illustration of the prevalence among the Chinese, even among those who are somewhat intelligent, of the belief that foreigners compound their drugs out of the eyes, hearts, brains, etc., of human beings is found in an account, given in the *Chronicle* of the London Society, of some Christian colporters, one of whom, Peng by name, seized the opportunity of the death of a dearly beloved brother to prove the falsity of the charge. It is said that outside of the Christian church there are comparatively few Chinese who do not regard these stories as true. Peng resolved to dissipate the notion. He announced that the body of his brother would be placed in the coffin in the presence of all who desired to witness the ceremony. A large crowd gathered, and after the funeral service, four Hunanese, all of them heathen, examined the body, placed it in the coffin and fastened the lid with cement, driving huge nails to make it more secure. This act is said to have done more good than a thousand assurances that the rumors were false, and Peng's doings were long the talk of the people.

AFRICA.

DEATH OF REV. HUGH GOLDIE, OF OLD CALABAR. — Some account of the life of this veteran and faithful missionary at Old Calabar is found in the *Missionary Record of the United Presbyterian Church* for November. For forty-eight years he labored most quietly but most efficiently for the welfare of the people of a place which he found in darkest heathenism. When he arrived at Duke Town, in June, 1847, he found that a king had just died and his brother was procuring human sacrifices for the funeral service. One woman was seen strangled, and others were awaiting their doom in the room where the dead king lay. When arrangements were completed the heads of the king's sword bearer, snuffbox bearer, and umbrella holder were struck off and tumbled into the pit with thirty of his hundred wives. But three years after Mr. Goldie's arrival the kings pledged themselves that no human beings should be killed except for crime. Subsequently other reforms followed. The Sabbath began to be observed, the killing of twins and their mother, which had been a universal custom, was prohibited, and before many years the last remnant of public heathen rites disappeared. Women were honored, Christian dress was adopted, and a complete change came over the thoughts and habits of the people. Their better spirit is shown in the fact that in 1879 for the building of their church they contributed $7,000. Mr. Goldie gave much attention to the Efik language, publishing school books, catechisms, hymn books, and dictionary and the New Testament also in that language. He was permitted to see a marvelous change in the district in which he labored and is to be accounted as one of the noble men who have labored for the regeneration of Africa. He died, at his station, on the eighteenth of August last.

MANCHURIA.

REV. GEORGE DOUGLAS, of the Scotch United Presbyterian Mission, writes of the return of the mission force to New-chwang and Liao-yang, which posts they were compelled to leave at the time of the Japanese invasion. In August last New-chwang was garrisoned by about 5,000 troops, and cholera was raging to some extent. It was found that none of the converts had lapsed into idolatry, but some had gone over to the Roman Catholics. Many of them had disappeared entirely. The governor-general of Moukden had issued a most friendly proclamation, in which he says: "I expect that you — the whole body of the populace, Manchu and Chinese soldiery and civilian alike — will thoroughly understand that wherever there is a foreign chapel or hospital, and when foreigners arrive in the city or move about through the province, it is your duty to protect them according to treaty, in order that the Church and the populace may be mutually peaceful." Mr. Douglas reports a visit to Chinese prisoners in Japan, having received permission to travel to Japan, and return on one of the military transports. At Hiroshima he first came in contact with Chinese prisoners in the hospitals. It was the first time they had been able to converse with anyone in their own tongue since their capture. They had all expected to die, and seemed at a loss to know why they had not been beheaded, according to the former custom. But they were in neat beds, having bright and tidy nurses about them, and the best medical skill. They said they had been treated not like prisoners, but better than they could live at home. They were overjoyed at the visit of Mr. Douglas, who had every facility offered him for ministering to these prisoners. Some of these men had known about the missionaries at Moukden, and wrote letters to their friends by Mr. Douglas. These captives are more anxious as to what their fate will be on returning to China than they are as to what will happen to them in Japan. The Japanese, however, have stipulated in the treaty that no one shall suffer on his return to his native land.

MADAGASCAR.

SOME cheering reports are coming from this island, showing that the Christian forces are active notwithstanding the trials to which they are subjected in the French invasion. A recent "Year Book" of the churches in Madagascar connected with the London Missionary Society shows that there are 1,454 congregations connected with the society, and that 14,000 children are taught in Sunday-schools, and 74,000 in day-schools. A paragraph in the *Chronicle* of the London Society, which we take to be from the pen of Rev. J. Sibree, says: "While some of the effects of the war now proceeding in Madagascar are very saddening, especially the return of many of the more ignorant people to old superstitions, there are also many things in connection with it which are very cheering, and prove unmistakably that Christianity is steadily gaining a firmer hold on our people. One of the most marked of these is the increase of fervent and submissive prayer, and the other the absence of anything like a revengeful spirit; while the remarkable delay in the advance of the enemy is attributed not to any skill or power of the Malagasy, but simply and solely through God's overruling and protecting hand. Another very significant proof of the advance made upon former customs is the way in which kindly and benevolent efforts are being made for the soldiers engaged in the war, for whom large sums of money have been subscribed, immense quantities of rice collected, and a great number of garments have been made. All these gifts have, of course, been made solely by the Malagasy themselves, under the direction of a 'Native Union for Benefiting the Soldiers Defending the Fatherland.' From the printed report just issued by that Society it appears that $4,151 had been collected and, in order that this money and other gifts should reach the soldiers themselves, some of the most trustworthy natives — pastors and evangelists — have been entrusted with the money and have gone with it to the seat of war — east, north, and northwest.

Miscellany.

BIBLIOGRAPHICAL.

Pioneering in New Guinea. 1877–1894. By James Chalmers. With a map and forty-three illustrations. New York, Chicago, and Toronto: Fleming H. Revell Company.

The romance of missions in the South Seas has not yet sobered down into the quiet routine life of well-exploited regions and well-known peoples. That brave and indefatigable adventurer, the Rev. James Chalmers, still continues his explorations among New Guinea savages, being the first white man ever seen by many cannibal tribes and now the best known white man to all the natives of the south coast. Combining the coolness and courage of the hero with the trust and the gentleness of the Christian, he has made his way where no trader would have ventured. This volume sketches the travels and labors of sixteen years, being a journal-like record, written mostly while sitting on the platforms of New Guinea houses, surrounded by cannibals, or while sailing in his boat along their coasts.

Mr. Chalmers' earlier books, "Work and Adventures in New Guinea," and "Pioneering in New Guinea," are both out of print. Parts of them, with additions relating the adventures of the last nine years, make up the present record of a noble career and of a most interesting and successful mission.

The Missionary Pastor. Helps for Developing the Missionary Life in his Church. By Rev. James Edward Adams. With charts prepared by Robert J. Kellogg. New York, Chicago, Toronto: F. H. Revell Company.

The material in this volume is edited from the educational department of the Student Volunteer Movement. "We are profoundly convinced," says the editor of the book, "that our Master has placed in the hands of the pastors the high privilege of determining the loyalty of the Bride of Christ to her great commission." The book addresses itself to the needs of a missionary pastor, indicating first his methods in the study, pulpit, prayer-meeting, Sunday-school, Young Peoples' societies, pastoral visitations, and in benevolence; second, his conduct of missionary meetings, with illustrative programs; third, his class for missionary study, with a course of study prescribed; fourth, his catalogue of missionary literature, which is admirably chosen; and finally, his charts, which are designed to help the understanding through the eye. This volume is properly named a "help," for it cannot take the place of painstaking, original effort in order to make the missionary life of the church real and efficient.

A Brief Sketch of the Missionary Life of Sybil Mosely Bingham. By her daughter, Mrs. Titus Coan. Published by request.

Mrs. Bingham was the wife of Rev. Hiram Bingham, Sr., and they went together in 1819, in the brig Thaddeus, with the first missionary party for the Sandwich Island.

The story of a character and life so noble and so devoted as that of Mrs. Bingham must always secure attention, but the romantic quality which attaches to the pioneer work of our missionaries in Hawaii gives added interest to the sketch prepared by her daughter. It is followed by such extracts from Mrs. Bingham's letters and journals as complete the picture. The booklet, of seventy-two pages, is issued in attractive form.

Constantinople. By Edwin A. Grosvenor. With an introduction by Gen. Lew Wallace. Two volumes; pp. 811. Boston: Roberts Brothers.

Constantinople has a peculiar fascination for all students of history, for all travelers, and for all who are interested in missionary work. The origin and fortunes of this city constitute in themselves a wonderful chapter in the annals of the civilized world for more than a thousand years. Professor Grosvenor has enjoyed special facilities for acquainting himself with the facts he recites, by his long residence in Constantinople as a professor in Robert College, and he has made a material and most attractive addition to the accessible information about the city and its environment, its history and traditions, its architecture and its peoples. He has laid the public under obligation by the extent of his researches, the care-

fulness of his work, the richness and abundance of the illustrations which accompany his description, and the fine literary quality which marks these volumes.

This work is particularly interesting, because it takes in the entire region round about Constantinople and acquaints the reader in a delightful way with the Bosphorus and the villages upon both its banks and the several suburbs of Stamboul, as well as with the city itself. It is to be reckoned as an excellence of these volumes that they give generous credit to the best qualities of the Ottoman race and the character of the Ottoman government at Constantinople. Probably many readers will be inclined to think that ampler justice is done to the lighter shades of their character than to the darker hues. Professor Grosvenor evidently values Sultan Abdul Hamid much more highly for personal qualities and gifts as a ruler than does the world in general, and the events of the last few months must have put this exalted estimate to a severe test.

World Wide Endeavor. The Story of the Young People's Society of Christian Endeavor from the beginning and in all lands. By Rev. Francis E. Clark, D.D., President of United Society of Christian Endeavor. Philadelphia: Gillespie, Metzgar & Kelly. Sold by subscription.

This elegant quarto volume of 644 pages, crowded with portraits and numberless other illustrations, is a striking token of the marvelous movement of which it treats. Dr. Clark tells felicitously the story of the inception of the movement in 1881, of the sense of need out of which it grew, and of the development of the organization during the fourteen years since its birth. Those not already familiar with the facts will be surprised to find how, so far as principles and methods are concerned, the Society started full-fledged, the changes which have been introduced since it sprang into life being minor and entirely in the line of natural development. It is a notable fact that no reorganization has been called for, notwithstanding its growth from the bounds of a single parish to more than continental, even to world-wide, proportions. No one could write this book except Dr. Clark, who here puts on record the story, which he so well knows, of each year's progress, of the new forces which have been employed, and especially of the annual conventions which have been such an impressive feature of the movement. It is well that the record has been given this attractive form, and so early, while the facts are fresh in the memory of him whom God has honored as the leader in the most remarkable religious movement of the latter part of the nineteenth century.

The Real Chinaman. By Chester Holcombe. With seventy-seven illustrations. pp. xx, 350. New York: Dodd, Mead & Company.

Mr. Holcombe's volume comes to us in an attractive form, and proves to be as interesting as it is attractive. Mr. Holcombe's residence in China of twenty years, part of the time as a missionary of he American Board, part of the time as interpreter, Secretary of Legation, and Acting Minister of the United States, at Peking, has given him exceptional opportunities for becoming acquainted with the Chinese in every station, in the capital of the empire, in its great cities and among its countless villages and hamlets, and he has used these opportunities to excellent purposes. The evidence of this appears on every page of the book. One does not read far without remarking the familiarity of long acquaintance and the clearness of accurate knowledge.

The style is clear, forcible, and attractive, and the subjects of the several chapters are created with a freshness and graphic quality which fastens the attention and gratifies the taste. It is not a history of missionary work, and does not attempt to be; but it could not have been written without missionary experience, and it serves a most important missionary end in giving a clear, well-balanced, impartial, and appreciative estimate of this little understood and little admired people, who constitute a fourth of the entire human race, and who have such a long and striking history. No one can follow these pages to the end without receiving a much more favorable impression of the gifts and qualities and possi-

bilities of the Chinese than that which is commonly entertained. The whole Oriental problem assumes a new character and magnitude from the conception of the Chinese individual and national character presented in this work; and everyone interested in this vast problem and in its bearing upon the future of the world is indebted to the author for the clear and ample light he has thrown upon it.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the nations of the earth, that they may learn righteousness and so dwell in peace.

For the colleges of our own and mission lands. (The Day of Prayer for Colleges falls upon Thursday, January 30.)

Continued and importunate prayer for the missionaries and distressed people of Turkey.

ARRIVALS ABROAD.

November 15. At Madura, Southern India, Miss M. M. Root, Miss H. E. Parker, M.D.

November 13. At Tientsin, China, Dr. J. H. Ingram and wife.

December 8. At Taiku, Shansi, Rev. D. H. Clapp and wife.

January 3. At Mersin, Central Turkey, Rev. W. W. Mead and wife. (Mr. and Mrs. Mead, while on their way to Turkey were detained for a time by reports from their field, but subsequently decided that the needs of the work warranted their return to Adana.)

ARRIVALS IN THE UNITED STATES.

November 26. At Chicago, Miss Annie L. Howe, of the Japan Mission.

December 13. At New York, Miss Ellen M. Stone, of the European Turkey Mission.

December 22. At New York, D. M. B. Thom, M.D., of Mardin, Eastern Turkey.

December 28. At New York, Rev. W. M. Stover and Mrs. Marion M. Webster, of the West Central African Mission.

DEPARTURES.

December 21. From New York, Rev. H. C. Hazen and wife returning to the Madura Mission.

December 21. From San Francisco, Rev. John H. DeForest, D.D., returning to the Japan Mission.

DEATHS.

December 20. At Asheville, N. C., Rev. Josiah Tyler, D.D., of the Zulu Mission. (See page 53.)

January 3. At West Roxbury, Rev. N. G. Clark, D.D., LL. D. (See page 51.)

Donations Received in December.

MAINE.

Augusta, South Cong. ch. and so.	$85 00	
Bath, Winter-st. Cong. ch., and so.	258 37	
Bethel, Cong. ch. and so.	22 88	
Castine, A little Sab. sch., for Bibles in India,	37	
Foxcroft and Dover, Cong. ch. and so.	15 00	
Gardiner, 1st Cong. ch. and so.	24 94	
Hampden, 1st Cong. ch. and so.	5 00	
Milltown, Cong. ch. and so.	37 32	
Norway, Cong. ch. and so.	3 00	
Portland, Second Parish ch., 5; A Christmas Gift, 10; W. C. Rideout, 1,	16 00	
South Freeport, Cong. ch. and so.	10 00	
South Paris, Cong. ch. and so.	5 07	
Woodfords, Cong. ch. and so.	76 00	
York, 1st Cong. ch. and so.	5 45	—564 40
Legacies. — Gorham, Rev. Joseph Bartlett, by John A. Waterman, Adm'r,		50 00
		614 40

NEW HAMPSHIRE.

Alstead, Rev. I. B. Stuart,	1 00	
Amherst, A friend, by Rev. A. J. McGown, 10; George W. Bosworth, 5,	15 00	
Bath, Cong. ch. and so.	6 34	
Bennington, Cong. ch. and so.	3 66	
Candia, Mary L. Brown,	5 00	
Centre Sandwich, Levi W. Stanton,	5 00	
Charlemont, 1st Cong. ch. and so.	13 00	
Charlestown, Cong. ch. and so.	6 00	
Colebrook, Tilley Nickle,	5 00	
Concord, 1st Cong. ch. and so., with other dona., to const., Mrs. S. M. SCHOOLCRAFT, Mrs. JOHN S. BLANCHARD, and Mrs. JOHN G. MCQUILKEN, H.M.	261 00	
Dunbarton, 1st Cong. ch. and so.	20 00	
Francestown, Cong. ch. and so.	4 53	
Gilsum, Cong. ch. and so.	10 00	
Hebron, Union Cong. ch. and so.	10 50	
Hudson, Cong. ch. and so.	11 95	
Manchester, J. W. Johnston,	50 00	
Milton, Cong. ch. and so.	7 26	
Nashua, 1st Cong. ch. and so.	100 00	
Northampton, Cong. ch. and so.	5 00	
Piermont, Friends,	15 00	
Pittsfield, Cong. ch. and so.	22 70	
Salem, Cong. ch. and so.	3 00	
Sanbornton, Cong. ch. and Sab. sch.	78 35	
Tilton, Cong. ch.	25 75	
West Rindge, George G. Williams,	14 00	—699 04

VERMONT.

Barnet, Cong. ch. and so. 5 00
Bellows Falls, 1st Cong. ch. and so. 6 64
Brownington and Barton Landing, Cong ch. and so. 28 36
Highgate, Cong. ch. and so. 5 00
Jamaica, Cong. ch. and so. 4 50
Jericho Centre, 1st Cong. ch. and so. 10 24
Ludlow, Cong. ch. and so., for Turkey, 13 44
Middletown Springs, Cong ch. and so., to const. Rev. HENRY LINCOLN BAILEY, H. M. 50 00
Northfield, Rev. Wm. S. Hazen, to const. Dea. CHAUNCEY DENNY, H. M. 100 00
Peacham, Cong. ch. and so. 39 25
Richford, Methodist ch. 8 80
So. Hero and Grand Isle, Cong. ch. and so. 28 50
St. Johnsbury, So. Cong. ch. and so. 20 00
Townshend, Cong. ch and so. 15 00
Waitsfield, Cong. ch. and so. 5 00
West Brattleboro, Cong. ch. and so. 24 30
Weston, Cong. ch. and so. 5 00
Windham, Cong. ch. and so., of which 1 from Banks Fund, 21 00—390 03

Legacies. — Hartford, Alice Ann Marsh, 582.81, less expenses, 25, by D. L. Cushing, Adm'r, 557 81

947 84

MASSACHUSETTS.

Abington, 1st Cong. ch. and so. 11 44
Amherst, 1st Cong. ch. and so. 100 00
Ashby, Ortho. ch. and so. 5 00
Attleboro, 2d Cong. ch. and so., 113.27; Central Cong. ch. and so., 8.28, 121 55
Becket Centre, Cong. ch. and so. 4 12
Bedford, Cong. ch. and so. 20 00
Berkeley, Cong. ch. and so. 43 60
Boston, 2d ch. (Dorchester), 153.86; So. Ev. ch. (West Roxbury), 145.90; Boylston ch. (Jamaica Plain), 71; Phillips ch. (So. Boston), 67.50; do., Sab. sch., of which 20 for Doshisha, 10 for Zulu, 20 for Anatolia College, 50; Y. P. S. C. E. Highland ch., for native preacher, China, 10; Park-st. ch. (Inc. bequest of M. P. Gay), 15; C. P. Hutchins, 5; Miss C. L. Shattuck, 5; S. N. S. (Roxbury), for missionaries in Eastern Turkey, 3, 546 26

Boston, *Summary for 1895 :* —

Old South church,	9,370 14	
do., to Woman's Board,	941 92	10,312 06
Central church,	2,017 32	
do., to Woman's Board,	1,448 70	3,466 02
Mount Vernon church,	2,663 17	
do., to Woman's Board,	243 00	2,906 17
2d church (Dorchester),	1,367 59	
do., to Woman's Board,	901 04	2,268 63
Park-st. church,	1,606 43	
do., to Woman's Board,	375 25	1,981 68
Union church,	885 47	
do., to Woman's Board,	795 10	1,680 57
Shawmut church,	936 70	
do., to Woman's Board,	710 77	1,647 47
Immanuel church,	629 33	
do., to Woman's Board,	444 39	1,073 72
Walnut-ave church,	534 13	
do., to Woman's Board,	526 27	1,060 40
Eliot church (Roxbury),	679 43	
do., to Woman's Board,	358 50	1,037 93
Central church (Jamaica Plain),	484 54	
do., to Woman's Board,	279 21	763 75
Allston church,	180 71	
do., to Woman's Board,	415 52	596 23
Phillips church (South Boston),	121 00	
do., to Woman's Board,	464 25	585 25
Winthrop ch. (Charlest'n),	423 01	
do., to Woman's Board,	95 00	518 01
Highland ch. (Roxbury),	405 50	
do., to Woman's Board,	64 85	470 35
Brighton church,	157 12	
do., to Woman's Board,	260 12	417 24
South Evang. ch. (West Roxbury),	274 24	
do., to Woman's Board,	83 00	357 24
Boylston ch. (Jamaica Plain),	242 96	
do., to Woman's Board,	17 00	259 96
Pilgrim church (Dorchester),	156 48	
do., to Woman's Board,	68 00	224 48
Village church (Dorchester),	79 36	
do., to Woman's Board,	125 00	204 36
Maverick church (East Boston),	125 81	
do., to Woman's Board,	68 60	194 41
Berkeley Temple,	54 55	
do., to Woman's Board,	133 51	188 06
Roslindale church,	92 00	
do., to Woman's Board,	51 00	143 00
Central ch. (Dorchester),	41 45	
do., to Woman's Board,	20 00	61 45
Harvard ch. (Dorchester), to Woman's Board,		33 00
Trinity ch. (Neponset),		29 61
Hope Chapel Sab. sch., to Woman's Board,		27 19
Olivet ch. (Roxbury),		7 26
1st church (Charlestown), to Woman's Board,		5 00
Norwegian church,		1 60
Miscellaneous, to A. B. C. F. M.	2,508 39	
do., to Woman's Board,	1,600 01	4,108 41
Specials, to A. B. C. F. M.		1,517 00
Legacies to A. B. C. F. M.	2,600 00	
do., to Woman's Board,	2,230 00	4,830 00
School Fund,		164 24
		43,141 75

Braintree, A friend, 5 00
Brookline, Harvard Cong. ch. and so. 365 30
Cambridge, Prospect-st. ch. and so. 15 00
Campello, South Cong. ch. and so. 50 00
Carlisle, Cong. ch. and so. 10 00
Chelsea, 1st Cong. ch. and so., 20.85; 3d Cong. ch. and so., 11.89, 32 74
Chester, Cong. ch. and so. 5 00
Chesterfield, Cong. ch. and so. 4 50
Chicopee, Cong. ch. and so. 15 50
Clinton, 1st Evan. ch. and so. 41 25
Cohasset, 2d Cong. ch. and so. 34 75
E. Bridgewater, Union Cong. ch. and so. 3 00
Easthampton, Payson Cong. ch. and so. 131 67
East Taunton, Cong. ch. and so. 5 00
Enfield, Cong. ch. and so. 43 92
Everett, 1st Cong. ch. and so. 78 53
Framingham, Plymouth Cong. ch. and so. 94 78
Globe Village, Evan. Free Cong. ch. and so. 14 32
Goshen, Cong. ch. and so. 3 15
Grafton, Evan. Cong. ch. and so. 79 48
Great Barrington, 1st Cong. ch. and so. 69 54
Greenfield, 2d Cong. ch. and so. 36 59
Hadley, 1st Cong. ch. and so. 15 12
Harwich, Cong. ch. and so. 26 00
Haverhill, North Cong. ch. and so. 66 85
Holbrook, Winthrop Cong. ch. and so. 2 00
Holyoke, 2d Cong. ch and so. 67 75
Huntington, 2d Cong. ch. and so. 14 40
Hyde Park, 1st Cong. ch. and so. 69 52
Lakeville, Precinct Cong. ch. and so. 28 00
Lancaster, Edward Phelps, 60 00
Lenox, Cong. ch. and so. 20 50
Lexington, Hancock Cong. ch. and so. 34 89
Littleton, Cong. ch. and so. 11 05
Longmeadow, Cong. ch. and so., 1.00; do., Benev. Assoc., 154.79, 155 79
Lowell, Eliot Cong. ch. and so. 5 00
Ludlow, 1st Cong. ch. and so. 11 20
Lynn, Central Cong. ch. and so. 50 00
Malden, 1st Cong ch. and so., 193.22; E. P. Foster, 10, 203 22
Merrimac, 1st Cong. ch. and so. 30 00
Middleton, Cong. ch. and so. 3 28
Millbury, Cong. ch. and so. 45 75
Millis, Cong. ch. and so., add'l, 1 00
Mittineague, Cong. ch. and so. 25 30

Montague, 1st Cong. ch. and so. 20 00
Monterey, Cong ch. and so. 10 88
Nantasket, Bethany Cong. ch. and so. 2 00
New Bedford, North Cong. ch. and so., of which 144.45, towards support of Rev. F. R. Bunker, 149 45
Newton, Eliot Cong. ch. 295 35
Newton Centre, 1st Cong. ch. and so. 29 01
North Amherst, Cong. ch. and so. 97 50
Northampton, Edwards Cong. ch. Benev. Assoc., 45.76: Henry L. Edwards, 10, 55 76
North Andover, Cong. ch. and so. 25 00
Northbridge, Cong. ch. and so., with prev. dona., to const. IRVING O. DARLING, H. M. 62 00
North Brookfield, 1st Cong. and so. 22 08
North Wilbraham, Grace Union Cong. ch. and so., Extra-cent-a-day Band, 15 00
Palmer, 2d Cong. ch. and so. 10 76
Pittsfield, 1st Cong. ch. and so. 98 07
Plymouth, Chiltonville Cong. ch. and so. 25 00
Quincy, Cong. ch. and so. 65 00
Randolph, 1st Cong. ch. and so., m. c. 88 28
Reading, Cong. ch. and so. 32 50
Rochester, 1st Cong. ch. and so. 8 00
Rutland, Cong. ch. and so. 30 00
Salem, South Cong. ch. and so. 70 00
Saxonville, Edwards Cong. ch. and so. 12 20
Sheffield, Cong. ch. and so. 7 00
Shelburne Falls, Cong. ch. and so. 54 21
Shrewsbury, Cong. ch. and so. 10 00
Somerville, Winter Hill Cong. ch. and so. 12 74
South Grafton, Union Cong. ch. and so. 5 00
South Hadley Falls, Cong. ch. and so. 80 00
Springfield, Olivet Cong. ch. and so., 44.50; Memorial Cong. ch. and so., 31.94; Y. P. S. C. E. of South Cong. ch. and so., for support of missionary in Ceylon, 20; A Grateful Christian, 10, 106 44
Stockbridge, Cong. ch. and so. 49 65
Upton, 1st Cong. ch. and so. 31 59
Wakefield, Cong. ch. and so. 25 99
Ware, 1st Cong. ch. and so., 36.50; East Cong. ch. and so., 10, 46 50
Watertown, Phillips Cong. ch. and so. 87 59
Wellesley Hills, Cong. ch. and so., 32.60; W., 516. 548 60
West Barnstable, Cong. ch. and so. 5 00
West Brookfield, Cong. ch. and so. 27 07
Westfield, 2d Cong. ch. and so., 91.59; 1st Cong. ch., Prof. J. C. Greenough, 50, 141 59
Westford, Union Cong. ch. and so. and Sab. sch. 11 00
Westport, Pacific Union Cong. ch. and so. 15 00
West Somerville, Day-st. Cong. ch. and so. 9 00
West Springfield, Park-st. Cong. ch. and so., 43.75; 1st Cong. ch. and so., 11.50, 55 25
Williamstown, 1st Cong. ch. and so., 236.52; White Oaks Cong. ch. and so., 7, 243 52
Wilmington, Cong. ch. and so. 12 69
Winchendon, North Cong. ch. and so. 28 18
Winchester, 1st Cong. ch. and so. 277 19
Woburn, North Cong. ch. and so. 16 00
Worcester, Old South Cong. ch. and so., 229.22; Piedmont Cong. ch. and so., 126.12; Union Cong. ch. and so. (of which from Cent-a-day Band, 6), 102.29; Salem-st. Cong. ch. and so., 25; Central Cong. ch. and so., A friend, for missionaries in Harpoot, 5; A friend, for work care of Rev. H. J. Bruce, India, 5, 492 63
Yarmouth, 1st Cong. ch. and so. 25 00
——, Cash, 50 00—6,555 88

RHODE ISLAND.

Central Falls, Cong. ch. and so. 93 06
Chepachet, Cong. ch. and so. 8 40
East Providence, Newman Cong. ch. and so. 26 00
Providence, Pilgrim Cong. ch. and so. 45 00—172 46

CONNECTICUT.

Ansonia, Cong. ch. and so. 49 38
Berlin, 2d Cong. ch. and so. 32 20
Bridgeport, 1st Cong. ch. and so., 138.42; Olivet Cong. ch. and so., 20, 158 42
Broad Brook, Cong. ch. and so. 4 23
Cheshire, Cong. ch. and so. 25 00
Cornwall, 2d Cong. ch. and so. 87 78
Coventry, 2d Cong. ch. and so., with other dona., to const. Mrs. E. M. AUSTIN, H. M. 89 50
Danbury, 2d Cong. ch. and so., 18.79; J. P. P., 1, 19 79
Danielsonville, Westfield Cong. ch. and so. 34 55
Deep River, Cong. ch. and so. 26 60
Derby, 2d Cong. ch. and so. 18 50
Eastford, Cong. ch. and so. 7 55
East Granby, Cong. ch. and so. 5 40
East Haven, Cong. ch. and so. 25 00
East Windsor, 1st Cong. ch. and so. 34 50
Ellington, Cong. ch. and so., to const. SADIE MORRIS and Rev. L. P. HITCHCOCK, H. M. 182 78
Glastonbury, 1st Cong. ch. and so. 100 46
Goshen, Cong. ch. and so. 133 50
Greenfield Hill, Cong. ch. and so., towards support of Rev. W. P. Elwood, Palani, 16 00
Green's Farms, Cong. ch. and so. 70 00
Hadlyme, Cong. ch. and so. 21 17
Hartford, 1st Cong. ch. and so., 380.81; S. M. D., 60; E. M. Ney, 2, 442 81
Kent, 1st Cong. ch. and so. 5 00
Litchfield, A friend of missions, 13 00
Lyme, J. S. Hall, 20 00
Mansfield, 1st Cong. ch. and so. 5 70
Meriden, 1st Cong. ch. and so. 87 90
Middletown, 1st Cong. ch. and so. 74 95
Mystic, Cong. ch. and so. 21 43
New Britain, 1st Cong. ch. and so. (of which 125 from Y. P. S. C. E.), toward support of Mr. Geo. B. Cowles, Jr., 325; South Cong. ch. and so., to const. SARAH P. ROGERS and Rev. ERIK G. HJERPE, H. M., 165.51; do., A friend, 13, 503 51
New Haven, 1st Cong. ch. and so., 732.31; Davenport Cong. ch. and so., 81.24; Taylor Cong. ch. and so., 8.65; Humphrey-st. Cong. ch. and so., 5; United Cong. ch. and so., add'l, 5; E. E. Salisbury, 100; Rev. and Mrs. H. W. Pope, for Bible-reader, 60; Rev. W. F. Blackman, 5; Asher Sheldon, 1, 998 20
Newington, Cong. ch. and so. 5 00
New London, 1st Ch. of Christ, A lady, 25; do., m. c., 12.79, 37 79
New Milford, 1st Cong. ch. and so., 202.90; James Hine, 20, 222 90
Norfolk, Cong. ch. and so. 254 01
North Branford, Cong. ch. and so. 24 41
North Granby, 1st Cong. ch. and so. 4 61
North Haven, Cong. ch. and so. 58 00
North Stamford, Cong. ch. and so. 3 75
North Woodbury, Cong. ch. and so. 52 69
Norwalk, 1st Cong. ch. and so., 100.49; do., Wm. E. Marvin, 25, 125 49
Norwich, 1st Cong. ch. and so., with other dona., to const. Mrs. HENRY M. YERRINGTON and Mrs. WOODBURY O. ROGERS, H. M.; do., Lewis A. Hyde, 50, with 50, prev. dona., to const. Mrs. GEORGE O. STEAD, H. M., 250; Broadway Cong. ch. and so., 22, 272 00
Plainville, Cong. ch. and so. 116 27
Plantsville, Cong. ch. and so. 21 00
Plymouth, Cong. ch. and so. 24 00
Poquonock, Cong. ch. and so. 35 19
Rocky Point, Branch of Mt. Sinai Cong. ch. 15 00
Salisbury, Cong. ch. and so., and Sab. sch. 122 62
Sharon, Cong. ch. and so. 13 45
Somers, A friend, 20 00
Sound Beach, Pilgrim Cong. ch. and so. 20 00

South Britain, Cong. ch. and so. 28 00
South Glastonbury, Cong. ch. and so. and Sab. sch. 14 51
South Manchester, Cong. ch. and so. 134 65
Stonington, Cong. ch. and so. 48 12
Suffield, 1st Cong. ch. and so. 20 35
Vernon, Cong. ch. and so., 23.60; Rev. Charles Redfield, 10, 33 60
Wapping, Cong. ch. and so. 18 71
Warren, Cong. ch. and so. 27 00
Watertown, Cong. ch. and so. 58 54
Westbrook, Cong. ch. and so. 25 89
West Hartford, 1st Cong. ch. and so. 30 28
Westminster, 2d Cong. ch. and so., 78.74; Rev. and Mrs. S. B. Carter, 5 83 74
West Suffield, Cong. ch. and so. 19 42
West Woodstock, Cong. ch. and so. 8 70
Windsor, 1st Cong. ch. and so. 93 00
Windsor Locks, Cong. ch. and so. 138 27
Winsted, 1st Cong. ch and so., with other dona., to const. FREDERICK C. STRONG, H. M. 85 60
Wolcott, Cong. ch. and so. 10 00
Woodstock, 1st Cong. ch. and so. 14 50—5,655 87

Legacies. — Rocky Hill, Rev. Asa B. Smith, by Rev. Elijah Harmon, Ex'r., add'l, 120 00
West Hartford, Nancy S. Gaylord, by Francis H. Parker, Ex'r., add'l, 450 00
Wethersfield, Mrs. Mary M. Ayrault, by E. W. Redfield, Ex'r, 250 00—820 00

6,475 87

NEW YORK.

Amenia, by Rev. S. F. Woodin, for preaching 5 00
Auburn, E. A. Huntington, 5 00
Brooklyn, Central Cong. ch., 2,255.32; South Cong. ch., 50.83; Lee-ave. Cong. ch., 31.07; Beecher Mem. Cong. ch., 33.39; Park Cong. ch., Y. P. S. C. E., for native preacher in Madura Mission, 30; Tompkins-ave. Cong. ch., 10, Willoughby-ave. Chapel, 3.38; "E. C.," 3; "J. R.," 1, 2,417 99
Busti, Eli Curtis 5 00
Canaan Four Corners, Mrs. A. Barstow 10 00
Canisteo, Cent-a-day-Band 4 00
Chateaugay, Joseph Shaw, 5 00
Clifton Springs, Dr. and Mrs. C. C. Thayer, 100; A friend, 10, 110 00
East Bloomfield, Cong. ch. 29 00
Fairport, A. M. Loomis, 10 00
Far Rockaway, Cong. ch. 2 26
Franklin, Cong. ch. 63 08
Hamilton, Cong. ch. 7 50
Madrid, Cong. ch. 15 00
Massena, Cong. ch. 16 50
Middletown, 1st Cong. ch. 4 21
Mt. Vernon, B. B. Adams, 2 00
New York, Broadway Tabernacle, 300; Cong. ch., 65.75; "W. C. C.," 3.85, 369 60
Norwich, Cong. ch., for Scudder Memorial Fund, 80 00
Oswego, Cong. ch. 43 18
Rensselaer Falls, Cong. ch. 6 57
Riverhead, Cong. ch. 43 02
Sayville, Y. P. S. C. E., for native preacher, Shansi, 12 50
Sidney, Cong. ch. 25 20
Utica, Bethesda Welsh, Cong. ch. 15 00
Wautagh, Memorial Cong. ch. 12 00
——, Friend, 18 40—3,337 01

Legacies. — Geneseo, Matilda Johnson, by James B. Harrison, Ex'r, 470 25

3,807 26

NEW JERSEY.

Elizabeth, Cong. ch. 5 77
Jersey City, 1st Cong. ch. 16 12
Morristown, Presb. ch. 13 32
Plainfield, A friend, 10 00—45 21

PENNSYLVANIA.

Allegheny, 1st Cong. ch. 1 15
Blossburg, Welsh Cong. ch. 10 00
East Smithfield, Cong. ch. 9 52
Ebensburgh, 1st Cong. ch. 13 18
Guy's Mills, Mrs. F. Maria Guy, 5 00
Philadelphia, Central Cong. ch. 10 00
Pittston, 1st Cong. ch. 22 00
Scranton, Plymouth Cong. ch., 20; Puritan Cong. ch., 6.80, 26 80
Spring Creek, Cong. ch. 5 00
West Spring Creek, Cong. ch. 1 06
Wilkesbarre, Puritan Cong. ch., 15; D. W. Hughes, 5, 20 00—123 71

MARYLAND.

Baltimore, 1st Cong. ch., 107; 2d Cong. ch., 5, 112 00

VIRGINIA.

Herndon, Cong. ch. 1 45

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. 79 78

GEORGIA.

McIntosh, Midway Cong. ch. 6 50

FLORIDA.

Georgiana, Mrs. Mary E. Munson, 5; Cora Munson, 10c.; Guy Munson, 15c. 5 25
Melbourne, 1st Cong. ch., m. c. 7 33
Parker, Della G. Washburn, 1 00
Plummers, Rev. W. E. Mather, 4 00
St. Petersburg, Mr. and Mrs. F. D. Jackson, 5 00—22 58

ALABAMA.

Shelby, Covenant Cong. ch. 13 41

ARKANSAS.

Silver Springs, Mary E. Bailey, 5; Sarah Bailey, 5, 10 00

TEXAS.

San Antonio, Mrs. S. M. Newton, 10 00

INDIANA.

Angola, Christmas gifts, of which 40 for Gazaland and 30 for Anatolia College, 70 00
Indianapolis, Mayflower Cong. ch. 31 50
Orland, 1st Cong. ch. 12 75—114 25

Legacies. — Elihu Baldwin, add'l, 614 40

728 65

MISSOURI.

Cameron, Mrs. Hiram Smith, of which 25 for W. C. A. and 25 for Mexico, 50 00
Kidder, Cong. ch. 7 13
Noble, Cong. ch. 2 00
St. Joseph, Swedish Cong. ch. 3 00
St. Louis, Central Cong. ch., 45.08; Hope Cong. ch., 16.43; 3d Cong. ch., for Turkey, 6, 67 51—129 64

OHIO.

Akron, 1st Cong. ch. 20 61
Bellevue, 1st Cong. ch. 13 00
Brunswick, Cong. ch. 3 50
Chagrin Falls, Cong. ch. 25 00
Chatham, Cong. ch. 22 76
Cleveland, 1st Cong. ch., towards support Rev. J. P. Jones, 70; Jones-ave. Cong. ch. (Welsh), 10; Plymouth Cong. ch., Mary A. Kendrick, 5, 85 00

Columbus, South Cong. ch. 3 73
Conneaut, Cong. ch. 23 54
Huntsburgh, Cong. ch. 22 70
Lorain, Cong. ch. 11 02
Madison, Central Cong. ch. 10 32
Mansfield, 1st Cong. ch., to const. Mrs. CASSIE J. BLYMYER, H. M. 135 00
Marietta, 1st Cong. ch. 129 35
Mt. Vernon, 1st Cong. ch. 50 00
North Monroeville, Cong. ch. 6 01
Oberlin, 2d Cong. ch., 103.99; Students of Oberlin College, toward support Rev. C. A. Clark, 75, 178 99
Springfield, Elenor M. Purssell, 5 00
Wakeman, Cong. ch. 21 39
Wellington, Edward West, 10; Ladies' Mis. Soc., 5, 15 00—781 92

ILLINOIS.

Albion, 1st Cong. ch. 12 76
Big Rock, Welsh Cong. ch. 16 00
Chesterfield, Cong. ch. 12 78
Chicago, U. P. Cong. ch., 212.22; New Eng. Cong. ch., 117.03; 1st Cong. ch., 116.01; Plymouth Cong. ch., 89.87; South Cong. ch., 63; Covenant Cong. ch., 59.51; Lincoln-park Cong. ch., 56.09; Ch. of the Redeemer, for work in Armenia, 16; Tabernacle Cong. ch., 5.05; Mr. and Mrs. J. C. Kilner, 25, 759 78
Delavan, R. Hoghton, 20 00
De Pue, Cong. ch. 45
Elgin, 1st Cong. ch., of which 25 for work in Gazaland, and 24.25 for Turkey, 74 25
Evanston, 1st Cong. ch. 71 00
Fall Creek, Cong. ch. 25 00
Granville, Cong. ch. 5 00
Hampton, Cong. ch. 5 61
Hennepin, Cong. ch. 3 00
Moline, 1st Cong. ch. 81 66
Onarga, Unity Cong ch. 2 25
Ottawa, Cong. ch. 82 22
Payson, Cong. ch. 41 55
Peoria, 1st Cong. ch., 84.95; Union Cong. ch., 7.25, 92 20
Pittsfield, Cong. ch. 25 00
Port Byron, Cong. ch. 22 30
Seward, 1st Cong. ch. 7 00
Somonauk, Cong. ch. 15 35
Summer Hill, Cong. ch. 8 02
Victoria, Cong ch. 10 00
Wheaton, 1st Cong. ch., 58; Prof. and Mrs. D. W. Straw, for Catechist in India, 12, 70 00
Rockford, 2d Cong. ch. 712 36—2,175 54

Legacies —Pana, Mrs. Harriette T. Hayward, by H. N. Schuyler, 1,000 00

3,175 54

MICHIGAN.

Ann Arbor, 1st Cong. ch. 89 75
Charlotte, 1st Cong. ch. 25 00
Church, A. W. Douglas, 5 00
Detroit, Woodward-ave Cong. ch., 136.39; 1st Cong. ch., 67.05, 203 44
East Grand Rapids, Cong. ch. 1 08
Eastmanville, Cong. ch. 2 00
East Paris, Cong. ch. 2 50
Garden and Van's Harbor, Cong. ch. 5 00
Hart, Cong. ch. 6 59
Holbrook, Almon Gilbert, 2 00
Hudson, 1st Cong. ch. 31 47
Lake, A friend, 3 00
Lansing, Plymouth Cong. ch. 52 26
Leslie, Cong. ch. 3 00
Morenci, Cong. ch. 12 00
Napoleon, Cong. ch. 5 00
Ovid, Cong. ch. 17 00
Pierpont, from one "gone before," 25 00
Pontiac, 1st Cong. ch. 61 00
South Frankford, Orin Blood, 4 75
Union City, 1st Cong. ch. 27 39
Wayne, Cong ch. 5 00—589 23

Legacies. —Ann Arbor, Dr. Corydon L. Ford, by Bryant Walker, Adm'r, add'l, 500 00

1,089 23

WISCONSIN.

Beloit, 1st Cong. ch. 45 80
Browntown, Lewis G. Lathrop, 50
Darlington, Cong. ch. 4 00
Delavan, Cong. ch. 32 26
Hartford, Cong. ch., to const. Rev. JAMES O. BUSWELL, H. M. 50 00
Hayward, Cong. ch. 5 00
Janesville, 1st Cong. ch. 35 00
Lake Geneva, 1st Cong. ch. 18 00
Lake Mills, Cong. ch. 1 20
Madison, 1st Cong. ch. 132 79
Ripon, Mary E. Denison, 10 00
Rosendale, 1st Cong. ch. 11 50
Tomah, Cong. ch. 3 27
Wauwatosa, Cong. ch. 10 00—359 32

IOWA.

Cedar Rapids, Cong. ch. 5 00
Cherokee, Cong. ch. 41 38
Chester Centre, Cong. ch. 4 45
Corning, Gertrude M. Potwin, 10 00
Dumont, Mrs. G. S. Brown, 1 00
Dunlap, Cong. ch. 3 75
Iowa City, Cong. ch. 70 18
Magnolia, Mrs. Mary L. Hillis, 10 00
Maquoketa, Cong. ch. 22 85
Minden, Ger. Cong. ch. 4 00
Osage, Cong. ch. 64 24
Oskaloosa, Cong. ch. 1 00
Otho, Cong. ch. 10 30
Rockford, Cong. ch. 16 25
Rock Rapids, 1st Cong. ch. 13 36
Stuart, Cong. ch 24 10—301 86

MINNESOTA.

Ada, Cong. ch. and Sab. sch. 9 83
Cannon Falls, 1st Cong. ch. 2 61
Duluth, Pilgrim Cong. ch. 100 00
Faribault, Cong. ch. 38 66
Minneapolis, Como-ave. Cong. ch., 40; Open Door Cong. ch., 12.10; Union Cong. ch., 2; Park-ave Cong Sab. sch., for Bibles for the children of India, 1; Henry L. Chase, to const. HENRY CHASE BROWNELL, H. M., 100; Rodelmer, 90c. 156 00
Northfield, Cong. ch. 94 58
Owatonna, Cong. ch. 13 50
Spring Valley, Cong. ch., For. Miss. Soc. 50 00
St. Paul, Plymouth Cong. ch. 8 95
Upsala, Swedish Cong. ch. 2 50—476 63

KANSAS.

Council Grove, Cong. ch. 15 75
Goodland, Rev. Dwight H. Platt, 5 00
Hiawatha, Cong. ch. 25 00—45 75

NEBRASKA.

Addison, John H. Hogbin, 30 19
Crete, Ger. Cong. ch. 5 00
New Castle, Cong. ch. 2 05
Steelburg, Cong. ch. 9 00—46 24

CALIFORNIA.

Martinez, Cong. ch., Mrs. J. M. Weeks, 5 00
Nordhoff, Cong. ch. 19 30
Oakland, Plymouth-ave Cong. ch., m. c. 5 90
San Bernardino, 1st Cong. ch. 54 00
San Diego, S. P. Jones, 30 00
San Francisco, 1st Cong. ch., 128.50; do. Sab. sch., for marine glass, bell, clock, and charts for Schooner "R. W. Logan," 35, 163 50
San Rafael, 1st Cong. ch. 4 10
Santa Barbara, 1st Cong. ch., Samuel Edwards, 100 00—381 80

OREGON.

The Dalles, 1st Cong. ch.		10 00

COLORADO.

Colorado Springs, D. C. Jencks,	1 00	
Lafayette, Cong. ch.	39 75	
Longmont, 1st Cong. ch.	30 00	
Manitou, Cong ch.	20 00	
Walsenburg, Rev. and Mrs. C. H. Bissell,	5 00	95 75

WASHINGTON.

Fairhaven, Mrs. J. C. Wright,		1 00

SOUTH DAKOTA.

Beresford, Cong. ch.	4 00	
Canton, Cong. ch.	2 66	
Faulkton, Rev. Geo. L. Helms and family,	1 00	
Hetland, W. M. Soc.	2 75	
Huron, Cong. ch.	25 00	
Mound City, Jakobs ch., 13.45; Friedens ch., 7,	20 45	
Pioneer, Cong. ch.	4 00	
Yankton, Cong. ch., 133.15; For. Mission Band of Yankton Coll., for work in Armenia, 8.40,	141 55	201 41

WYOMING.

Douglas, Cong. ch.		1 00

UTAH.

Salt Lake City, 1st Cong. ch.		5 00

ARIZONA TERRITORY.

Tempe, Cong. ch.		10 65

CANADA.

Mille Roches, Mrs. A. J. Barnhart,	2 00	
Montreal, Y. P. S. C. E. of Presb. ch., for support of Rev Hilton Pedley	900 00	
St. Andrews, Cong. ch.	22 00	

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For the Canadian Station, West Central Africa Mission, add'l,	415 50	1,339 50

FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey. — Alacham, Nicola Konzoujouk Oglon,		44 00
Legacies. — England, Chigwell, Mrs. Mary T. Gellibrand, 2,442.50; do., interest, 18.84,		2,461 34
		2,505 34

MISSION WORK FOR WOMEN.

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For several missions in part,	11,090 44	
For trav. expenses of new missionaries, to Dec. 31, 1895,	1,834 10	
For allowances of missionaries in this country, outfits, and freights of outgoing missionaries, to Dec. 31, 1895,	1,134 38	
For extra salary Miss M. M. Patrick, to Jan. 1, 1896,	44 00	
For extra salary Miss F. A. Fensham, to Jan. 1, 1896,	44 00	
For extra salary Miss I. F. Dodd, to Jan. 1, 1896,	44 00	
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For extra salary Miss J. W. Snow, to Jan. 1, 1896,	44 00	
For extra salary Miss I. W. Prime, to Jan. 1, 1896,	44 00	14,322 92

From Woman's Board of Missions of the Interior.

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Maine. — Bangor, Y. P. S. C. E. of Central ch., 20; Brewer, 1st Cong. Sab. sch., 15,	35 00
New Hampshire. — Bennington, Y. P. S. C. E., 2.60; Franklin, Y. P. S. C. E., 5.07; Milton, Y. P. S. C. E., 2,	9 67
Vermont. — East Berkshire, Y. P. S. C. E. of Cong. ch., 5; South Royalton, Y. P. S. C. E., 5,	10 00
Massachusetts. — Attleboro, Junior Y. P. S. C. E., 20; Boston (Allston), Cong. Sab. sch., 7.12; 2d ch. (Dorchester), Primary Dept. 5, 12.12; Chelsea, Central Cong. Sab. sch., 50; Chiltonville, Y. P. S. C. E., 2; Danvers, Maple-st. Sab. sch., 25; Dedham, 1st Cong. Sab. sch., 15; East Northfield, Y. P. S. C. E., 5; Florence, Y. P. S. C. E., 15; Grafton, Evan. Cong. Sab. sch., 10; Hadley, 1st Cong. Sab. sch., 20.55; Haverhill, West Cong. Sab. sch., 2; Ipswich, 1st Cong. Sab. sch., 5; Lakeville, Precinct Y. P. S. C. E., 4; Maynard, Y. P. S. C. E. of Cong. ch., 6.08; Methuen, Y. P. S. C. E., 1.50; Millis, Y. P. S. C. E. of Cong. ch., for work in Turkey, 4; Northboro, Evan. Cong. Sab. sch., 6.47; Pittsfield, 1st Cong. Sab. sch., 5; Quincy, 1st Cong. Sab. sch., 19.10; Rockport, 1st Cong. ch., Y. P. S. C. E., 11.83; Rutland, Y. P. S. C. E. of 1st Cong. ch., 9; Scituate Centre, Cong. Sab. sch., 3; Shelburne Falls, Y. P. S. C. E., 10; Stoneham, Y. P. S. C. E., 25; Whitinsville, Y. P. S. C. E., 5.50,	292 24
Connecticut. — Columbia, Cong. Sab. sch., 15; Coventry, Cong. Sab. sch., 11.50; Eastford, Y. P. S. C. E., 5; Hartford, Wethersfield-ave. Cong. Sab. sch., 11.52; do., Friends, by Caroline Hansell, 2.05; Litchfield, Cong. Sab. sch., 20; Middletown, 1st Cong. Sab. sch., 30; do., 3d Cong. ch., Y. P. S. C. E., 9.83; Stonington, 2d Cong. Sab. sch. 5; Watertown, Cong. Sab. sch., 10; Windham, Y. P. S. C. E., 5; Windsor, Cong. Sab. sch., 9.49,	134 39
New York. — Angola, Y. P. S. C. E., 16; Brooklyn, Clinton-ave. Cong. Sab. sch., 36.44; do., Tompkins-ave. Y. P. S. C. E., 25; do., Beecher Mem. Y. P. S. C. E., 20; Buffalo, Plymouth Cong. chapel, Y. P. S. C. E., 10; Flushing, Cong. Sab. sch., 6.09; Northfield, Y. P. S. C. E., 9.91; Rensselaer Falls, Y. P. S. C. E., 1; do., Cong. Sab. sch., 1; Richmond Hill, Union Cong. ch. Y. P. S. C. E., 10,	135 44
New Jersey. — Cedar Grove, Y. P. S. C. E., 3; Newark, Belleville-ave. Cong. Sab. sch., 25,	28 00
Missouri. — Eldon, Cong. Sab. sch., 1.44; St. Joseph, Y. P. S. C. E., 4.40,	5 84
Ohio. — South Radnor, Y. P. S. C. E., for student in Madura Mission, 20.80; Strongville, Y. P. S. C. E., 5; Toledo, Y. P. S. C. E. of 2d Cong. ch., 11.30,	37 10
Illinois. — Chicago, Y. P. S. C. E. of Grace Cong. ch., 24.50; do., Y. P. S. C. E. of Brainerd Cong. ch., 7; do., Junior Y. P. S. C. E. of Waveland-ave. Cong. ch., 1.45; Fremont, Y. P. S. C. E., 10; Plainfield, Y. P. S. C. E., 7; Port Byron, Cong. Sab. sch., 8.55; do., Y. P. S. C. E., 13; Ridgeland, Cong. Sab. sch., 20.76; do., Y. P. S. C. E., 5; Somonauk, Y. P. S. C. E., 2.90; Wheaton, 1st Cong. Sab. sch., 5,	105 16
Michigan. — Clinton, Cong. Sab. sch., 5; New Haven, Cong. Sab. sch., 3.06,	8 06
Wisconsin. — Darlington, Y. P. S. C. E. of Cong. ch., 10; South Kaukauna, Y. P. S. C. E., 2.50; Waupun, Cong. Sab. sch., 5,	17 50
Iowa. — Chester Centre, Y. P. S. C. E., 4; Cromwell, Cong. Sab. sch., 7.60; Dubuque, 1st Cong. Sab. sch., 4.61; Polk City, Cong. Sab. sch., 6; Quasqueton, Pleasant Prairie Sab. sch, 1; Whiting, Y. P. S. C. E., 10,	33 21

MINNESOTA. — Faribault, Cong. Sab. sch., 2; Minneapolis, Fifth-ave. Cong. Sab. sch., 5.71; Waterville, Y. P. S. C. E., 4, 11 71
KANSAS. — Geneva, Union Sab. sch., 1.75; Partridge, Cong. Sab. sch., 9.94, 11 69
NEBRASKA. — Albion, Y. P. S. C. E., 2.55; Arborville, Y. P. S. C. E., 10, 12 55
CALIFORNIA. — Green Valley, Y. P. S. C. E., 3; Soquel, Y. P. S. C. E., 3, 6 00
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SOUTH DAKOTA. — Redfield, Y. P. S. C. E. 5 00
904 56

CHILDREN'S "MORNING STAR" MISSION.

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NEW YORK. — Buffalo, 1st Cong. ch., for support Mrs. M. E. Logan, 150 00
MINNESOTA. — Northfield, Cong. Sab. sch. 5 93
CALIFORNIA. — Los Angeles, Park Cong. ch., for native teacher, 15 00
216 71

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IOWA. — Ames, Y. P. S. C. E., 6.25; Reinbeck, Y. P. S. C. E., 25; Wittemberg, Y. P. S. C. E., 6.52, 37 77
KANSAS. — Arkansas City, Y. P. S. C. E. 25 00
115 27

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NEW HAMPSHIRE. — Danbury, Rev. E. P. Eastman, 5; Deerfield, Rev. T. C. H. Bouton, 10; Epping, Memorial of Rev. J. H. Stearns, D.D., 50; Exeter, Rev. Jacob Chapman, to const. OLIVIA E. LANE, H. M., 100; do., Rev. George E. Street, 25, 190 00
VERMONT. — Jeffersonville, 2d Cong. ch. of Cambridge, 10; South Hero and Grand Isle Cong. ch., 5, 15 00
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RHODE ISLAND. — Chepachet, Cong. ch., 30.87; Providence, R. B. Rich, 25; Woonsocket, Cong. ch, add'l, 1, 56.87
CONNECTICUT. — Hartford, A friend, 50; Lebanon, A few ladies of 1st Cong. ch., 70; Madison, Cong. ch., 68.50: Middlebury, Rev. W. F. Avery, 5; New Haven, Primary Class of the Church of the Redeemer, 5; New London, Rev. James W. Bixler, 15; Norwich, Park Cong. ch., 427; do., Friends, 100; Rockville, Cong. Sab. sch., 50; South Coventry, A friend, 5; Southport Mrs. H. D. Gookin, 100; Stony Creek, Cong. ch., 5; Waterbury, Friends, 10; Winsted, 1st Cong. ch., 10, 920 50
NEW YORK. — Brooklyn, Puritan Cong. ch., 29.38; do., A friend, 20; do., Alice Blake, 10; do., Friend, 10; New York, Friend, 50; do., "C. P. S.", 20; do., Rev. Martin L. Berger, 10; Wadham's Mills, Cong. ch. 5, 154 38
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3,129 69

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VERMONT. — Bellows Falls, 1st Cong. ch., for work, care Rev. G. H. Krikorian, 5; Rutland, Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. J. E. Abbott, 30; St. Albans, Sab. sch. classes of Mrs. E. J. Warner and Mrs. C. H. Stevens, for work, care Rev. G. H. Krikorian, 5; W. Brattleboro, A friend, for work, care Rev. S. C. Pixley, 30, 70 00
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RHODE ISLAND. — Providence, Pilgrim Cong. ch., for Koordish Hymnbook, 10; do., Harry M. Hutchins, for native preacher, Marathi, 10, 20 00

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NEW YORK. — Angola, Miss A. H. Ames, for Chinese student, 5: Gasport, Cong. ch., for work, Mrs. H. C. Hazen, 15; Malone, Woman's Missionary Society of 1st Cong. ch., for work, care of Dr. Shepard, 60; New York, Pilgrim Cong. ch., Chinese Sunday sch., for Dr. K. C. Woodhull's work, 15, and for Miss H. C. Woodhull's work, 18; do., W. Henry Grant, for use of Rev. C. H. Wheeler, and other Harpoot Missionaries, 100; Sherburne, Little Lights for use of Miss Nellie S. Bartlett, 10; Syracuse, Good Will ch., for work, care of Rev. H. C. Hazen, 3.50, 226 50

NEW JERSEY. — Glen Ridge, J. A. Jamison's Sab. sch. class, for catechist, care of Dr. Edward Chester, 25; Montclair, Mrs. Thomas Carter, for use of Rev. W. S. Dodd, 51; and for use of Miss B. F. Dodd, 220; Newark, Miss S. B. Corey, for use of Rev. T. A. Baldwin, 25; Plainfield, Y. P. S. C. E., for pupil, care of Miss E. T. Crosby, 20, 341 00

PENNSYLVANIA.—Germantown, Foreman Missionary Club, for work, care of Miss Lucille Foreman, 10; New Vernon and New Lebanon, Cumberland Presb. Y. P. S. C. E., for support student Kyōtō Training School, 8.50; Philadelphia, Mrs. F. J. Hurlburt, for work of Rev. W. M. Stover, 1, 19 50

MARYLAND. — Catonsville, P. K. Savvas, for Protestant church, Zingir-dera, 22 00

DISTRICT OF COLUMBIA. — Washington, Berwyn Sab. sch., for work of Rev. W. M. Stover, 50

MISSISSIPPI. — Westside, Rev. B. F. Ousley, for pupil, Amanzimtote Sem'y, 5 00

OHIO. — Bellevue, 1st Cong. Y. P. S. C. E., for native preacher, care of Rev. J. P. Jones, 14; Claridon, Mrs. C. W. Eames, for use of Miss Nancy Jones, 30; Oberlin, Wm. M. Mead, for training school, El Paso, 15.45; Springfield, 1st Cong. Y. P. S. C. E., for use Rev. G. E. Albrecht, 25, 84 45

ILLINOIS. — Chicago, Rev. J. S. Hanna, for work, care of Rev. Geo. T. Washburn, 100; Polo, Presb. Sab. sch., for work, Rev. C. F. Gates, 17.38, 117 38

MINNESOTA. — Belgrade, Mrs. G. W. Johnson, for work, care of Rev. C. Hartwell, 15; Minneapolis, Como-ave. Y. P. S. C. E., for use of Rev. and Mrs. A. Fuller, 25; Northfield, Extra-cent-a-day Band, for work, care of Rev. C. Hartwell, 10; St. Paul, Miss Emily S. Hartwell, for use of Rev. C. Hartwell, 5, 55 00

CALIFORNIA. — Mills College, Mrs. S. L. Mills, for work, Rev. R. C. Hastings, 25 00

NORTH DAKOTA. — Eigenfeld, Ger. Cong. ch., for work of Rev. Geo. E. Albrecht, 3; Fessenden, Ger. Cong. ch., 1.50, and Hoffnungsoll Ger. Cong. ch., 6.96 for do.; Friedensfeld, Ger. Cong. Sab. sch., 1 for do.; Kulm, Johanne Ger. Cong. ch., 8.11 for do. 20 57

CANADA. — Dundee, Zion Church, for use of Rev. J. C. Martin, 127; Toronto, Katie Cameron, for pupil in Kindergarten, Yozgat, 5.00,

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal, *Treasurer.*

For boys, care of Rev. W. T. Currie, 84 50—216 50

CHINA. — Peking, A friend for No. China College, 300 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For Library Fund, care Mrs. M. K. Edwards,	10 00	
For work of Rev. W. E. Fay,	60 75	
For work of Miss Nancy Jones,	5 00	
For work of Miss Nancy Jones,	10 00	
For Kindergarten, care Rev. J. L. Fowle,	70 00	
For work of Miss F. C. Gage,	25 00	
For work of Miss E. McCallum,	35 00	
For work of Miss Nellie Bartlett,	6 60	
For work of Miss Nellie Bartlett,	10 00	
For work of Miss E. McCallum,	2 00	
For scholarship, care Miss I. F. Dodd,	60 92	
For use of Miss Emily C. Wheeler,	3 00	
For use of Miss Emily C. Wheeler,	5 00	
For work of Mrs. H. C. Hazen,	60 50	
For work of Mrs. D. R. Herrick,	10 00	
For use of Dr. Julia Bissell,	34 82	
For scholar, care Mrs. H. Fairbank,	10 00	
For work, care Mrs. H. Fairbank,	10 00	
For use of Miss A. L. Millard,	15 00	
For scholar, care Mrs. E. S. Hume,	30 00	
For use of Rev. G. H. Hubbard,	50 00	
For use of L. P. Peet,	10 00	
For use of Mary L. Page,	20 00	
For use of Mrs. J. Howland,	10 00	
For scholarships, care Mrs. J. D. Eaton,	60 00	
For work, care Dr. G. N. Kimball,	25 00	
For use of Mrs. H. M. Allen,	15 00	
In part for building Capron Hall, care Rev. J. S. Chandler,	3,000 00	
For Kraal Girls' Schools in Amanzimtote,	200 00	
For Repairs and Taxes on Sanitarium, in Maritzburg,	125 00	
For work at Gedik Pasha, care Mrs. F. M. Newell,	123 20	
For pundit for Dr. Julia Bissell,	27 00	4,138 79

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For Beggars' School, Aintab,	25 00	
For Miss Swift's Bible-woman's Training School Bld'g,	10 00	
For pupil, care Mrs. C. A. Clark,	25 00	
For pupil, Anatolia College,	42 00	102 00
		6,525 62
Donations received in December,		52,124 59
Legacies " "		6,473 80
		58,598 39

Total from September 1 to December 31, 1895: Donations, $147,851.79; Legacies, $27,063.59=$174,915.38.

For Young People.

MODERN MARTYRDOM IN ARMENIA.

BY REV. JOHN K. BROWNE, OF HARPOOT.

Some thirty years ago one of the Harpoot missionaries on entering an Armenian village about dusk saw a typical priest of venerable appearance leaving the church with his people, having just finished the sunset service. The missionary, as is always our custom, courteously saluted the priest, when a dialogue began, in substance as follows: —

"How does life seem to you, my aged brother, as you draw near to the grave? You must be very old."

"Yes; I am over eighty, and have been a priest fifty years."

"Have you fed your flock like a good shepherd?"

"Oh, yes! as well as I could, though they have n't eaten very well," replied the priest, looking upon the crowd and grinning broadly.

They, in turn, shouted derisively, and one of them contemptuously replied: "What does he know more than we that he should feed us?"

"If this be true, my brother," said the missionary, "may God spare your life to atone for such neglect!"

"No, no," answered another, "his time is up, and so let him die the death of an ass."

"Oh, why do you speak like this of your priest? You should respect his white hairs and sacred office."

To this one of the "chief men" of the village said: "Why should we honor that which he does not honor?" Then, turning to his priest, he continued: "You know you have fed this people only what you have eaten. You have taught us drunkenness and wickedness, even to blaspheme and profane the Sabbath."

To this awful charge the priest made no reply, when another old man drew near and added: "All my life I have been one of your people, and see, I am only an animal. I am a lost sinner, for I know nothing of the salvation the missionary speaks of." The wretched old priest waited to hear no more, but hobbled away, followed by the hooting of the crowd.

Among the indirect results of missions in Turkey, which to many seem quite as important as the direct, is the change in both the priests and people of the Armenian Church. They are also far more friendly, even cordial, to us, while the people are now demanding a pure and educated clergy. But whatever may have been their errors this certainly can be said of the priests, that during the eight centuries of Moslem rule they have kept intact the ancient Gregorian ritual

and creed and, with rare exceptions, their people loyal to their faith in spite of all allurements to the faith of their rulers. This, I say, is a noble record.

During the recent and present massacres, when fearful pressure has been

ARMENIAN VILLAGE PRIESTS.

brought to bear on priests and people to save life and honor by formally accepting Mohammedanism, they have set their people splendid examples of heroic faith and often preferred death by torture to denying their Lord.

Honor, then, to a church and priesthood which, though we cannot but think

they have wandered far from the purity of the "faith once delivered unto the saints," can yet enable men, women, and children to witness such a good confession and die so grandly!

Turning now from the priests of the old Gregorian Church to the pastors and preachers of the Protestant churches, the reports come from every side that "as they lived well so they die well."

Up to this date little has been heard from the more distant parts of our field, but tidings from the nearer villages show that, though the government has frequently declared "the Protestants are the most loyal of our subjects," yet our communities have suffered the same pillage, butchery, and barbarities as those of the Gregorians.

One pastor, after more than thirty years of most faithful shepherding of his people, "after being awfully tortured to make him deny his faith," joyfully laid down his life as a "good shepherd" before all his flock.

A graduate of the last class of the Theological Seminary at Harpoot, who daily walked with God, "is not, for God took him," though by a most painful death by torture, thus grandly fulfilling the prophecy of his name, which meant "martyr." A classmate and kindred spirit had a life as well as death of singular beauty and loyalty to duty, of which the following is a brief outline: —

Born in the Syrian quarter of Harpoot, he was taken, at the age of fourteen, to the famous monastery of the Golden Crocus, near Mardin (see *Missionary Herald*, January, 1895), to be educated as a monk or for the priesthood. In spite of many favors, he grew more and more dissatisfied with the life and teaching there, and soon left it to find purity and peace of mind in another. Failing there also, he sought it in others, and finally fled to a mountain cave, hoping that by living a rigidly æsthetic life and giving all his time to reading, meditation, prayer, and fasting he might satisfy his spiritual cravings.

Thus he lived in solitude, barefoot in the snows of winter, subsisting mainly on wild fruits, herbs, and acorns, supplemented by occasional gifts from villagers, who regarded him as a being of almost supernatural holiness.

After six years of this painful unrest and hunger of soul, trying to satisfy conscience and head by the deeds of the law, Christ was made known to him at the hands of a colporter, who, hearing of him, after much weariness and peril, finally reached his cave. Then was repeated the story of Philip and the eunuch, or, more nearly, that of Ananias and Saul.

As the firelight of the cave died down and the morning light was breaking, the faithful colporter was allowed to find rest and the soul of the truth-seeker remained flooded with the light that was to "grow brighter and brighter unto the perfect day." Then the monk disappeared and the Christian remained.

We must pass the rest of his history merely in outline. Upon the solicitation of one of the missionaries of Mardin he entered the mission school there, and after completing his theological course became an earnest, eloquent preacher in Arabic.

Subsequently he felt a strong desire to visit his parents at Harpoot, whom he had not seen for fourteen years. They found it impossible to be separated in their old age from their Joseph, and they begged him to remain and preach in the Harpoot field. This necessitated learning the Armenian language, but his filial

love stood the test and we gratified his ardor for study by allowing him to take an additional course of theological study, and he graduated with honor from Harpoot Seminary in the class of '93.

He was eagerly sought by many places for their preacher, but, hearing of a wine-loving church, he visited it to rebuke them severely, and they were so won by his fearlessness and faithfulness that he was pressed out of measure to be their pastor. They gladly complied with his hard conditions, and when he had secured one of the choicest of our teachers as his wife, the whole village joyfully received them to their new parsonage.

Humanly speaking, never was there a future of richer promise than of those devoted servants of Christ, when the Koordish hordes swept down towards that happy village. Compelled by their flock to leave before the marauders entered,

CLASS OF 1893, HARPOOT THEOLOGICAL SEMINARY.

they reached Harpoot. In the first attack his wife, "faithful unto death," was killed by a bullet and so was mercifully spared seeing his arms hacked off and his body hacked to pieces.

"Blessed are the dead which die in the Lord . . . that they may rest from their labors and their works do follow them."

Still we must not think that such noble examples of martyrdom are to be found chiefly among priests, pastors, preachers, or teachers. Quite as notable and very numerous ones are found among the people and even among our pupils.

In a recent letter from Harpoot, Eastern Turkey, many have read this account: "In this city large numbers of men having been confronted with the alternative of denying their faith, or death, boldly declared their faith and were instantly shot down or butchered in cold blood. Two Protestant preachers and one Syrian priest were thus murdered."

At Ichme a large number of people were crowded into the church and with them their aged pastor. They were taken out one by one, and whoever would not renounce his faith and accept the other was shot down or butchered. Fifty-two were thus killed, and the pastor among the first. Our Protestants are about

exterminated; the Gregorian Church is turned into a mosque, and our chapel into a stable.

"At another village, two hours from Ichme, on the Euphrates, some were killed (probably men) and a large number, mostly women and girls, were being taken to a neighboring Turkish village to be forced to change their faith. While on their way, in their desperation, fifty-five rushed into the river and were drowned rather than deny their faith and meet a fate to them worse than death.

"At another village not far from Harpoot many more were killed, and the wives and girls taken into the houses of the Moslems. In scores of villages plundered and burned, the people have met with a like fate."

TURKISH BRIGANDS.

Another instance shows that our school girls, even in extreme peril, showed the fruits of their Puritan training. The following is written by one of their teachers: "I mentioned that some of our party became separated from us in our flight. The next day we heard that they were at an inn; so men were sent to bring them to us. Such weeping and embracing as there was when they came! They had had such narrow escapes all the way, fleeing from one place to another. Again and again they were urged to deny their faith, and threatened if they did not. *But every one stood firm.* We have great cause for thanksgiving that not one of our boarding girls was lost to us. We hear, however, that two of our day pupils have been carried off from their homes. What a fate! How much worse than death! Our girls were very brave and quiet through all the fear and excitement. Each girl fled with her Bible, and that was all they saved."

THE

MISSIONARY HERALD.

VOL. XCII. — MARCH, 1896. — No. III.

WE present to the readers the receipts for the month of January and the first five months of the year: —

	January, 1895.	January, 1896.
Regular donations	$45,686.33	$44,122.10
Donations for special objects	4,160.91	3,178.84
Donations for the debt	2,238.92	3,880.76
Legacies	22,561.16	8,827.11
Total	$74,647.32	$60,008.81

	5 mos. last year.	5 mos. this year.
Regular donations	$175,780.15	$165,884.31
Donations for special objects	16,489.66	19,170.45
Donations for the debt	4,400.40	13,978.73
Legacies	72,923.27	35,890.70
Total	$269,593.48	$234,924.19

For the five months the *decrease* in regular donations has been $9,895.84; *increase* in special donations, $2,680.79; *increase* for the debt, $9,578.33; *decrease* in legacies, $37,032.57.

The one great need of the American Board to-day is to receive a direct contribution from all our Congregational churches for its regular work. This contribution must be made with such care as to include as far as possible all the members of these churches. Nothing less than this will provide for the pressing requirements of the work. The above figures show a constant but small shrinkage in donations during the five months past. This fact, coupled with a large decrease in legacies, awakens great solicitude, and at the same time it emphasizes the privilege which is set before the churches. Donations for the regular work are imperative! Special donations, contributions by organizations in the church, cannot be substituted for an offering by every church sent directly to the treasury of the American Board.

PROBABLY by the time these lines reach our readers the announcement will be made that Miss Clara Barton, the head of the Red Cross Association, has reached Constantinople. What reception she will there receive from Turkish authorities remains to be seen. We know no reason why she should not be permitted to carry out the benevolent purposes of the organization which she represents, though it will doubtless be difficult for her and her associates from this country, who are not acquainted with the languages of Turkey, to carry on work in the interior. We expect to hear that they have been permitted to inaugurate work, and we trust that abundant supplies will be furnished them both from the United States and from Great Britain and the Continent.

AN entirely new edition of the American Board's Map of the World, on Mercator's Projection, is now ready. It is in size eight feet six inches by four feet six inches, marking the missions of the American Board in red ink. Not large enough for a church, it is yet large enough for chapel use, and is by far the best map for this purpose, considering its price. It can be obtained at the Rooms of the Board in Boston, New York, and Chicago, on cloth for $2.50, on paper for $1.50.

AS a substitute for the Board's old "Historical Sketch of the Japan Mission," which is now out of date, a new pamphlet has just been issued, comprising some sketches drawn from the last annual report of the Mission, which reviews the twenty-five years of its history, together with additional matter completing the story. This pamphlet of forty-eight pages, as well as the "Condensed Sketch" of the Mission, by Rev. J. H. Pettee, will be found most timely for those who follow the assigned topic for the Missionary Concert in March.

FOR material on Africa, which is the assigned topic for the Missionary Concert for April, we know of nothing better to suggest than the lives of some of the prominent missionaries in that continent, since in connection with these lives the story of missionary operations can best be told. Such lives as those of Moffat, Livingstone, Hannington, Mackay and others are not only of abiding interest, but they show in a most graphic way how the gospel has been introduced among the tribes of the great continent. Sketches of each of our three African missions can also be obtained at the Rooms of the American Board.

REV. DR. CLARK, of Prague, reports that during the year 1895 there has been a marked gain in the sale of Bibles and Testaments, the number of copies being more than double those of 1894. Though the old difficulties which have so long hindered colportage in Austria are as great as ever, yet there is a growing desire among the people to secure God's Word. Many striking incidents are given of the effect produced by the Word of God. A wife was greatly excited, declaring that she would forsake her husband and children if he bought that book. After a while, however, she consented that the book be left on condition that it should be taken away if, later on, she was still opposed to her husband's buying it. This same woman now begs the colporter to come and explain God's Word in her household.

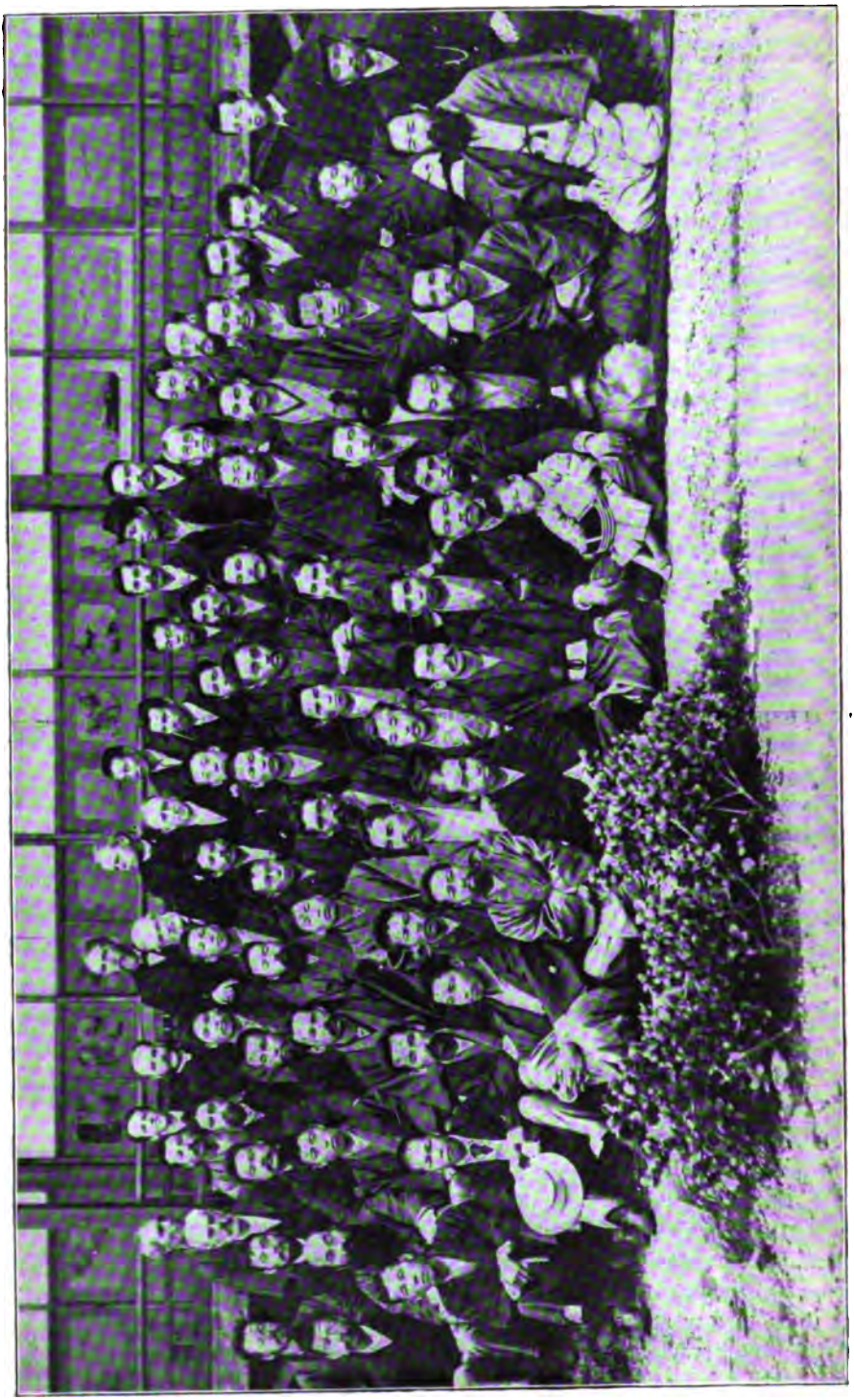
IT is seldom that we have, so early in the year, such good tidings of the results of the Week of Prayer as are given in Mr. Eaton's letter from Chihuahua, to be found on another page. It is an interesting fact, in connection with this revival at Chihuahua, that the First Church of Beloit had recently entered into a covenant of prayer in behalf of this station of the American Board. We hope to hear similar news of revivals from other quarters of the globe.

CHARGES have been made by high Turkish officials that our missionaries in that empire have incited the Armenians to sedition. This is gross calumny, and our missionaries have demanded an official investigation of these charges, which we trust they will be able to secure.

"THE CHURCHES MUST ANSWER." Under this title there has just been sent from these Rooms a sheet containing the responses from a number of missions to the action of the Prudential Committee in obeying the instructions of the Board to "restrict operations within the measure of the means furnished." In giving these instructions the Board explicitly said, "for all limitations or suffering thus occasioned, the churches must answer." It is known to all our friends that, in accordance with these instructions, the Committee have felt compelled to reduce salaries by ten per cent. and the appropriations for regular work, including native agencies, about thirty-five per cent. This action brought tears to the eyes of those who saw no way of escape from taking it. Since then, as will be seen by the report of receipts on the first page of this number of the *Herald*, the necessity for this action has been demonstrated. But the missions, as was to be expected, cry out almost in despair. What they say will be found upon the sheet that has just been sent to each pastor, the substance of which we hope will be presented in many churches. Some of our missionaries propose resigning in order that the cost of their support may go toward the maintenance of the native agency, which otherwise must be discharged. But we are not shut up to these alternatives if Christians recognize their duty and privileges. One of our missionaries, staggering under the terrible blow, utters this sigh: "Oh, for a week of self-denial among all our churches; a week of renewed consecration to Christ and His Kingdom! How easily could all this work be done!" The "answer of the churches" thus far has not been encouraging. Is there not to be another and a better answer than that yet given? Shall it not come soon?

IT is most touching to learn by letters from Turkey that the smitten Christians in that land are praying not only for themselves but for the officials of the American Board and for the churches in America "that their faith fail not." A letter from Adana tells of a mid-week service led by the native pastor, whose parents and friends lived in Marash, and who had simply heard from that city of the burning of the Seminary and that "many people had gone to see Jesus." This pastor out of his burdened heart spoke of Christ's delay in going to the perplexed and saddened sisters of Lazarus, and, after likening his own case and that of his hearers to that of Mary and Martha, said he had no consolation so assuring as Christ's words, "Said I not unto thee that if thou wouldest believe thou shouldest see the glory of God?" He dwelt upon many ways in which a truly devout heart, amidst seeming utter disaster, might see the glory of God, and called upon the congregation to sing the old hymn, "How firm a foundation, ye saints of the Lord," closing with the Doxology. Mrs. Montgomery might well say of this service, "It was simply grand."

UNDETERRED by the dangers that may possibly be incurred, the English Church Missionary Society has decided, after much deliberation, to send to Foochow several young women who, prior to the massacre at Ku-cheng, had been under appointment for missionary service in China. Detained for a time, they were so eager to set forth that the committee has yielded, only enjoining upon them to stay at Foochow, where they can be studying the language, till such time as the way seems clearly open for them to go into the interior without especial peril.



THE CONFERENCE AT NARA, JAPAN.

THE cut upon the opposite page is from a photograph taken at the notable fellowship meeting held at Nara, Japan, in October last, and referred to in recent numbers of the *Missionary Herald*. There were present at this meeting the president and professors from the Doshisha, pastors and evangelists from the Kumi-ai churches from various parts of the empire, a few missionaries, and the Deputation of the Board. The older of these pastors and workers have been faithful laborers for Christ since the early days of the church in their country. Some of them know well the meaning of persecution for Christ's sake. A few of them are graduates from American theological seminaries, while others received their education in the Doshisha University. Many of them exhibit great self-sacrifice in their work for the progress of the kingdom in their country. The President and executive body of the Japanese Home Missionary Society, which has for its aim the evangelization of Japan by and through a Japanese organization, are here. All of these brethren representing different institutions, different kinds of work, and in widely separate fields in that empire, met in the old historic city of Nara for united prayer and conference for the purpose of deepening spiritual life and receiving new inspiration in the future. In order to unify forces a platform was unanimously adopted which is in no sense a creed but simply a basis for the concerted future action of the Kumi-ai churches. The text of this platform, together with a brief account of the gathering, is given in the *Herald* for January, page 29.

THE gifts from the United States for the relief of the suffering Armenians now amount to a goodly sum, although by no means sufficient to relieve the appalling need. The Assistant Treasurer of the Board has already remitted to the Chairman of the International Relief Committee at Constantinople over $56,000. One of the largest contributions to this stream of benevolence has been through the *Christian Herald* of New York. The last number of that paper reports receipts amounting to $25,000. It should be mentioned also that, entirely apart from these contributions for general relief, the Armenians in this country have remitted to their relatives and friends in Turkey over $25,000. No one doubts that this large sum contributed for general relief will be wisely expended. It will save thousands from death, or bitterest suffering worse even than death.

ONE of the very best ways for rendering aid to the despoiled Armenians is to give them work in the manufacture of clothing or in the rebuilding of premises that have been burned. This mode of relief is being most successfully employed at Van and at Harpoot. President Gates, of Harpoot, writes that they are employing the destitute in clearing away the débris of the burned buildings, and that they hope soon to put a roof on the building of the Girls' Primary Department, so that it may be used again for school purposes. He adds, "If we live, the work will go on, and we expect the Christians of America to support us. Many letters express the desire that we may go home, but we are not going to abandon our post. We expect the Christians of America to support their work here. We are ready to die for it; they must be ready to give money for it. I would not exchange the peace and assurance of God's favor

and support we now enjoy for the highest place in America. We may not live to see the consummation of God's purpose, but he will accomplish his plans, and they will be good. Threats abound and the times are critical, but in all these things we are more than conquerors through him that loved us." In a letter under another date President Gates says: "Now is the time for God's people to show their faith in his cause. I wish I could speak so loud that all the Christians of America would hear it. Whether we die or live, we exult in God. Tell his people to arise and build the walls that are fallen and the temples that are ruined."

THE report of the Deputation to Japan was presented to the Prudential Committee January 22. Copies of this report, in pamphlet form, may be obtained on application at the Rooms of the Board. It is printed, nearly in full, in the *Independent* of January 30, and large extracts were given in many other religious newspapers. We have not room in our pages for the detailed statements on the several points considered, but must be content with giving a single section referring to the general outlook for future missionary work within the empire. The churches as well as the Board and the Japan Mission are greatly indebted to the gentlemen composing the Deputation for their patient and laborious work in making the journey and preparing this report. It was no easy task which they undertook, either for body or mind. The results of their investigations and of the services which they have been permitted to render abroad and at home will, we are confident, be of great value to the cause of missions. Not that they were able to settle all matters in Japan as they would have been glad to do; not that the report they bring is altogether such as churches at home would like to have made; but they have learned and reported facts which it was of prime importance should be understood, and, amid some things which they would gladly change, and which their visit may help to change, they have found much that was hopeful and that gives promise of future growth and prosperity to the evangelical work in Japan. The doors are open, and while there are antagonizing forces, there is yet a hopeful field of labor, in which a noble beginning has been made.

THE Misses Mary and Margaret W. Leitch, well known as formerly connected with our Ceylon Mission, have been moved by the present straits in which our missionary work is placed to offer their services as Honorary Collectors, and they are now seeking to secure funds for the regular work and to provide, if possible, for a Forward Movement. They do this at their own charges, and their generous and efficient aid is cordially recognized by the officers and Prudential Committee of the Board.

WORD has been received from Mr. Goodenough of Johannesburg, written since the raid of Dr. Jameson within the Transvaal, indicating that while the excitement in that city was intense, the law-abiding element was dominant. It must be remembered that the site of this city of 100,000 inhabitants was ten years ago a bare field, and that the foreigners, chiefly British, who have rushed to the gold fields, of which Johannesburg is the centre, make a population far outnumbering the Dutch burghers. These foreigners pay nine tenths of the taxes, but are

permitted to have almost no share in the government. The government supports the Dutch schools, but will not aid English schools. Other disabilities under which foreigners labored were, no doubt, specially exasperating. Probably by patient and prolonged efforts the natural rights of foreigners would have been ultimately secured but, most unfortunately for these foreigners, the unwarranted raid of Dr. Jameson as leader of a portion of the British South Africa Company's forces has seriously injured their cause. It was a blunder of the first magnitude in reference to the party which Dr. Jameson proposed to aid. Mr. Goodenough says nothing of any hindrance in his most promising mission enterprise.

"THE noble army of martyrs" has not for some centuries grown so rapidly as it has within the past year. Let there be no fear for the church of Christ when his followers witness for their Lord after the fashion shown us in recent months. Here are some words reported by Rev. Mr. Hubbard, of Sivas, now detained at Constantinople, of some men who have endured the fiery trial and received the martyr's crown: "The work of Rev. Garabed Kuludjian, the Protestant pastor at Sivas, was increasingly good. His wife had been for years a much prized and beloved teacher in the Girls' Boarding School at Marsovan, and their own four girls, the oldest not yet sixteen, had profited well by such a mother. On November 10 he preached to his flock an impressive sermon from the text: 'But there shall not an hair of your head perish.' On November 12, at noon, the crash came, shutting him with Armenian companions in an upper room at a khan. They were soon robbed and left, while the storm was raging outside. The pastor led them in prayer and watched till toward evening, when another squad of Moslems came to kill them. Something in the composed manner with which the pastor met them made them hesitate and offer him liberty on condition of denying his faith. He thought of his wife in delicate health, and of their daughters, but he answered: 'I not only believe Christ, but also spend my life persuading others.' 'Then we must kill you,' they said; and when he raised both hands toward heaven as a sign of settled trust they shot him twice. Next morning his body was found by friends stripped of nearly all clothing and tossed into the back yard of the khan. As the massacres were still in progress, he could not be taken to the unwalled Protestant burial ground, but joined the 800 who were piled into one huge trench at the Gregorian cemetery, whither an Armenian priest crept, to read one short prayer and leave them to earth and to God.

"Rev. Sarkis Merkashian, for years pastor at Choonkoosh, in the Harpoot field, with his family was robbed and burnt out of home and wounded. After that, Moslems tormented him three days to accept their faith. He had his wife and also six children to think of, but he remained true and was finally put to death. Fourteen during those November days are known in that one field to have thus sealed their last sermon with their heart's blood.

"Hagope Pattian, a humble member of Marsovan church, had made himself specially beloved by those of all beliefs during the last cholera epidemic in that city. November 15 the storm burst on him, but found him prepared. As the blows of a murderous axe were falling on his head an acquaintance heard, through a door ajar, his last words: 'Father, forgive them, for they know not what they do'; and then: 'Father, into thy hands I commend my spirit.'"

THE cut below is from a photograph sent us by Mr. Beard, of Foochow, taken at a sitting at Ku-cheng, China, of the Commission appointed to try the men who assaulted and killed the English missionaries near that city in August last. The picture shows as present at that time United States Consul Hixson, the

THE COMMISSION AT KU-CHENG.

British Consul, two or three British officers, Drs. Hart and Gregory and other missionaries, together with Chinese district officials and interpreters. The trial brought clearly to light the guilt of several men who were subsequently executed. Whether these men were more guilty than were some of the officials, it is impossible for us to say.

THE PRESENT OUTLOOK IN JAPAN.

[From the Report of the Deputation to Japan presented to the Prudential Committee January 22, 1896. See page 94 of this number of the *Missionary Herald*.]

WHILE Japan is a small country in area, yet when we regard its population of more than 41,000,000, its political, social, and religious importance in relation to the problems of the far East, it is of the utmost moment that we give to this nation careful consideration. The Japanese people are homogeneous, speaking one language and united by a strong national spirit which must be taken into account in considering all matters relating to missionary enterprises. The country extends through nineteen degrees of latitude, and is made up of four larger islands and many smaller ones. This makes it more difficult for Christian influence from one centre to extend over the entire country.

It must always be borne in mind that while Japan and the Japanese are now so well known, it is only a third of a century since anything definite was understood of the country and people, and less than a score of years since anything like practical acquaintance with them could be affirmed.

It would be unjust to the Japanese and for us not to keep constantly before us the fact that to within a few years they were shut up to their own religions, — Shintoism, Confucianism, and Buddhism, — knowing the name of Christianity only to hate it. These three faiths, meeting in some form in the life of nearly every Japanese, have been closely connected with their intellectual, social, and national life for many centuries. The stamp of some one, or more commonly of all these religions, is upon every institution of the country and permeates and explains nearly every custom.

Into these conditions evangelical Christianity entered in 1859. Everything, — language, hatred, and suspicion of foreigners, lack of treaty privileges, prejudice against Christianity and foreign faith, ignorance of the Japanese customs and characteristics upon the part of the missionaries, all combined to delay the christianization of Japan. For twelve years apparently little or nothing was accomplished.

The most of the work in Japan has been done since 1871. The story reads like a modern Acts of the Apostles. The nation has been disarmed of its suspicions against Christianity. The non-Christian leaders in Japan recognize the worth and power of the Christian character and honor the true Christian life. The missionary is now free to go at will into all parts of the empire. The Bible and Christian literature have free circulation everywhere, even among the soldiers in the army and in the hospitals. The prisons are open for the Christian evangelist. Christian teachers are in many of the government schools, with full liberty to teach Christianity to the pupils outside of school hours. Persecution is a thing of the past, except as it occasionally appears in disguise. Christianity has already put its stamp upon the laws of society, of the army, and of the state, and is making itself felt in its literature and forms of thought. Nevertheless we must bear in mind the fact that, compared with the entire population, the number of Christians is small. Including those connected with the Greek and Catholic churches, the highest number claiming the Christian name is less than one fourth of one per cent. of the Japanese people. Probably one tenth of one per

cent. would more correctly indicate the number of true followers of our Lord Jesus Christ. Even the best of these have only a few years of Christian experience and training between their life to-day and the training of their earlier years. There are no traditions as to Christianity except those of hatred. The Christians are scattered throughout the land and meet constantly and everywhere all forms of the idol worship of their countrymen, the arguments for the maintenance of the old national faiths, together with practices that run counter to the true Christian life, and the intense national feeling against a foreign religion. Under these circumstances, the marvel is that Christianity has been able not only to maintain itself during these later years which mark the rise of the new national and intellectual spirit, but also to make signal progress.

We cannot expect that the Japanese Christians will hold all the articles of our faith in precisely the same way that they are held in New England, where nearly three centuries of Christian life and tradition lie back of us. There is a strong tendency among some of them to investigate for themselves many of the fundamental principles of Christianity which we have regarded as settled, and during these investigations they decline to accept as authoritative any of the creeds of Christendom. We are assured that the great mass of Kumi-ai Christians, numbering over 11,000, and the far greater part of the pastors and evangelists, are firm believers in the old and universally accepted truths. None of the extremists are supported by our Board.

Japan is characterized by the intensity with which it seizes a new idea. We believe the movement toward extreme liberalism in the Kumi-ai churches, which is not widespread, but which is championed by a few writers and public speakers, if left to its natural course, will soon disappear. A few who are involved may lose their faith in Christianity and leave the church, but we believe the tendency to destructive criticism will be less in the future, and that the work of construction will be more prominent. The theological problems of the world are now discussed in Japan, and that too without a balancing foundation of Christian faith and life. One point we desire especially to emphasize; namely, that the evidence is complete that our missionaries have been eminently faithful in presenting the truths of the gospel, and that none of the present conditions are due to any lack of fidelity upon their part.

Japan is not to develop a new Christianity, nor do we imagine that many among her Christians have any such idea. Yet, as in every country into which the gospel enters, the exact forms which some phases of external Christianity assume will be peculiar to that country, so must we expect to find in Japan. We believe that the church in Japan is founded upon the living Christ and that his spirit permeates it, making it a living church. We need not be anxious over the final outcome. The wonderful growth of the Kumi-ai body, both in numbers and influence, during the past twenty-five years gives us great assurance. A human movement would have been terminated by the period of popularity of Christianity which swept over Japan previous to 1890. The reaction from that condition was severe, and the churches and the workers have not entirely recovered from it at the present time; but we find evidence on every side that it is recovering and that the forward movement now is healthful and encouraging.

The fact that a few leaders in the Kumi-ai churches are not now in accord in

their beliefs with the Congregational churches in the United States would not justify curtailing our work in Japan, but rather furnishes a reason why it should be strongly maintained. The men referred to are connected with independent churches, over which the Board has no control, and they do not seem to be carrying the churches with them into their radical positions.

The time has not yet come, and for many years may not come, to leave the evangelization of the empire to the Japanese churches. They are doing much, but that much is slight indeed compared with the needs of the country. Of the ninety-nine Kumi-ai churches and provisional churches, only thirty-nine are self-supporting. They all are young in years. Some of them have a small membership. All have grave questions to meet and serious battles to fight which are incident to their lack of experience and their surroundings. They need our coöperation. The Japanese Home Missionary Society of the Kumi-ai churches, in its independence, is doing well, and when it has obtained sufficient strength and experience, we may expect it to assume the support of the places now maintained by the Board and its missionaries. Work is passed over to them as rapidly as they are able to take it up.

The work begun by the American Board and now connected with the Kumi-ai churches is by far the strongest of any mission work in Japan. The number of Christians is about the same as that reported by the seven allied Presbyterian bodies under the name of "the Church of Christ in Japan," but the number of independent churches is much larger.

We recognize the heavy demands which are made upon the individual missionary and the necessity that he be well equipped mentally and spiritually, and thoroughly trained for this service. After nine weeks of contact and conference with the men and women of our Board in Japan, your Deputation can speak of them in warmest terms as to their ability, consecration, and faith. They are worthy the entire confidence and support of our churches.

SOME RESULTS OF MISSIONARY WORK IN TURKEY.

BY REV. W. A. FARNSWORTH, D.D., OF CESAREA.

AT just this time, when nearly every missionary station in Asia Minor has been baptized in blood, the question is asked, What are the results of sixty years of missionary work in that land? In answering this question I would call attention to several points.

I. *What has been accomplished in reference to the sacred Scriptures.* The missionaries found in Turkey a number of churches, such as the Greek, the Armenian, the Jacobite, the Coptic, and others, claiming to be Christian and professing to take the Word of God as their sure foundation. But that Word, whatever it might have been to them in ages past, had ceased to be a fountain of instruction; had indeed become, to the common people, nothing more nor less than a fetish. It did not exist in the vernacular of any portion of the people. It was indeed read in their churches but not understood. The reading was a form which it was supposed might have some mysterious influence. The

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book was held up for the worshiper to kiss as he passed out of the church. So far from being in common use was it, that it was considered a sin for an unordained man to take it into his hands. The first work of the missionaries was to translate the sacred Scriptures into the vernacular of the several different nationalities. This has been accomplished. The greatness and importance of this work can hardly be overestimated. It may be remembered that this land is not very far from Babel. The Word is now found in some twenty-seven different languages and characters, including even Koordish. In the meantime a complete change of sentiment has been wrought in the minds of all the people as to the use of the Scriptures. So far from believing it to be a sin to take the book into their hands, they now believe it to be their duty to have it, to study it, and to make it the guide of their lives. Despite all political changes, despite all opposition, here is this book, in all these different languages, and here is this change of sentiment, and great must be the result, both temporal and spiritual, in future ages as well as in the present time.

II. The second result accomplished to which I would call attention is *The giving to the peoples an educational and religious literature.* When missionaries began their work there were no books, or next to none, in the vernacular of the common people. They began at the foundation. They prepared spelling books and reading books, grammars and geographies, and by these awakened a desire for a practical education. They also translated some of our best religious literature. There are now sung in that land, in I know not how many languages, such hymns as "Rock of ages cleft for me," "There is a fountain filled with blood," "My faith looks up to Thee," and very many others. Many of our choicest books are doing a work among the people only second to what they have done in their original English garb. A good illustration is "Pilgrim's Progress." Whether he speaks in Turkish or Armenian, in Bulgarian or Greek, that Pilgrim is still the same that our childhood knew and he tells the same fascinating story. This literature cannot perish, much less the spirit that it has awakened.

III. I mention next *The American Bible House in Constantinople.* This, though not built by the Board, is an outcome, a natural and, I might say, a necessary result of the missionary work in Turkey. It is a grand building and a centre of literary and religious influence. Here presses, worked by steam, are printing newspapers in several different tongues; religious tracts, lesson helps, cards, etc., necessary for good Sunday-school work, are prepared, and religious and educational books, in nearly thirty different languages, are stored, most of these also prepared here. In the same building there is a bookbindery where work is done that will compare favorably with first-class work of the same line in Boston or New York. In other parts of the building there are offices where Americans, Bulgarians, Greeks, and Armenians are hard at work preparing material for the hungry presses and the more hungry people. Besides the weekly and monthly periodicals, the many religious tracts, Scripture cards, etc., which flow forth from this building in an unceasing stream, something more than 80,000 volumes of the sacred Scriptures and other books go out every year for the enlightening and uplifting of the people. We are not surprised to hear that those who love darkness rather than light wish to see this Bible House razed to

the ground. Even should it be so, it has already accomplished a glorious work. We trust that it has before it a glorious future.

IV. Look at the *educational institutions established.* It can hardly be denied that missionaries have been the pioneers in modern educational work in Turkey. The first institution of this kind that should be named, if we begin at the top, is Robert College. This, like the Bible House, though not built by the Board, was a natural result of the labors of the missionaries. Beautiful for situation, the joy of all Americans who visit Constantinople, is Robert College. It stands on one of the best locations overlooking the Bosphorus. As one sees it there, a thing of beauty, with "the stars and stripes" floating proudly over it, he can hardly wonder that it cost Dr. Hamlin seven years of earnest, persevering effort, backed though he was by our own and the British government, to secure the privilege of building it. But there it stands, a noble monument to him, to its founder, and to the far-reaching influence of missionary work. Dr. Clark, of the Christian Endeavor Society, in giving the report of his journey around the world, says: "There is not another college in the world that occupies such a strategic position as does Robert College." It has already accomplished a noble work. The enemies of the Bible House are equally its enemies. Its future, like all things, is in the hand of God alone. We believe that it has only begun its work, that it will yet do a mighty work for the renovation and uplifting of all the peoples of these lands.

The second institution of this kind, a sort of complement to Robert College, is the American College for Girls. While the two institutions just named are *results* of missionary work, this is strictly a missionary institution. Its buildings, only inferior to those of Robert College, were erected with funds furnished by the Woman's Board of Missions. That body, by a board of trustees, manages its affairs. It has a corps of teachers that would compare favorably with those of the best colleges for young women in the United States of America. Occupying a commanding position in the city of Scutari, at the head of the Marmora, giving the choicest girls of some half a dozen different nationalities a first-class education, it is an object lesson showing conclusively that missions in Turkey have been a grand success. When missions were begun in Turkey the idea of such an institution would have been utterly preposterous. Its success is the best proof of their success.

Space will not allow me to speak of the noble institutions at Aintab, at Marash, at Harpoot, and at Marsovan. They are doing work similar to that of the educational institutions already named. They are object lessons teaching the good influence of missions.

V. In conclusion, let me call attention to *the direct results of missions in Asia Minor.* The last published statistics report 111 churches with 11,835 communicants. Ninety ordained pastors and 125 native preachers are reported as ministering to these churches and the many out-stations. The aggregate native agency, pastors, preachers, teachers, Bible-readers, colporters, and other helpers was 800. The number of congregations was 285 and the aggregate of worshipers a little more, on an average, than 32,000. There were admitted to the churches in the year (1894–5) 522. The congregations, despite their chronic poverty and the peculiarly hard times, gave for the support of their

preachers, teachers, etc., and for objects of benevolence, $59,672. This, if averaged among the church members, is about $5 per member. If averaged among the whole number of recognized Protestants, men, women, and children (46,357), it gives about $1.29 for each. The people in America who would do as well as this comparatively would need to give an average of $50 for each church member, or of $12.90 for each member of the families belonging to the congregation. Let no one overlook the well-known fact that such statistics represent but a small part of work which missions accomplish. The larger work is the quite unobserved influence of the leaven of the gospel. This leaven is working among the millions of Armenians and Greeks and, to some extent, among the Turks. In very many places the mass of the Armenians, though remaining in their old church connections, are essentially evangelical. A friend of the writer, a very intelligent lawyer, said, a year or two ago: "We have all of us become Protestants and did not know it."

Just now the future of Turkey and of missionary work in that land is shrouded in thick darkness. What is to be, God only knows. This we do know, God ruleth over all. Hitherto he hath approved of the work of missions in that land. We think that even now we see a little light. The missionaries in all the land are now acting the part of the Good Samaritan as never before. Hundreds of thousands of people in America and in England are sending them the necessary "oil and wine." With these go their prayers. An interest has been awakened in the Armenians such as never existed before. This is because of their fearful baptism of blood. The hundreds of thousands receiving aid from those in the ends of the earth must be drawn to the gospel as never before. We are told that in the great oil regions, where a well, after giving a good yield for a time, becomes less productive, it is found to be profitable to put in dynamite and have an explosion. Of late there have been fearful explo sions in the regions where the most successful missionary work has been carried on. It is reasonable to expect that these explosions are, in the good providence of God, to be followed by an evangelical work, glorious in proportion to the preparatory work of the last sixty years, and to the fearful explosions which have shocked and awakened the sympathies of the whole civilized world.

A word as to the duty of the friends of the Board. Will you permit the writer and his companion to return to Turkey? They have their hosts of friends, who are impatiently awaiting their return. They left the country with the confident expectation of being back and at their work again early in the coming spring. But now comes the astounding news that missionaries' salaries are cut down 10%, and native agency 37%. What heartache this means! Brethren, there is but one alternative, either more money or bitter calamity.

FOURTH ANNUAL CONFERENCE OF FOREIGN MISSIONARY SOCIETIES.

THE Fourth Conference of Representatives of Foreign Missionary Boards and Societies of the United States and Canada was held at the Missionary Rooms of the Reformed Board in New York City, on Wednesday and Thursday, January

15 and 16, 1896. Two sessions were held each day, and on Thursday evening a public meeting of all the representatives of the Foreign Boards resident in New York and vicinity was held in the chapel of the new Presbyterian Building. Twenty-three societies were represented, and the interest in the discussions was well maintained to the very close; indeed, though the sessions covered two days instead of one, as heretofore, there was not time enough to consider all the topics upon the program.

The subjects for discussion were as follows: "Study of Missions in Theological Seminaries," Report of Committee, Rev. H. C. Mabie, D.D., of Boston; "Unmarried Missionaries," Report of Committee, Rev. F. F. Ellinwood, D.D., of New York; "Self-support in Mission Fields," Report of Committee, Rev. Judson Smith, D.D., of Boston; "Discriminating Use of Funds in Maintaining a Growing Work," Rev. S. H. Chester, D.D., of Nashville, Tenn.; "Relations of Boards, Missionaries, and Converts to Governments, Home and Foreign," Rev. S. L. Baldwin, D.D., of New York; "How to Increase the Efficiency of Missionaries in the Field," Rev. R. P. MacKay, D.D., of Montreal, Canada; "How to Increase the Efficiency of the Officers of the Foreign Mission Boards," Rev. W. R. Lambuth, M.D., of Nashville, Tenn. The public meeting on Thursday evening had for its topic, "How to Increase our Efficiency as Members of Missionary Boards," with the opening address by Rev. George Alexander, D.D., of New York. A new feature of the Conference was a question box, conducted by the chairman of the business committee, Rev. R. E. Speer, of New York.

The reports of committees were of unusual interest, and the discussion upon them of great value. The papers were of a high order of merit, and constituted a valuable contribution to the study of missionary problems. Resolutions of sympathy with the American Board in view of the troubles in Turkey were unanimously adopted, and appropriate notice was taken of the death of Rev. Dr. Clark, of the American Board, Rev. Dr. Peck, of the Methodist Board of New York, and others who have been members of the Conference in former years. The hospitality of the Reformed Board in receiving the Conference at their Rooms and providing for their comfort was most generous and heartily appreciated. The opinion was expressed by many at the close that this had been by far the most valuable of all the conferences held, and it was unanimously voted to meet again next year, and the cordial invitation of the Presbyterian Board to meet at their new Rooms, at 156 Fifth Avenue, New York City, was accepted.

The suggestion was made and received with great interest that by 1898, or soon thereafter, the societies connected with this Conference unite in inviting the foreign missionary societies of the world to a conference in this country, renewing the privileges enjoyed in the World's Foreign Missionary Conference in London in 1888.

HOW TO PRAY FOR MISSIONS.

[The following paper appeared as the leading article in a recent number of the Paris *Journal Des Missions*, the "abridged translation" of an appeal from Mrs. J. Fuller, a missionary in India. Failing to find the source from which it was taken, we retranslate a part of it, as a practical aid to that specific intercession for our missionaries which is so plainly the duty and the great opportunity of every Christian.]

AT the present hour the most urgent need of foreign missions is not so much of men and money, although these are indispensable, but of those instant prayers without the aid of which the most favorable external circumstances remain sterile. Oh, could we be impelled to pray more: not to repeat incessantly the phrase, more or less empty, "O God! bless the heathen and the missionaries," but to pray like those "violent" who, so to speak, wrestle with God, and to whom it pleases him to give the victory. Let us humble ourselves, let us confess our failures in this respect, and ask of God to pour upon us the spirit of intercession.

One day, returning from an evangelizing tour, I had the feeling that I had failed completely, and I said so with tears to an old friend who was a praying woman. "It is a little my fault," she instantly replied: "I ought to have prayed much for you." At the beginning of my missionary life I received into my house six little orphans, bereaved in a famine. Some months after their arrival I experienced a great spiritual refreshing and five of these children were converted. A month later, I had a letter from a blacksmith in Ohio, who said that he had been irresistibly impelled to ask God to restore my soul and to convert those children.

What could not our missionaries accomplish if our people labored in concert with them by fervent prayers?

When you pray thus for us, dear friends, what shall you ask? Oh, ask above all that God would himself inspire our plan of work and that we may have no will but his. Ask also that we may live in the unity of the Spirit, for the lack of union among the Lord's workers in non-Christian lands is often the secret cause of their want of success. It is by our union in Christ as members of his body that the world will believe that he was sent of God.

Pray for the health of our missionaries; ask strength of body and refreshment of spirit for those who have been long at the breach. Ask for the young that they may face with courage, and at the same time with prudence, the difficulties of a life absolutely new to them; ask facility in learning the languages and in adapting themselves to the climate and the food. Ask especially that Christ may reign over their whole being, for God cannot serve himself mightily for the conversion of souls except with instruments consecrated to him without reserve.

Ask God to prepare native evangelists; ask him that our publications in European or in native languages may advance his kingdom.

Could you not, in some sort, adopt a missionary as your own representative in pagan lands, and pray for him and his work as if they were really your own? Could you not take possession of a country, of a district, of a missionary station, and give yourself no rest until God has shed his spirit upon this object of your best prayers?

An old lady said to me one day: "When you speak at your meetings could you not indicate to us also, old people who love missions but who, alas! have almost nothing to give, some way of being useful?" Very well, we address ourselves in a special manner to these aged friends who sigh because they have no power to do anything for our work, and we say to them: "To you above all belongs the great and beautiful task of supporting us by your prayers. We will count upon them henceforth, and we thank you in advance."

SUGGESTED PROGRAM FOR MISSIONARY CONCERT, MARCH, 1896.

Topic, JAPAN.

1. HYMN.
2. SCRIPTURE. Romans 10: 4–17.
3. PRAYER.
4. HYMN.
5. BRIEF MAP EXERCISE. Let someone indicate the chief physical features of Japan, point out its large cities, treaty ports, highest mountain, and the location of the stations of the American Board. Give the number of missionaries, churches, members, schools, and native workers.
6. How does Japan stand among nations of to-day, politically, religiously? The late war with China and its results.
7. PRAYER FOR JAPAN.
8. HYMN.
9. Let the leader previously prepare six leading questions and answers on slips of paper, from the Condensed and Larger Sketches of the Japan Mission published by the American Board — these to be distributed before the meeting and presented at this point.
10. A brief statement of the recommendations made by the Deputation to Japan as to future policy of missionary work in that land.
11. PRAYER that Christianity may prevail in all nations.
12. BENEDICTION.

NOTE. — A Chapel Map of Japan is published by the Board. Price, $1.25. The Sketches above mentioned, and the Report of the Deputation to Japan, can be obtained from the rooms of the Board.

Letters from the Missions.

Western Turkey Mission.

EXPERIENCES AT MARSOVAN.

UNDER date of December 28, Dr. Tracy writes: —

"The trials of the last two months might be considered as constituting a reason for more full and frequent writing, but the effect has rather been to strike us dumb. In the midst of the awful judgments of God, we have kept silence. These have been solemn days indeed. Since November 15 we have been continually hearing of similar, and often far worse scenes in many places, far and near In Vezir Keopreu fifty-five were killed, and the houses and shops of Christians, almost without exception, stripped of everything. To-day letters came from Zilleh. There only two Evangelical brethren were slain, with many Gregorians, but they write: 'So completely are our houses stripped of goods — bedding, food, utensils — everything, that there is not left to us so much as a cotton handkerchief with which to wipe away our tears.' I should have said that, in Vezir Keopreu, the deacon was killed, and the teacher probably mortally wounded. The other losses of life are not certain.

"In Zilleh, for some reason, the chapel, and preacher's family, lodged in the same structure, were not molested at all. Thus far there has been no loss of life in Hajikeoy, and comparatively little pillage. In Avkat and Gumush none, in Chorum little, in Samsoun none, though there has been much fear and trembling. In Kaoza, which you remember, five hours from here, the experience was awful. There were less than fifty Armenian houses, but all, so far as we can learn, were stripped,

and thirty persons are said to have been killed.

"In Marsovan 123 or more were killed, and the pillage was frightful. I saw over ninety dead bodies the next morning. They were brought out to the ravine in front of our premises, and lay there all day, in full view from the college windows.

"Since that awful day most of the Armenian people remain shut up in their houses, haunted with continual dread of the recurrence of the same or worse things. Business is at an end, poverty and distress holding sway in homes where there was competence before. The government is giving rations of bread to the needy in a very commendable manner, and with real efficiency. This is being done in many places and some pillaged property is being recovered.

"The story of destruction farther East is too awful to listen to. You know more of it than we. The whole is a dark mystery, but part of the all things that work together for good. It seems little less than miraculous that, as far as we know, none of the missionaries have fallen.

"As for ourselves, we seemed to be left defenceless on the day of the outbreak, the first hour or two, but we soon saw soldiers drawing about our premises, and recognized the fact that we were to be protected. At evening the governor came in person, with thirty soldiers, who have been quartered here ever since, with two or three officers, occupying two lower recitation rooms as barracks. Certainly we have been thoroughly guarded. We think there is a determination on the part of the government, local and general, that nothing shall happen to us and those under our care. Minister Terrell has done a splendid service in the protection of the Americans during these dreadful days. Repeated orders come from the capital for the thorough guarding of our lives and property, and repeated telegraphic inquiries from our minister as to our condition. The governor and military commander here readily acquiesce in any request I make, and have again and again sent special guard to quarters where there was special terror, in accordance with information which I gave. We have stopped day scholars, but have near 130 boarders in college."

Eastern Turkey Mission.

FROM VAN.

DR. RAYNOLDS, after laboring for several months in the Sassoun district distributing aid to the sufferers, was laid low with remittent fever. On his recovery from this sickness, he went to Bitlis, having a guard of five zabtiehs. After spending a few days there he was able, by slow stages, to reach Van on December 9. Writing on December 26, Mrs. Raynolds tells the following story: —

"Van City has not yet been subjected to pillage and massacre, but the dread possibility and probability has hung over us since October 24, the date of the Bitlis outbreak. We have no surety that the bolt will not fall here any day, though our city is quieter than it has been. There has been a great panic here; all business is suspended, shops have all been closed, because people did not dare to be away from their houses or to risk wares in their shops. Some families fled to our premises and more would have done so could they have been comfortably housed. A large part of our work still goes on. The Girls' School in the walled city and also the women's meeting there, which was held on Friday at noon, are discontinued till confidence is restored, as it did not seem wise for me or the women to be on the street at that time, but in this section, the women's meeting being at two P.M., and this not a business centre, it is held as usual and is well attended. So far as we have heard, these attacks have all begun at noon and continued till about 4.30 P.M. This, together with the fact that in nearly all cases the soldiers' bugle has sounded the onset and the recall, that police have been stationed to prevent people fleeing to places of safety, and that everywhere soldiers have been

seen plundering and running away with plunder, makes us feel sure that high officials are directly responsible for all this bloodshed and robbery.

"It has been very hard to go about our ordinary work, or to provide for winter and the future, when any hour our homes may be looted and all our regular work stopped. Every morning I have dressed so as to be ready for flight, or for wandering around in the cold, and at night have made everything ready to rise and dress hastily in case of an attack. Our United States government and minister are doing everything for our safety, and God has not yet suffered a missionary to be killed, but the experience of our associates in Marash, Harpoot, and Bitlis shows us that we know not what fanaticism may bring us to. Perhaps you ask why we do not flee, especially we ladies. Very unprecedentedly we had a heavy fall of snow November 4, followed by severe cold and another fall of a foot November 19, so that fleeing on horseback for ladies and children, through a country infested with Koords, seemed to involve more risk than staying at home. Our going, too, takes the last ray of hope and help from this poor people, and it seems wicked for us to forsake them. If our gentlemen were to leave, it would doubtless involve the loss of all the Board's property here. Our schools are both in session, and if we leave, these must be disbanded and the boarders sent home to places where they are not so safe as here. Dr. Kimball's relief work assists in some degree 5,000 or more people and has kept many from starving. It cannot be trusted to natives. Is it right for us to leave it? Five hundred or more people were present at our preaching services yesterday. It seems our duty to stay and make the most of our opportunities, trusting God for the future. The most trying thing in the situation is that there is absolutely no ray of hope in our future. Only as we look up to God can we find any comfort. The expression 'faith and patience of the saints' comes often to mind. It is just what we are shut up to — faith and patience."

Madura Mission.

A NEW CHURCH AND PASTOR.

MR. CHANDLER writes from Madura City, November 27: —

"I have the pleasure of reporting the organization of another church and the ordination of another pastor in this city. We now have four churches and four pastors in the city, and one church without a pastor in the villages.

"The East Local Church Union held its regular meeting in the forenoon of the 21st inst. At this meeting the action taken by the Christians of the southern part of Madura, asking to be organized into a new church and to have their catechist, Mr. S. Nallatambi, ordained over the new church as pastor, was reviewed and approved. The proposal was to unite the Christians of that part of the city and others scattered in villages south of the city as far as ten miles away in the new organization, to be called the South Gate Church, and forty-two persons presented letters of recommendation from the neighboring churches of the Mission. A dozen more had signified their intention of bringing letters, but had not secured them. This morning meeting was held in the East Gate Church.

"At 2 P.M. the council met at the South Gate, where there is no church edifice, but only a hall on the ground floor of a mission schoolhouse. This hall was built for evangelistic meetings, and is large enough for the new church in its infancy. It was quite full, and the services were presided over by Rev. J. C. Rowland, chairman of the council. The members all stood and accepted the creed and covenant adopted by the Mission, and the head master of the Mission Girls' School was recognized as deacon of the new church. Mr. Holton preached the sermon and Dr. Washburn led in the dedicatory prayer, and then the Lord's Supper was administered by Mr. Wright and Pastor Simon, of the North Gate Church.

"The next business was the examination of the pastor elect, and this was done

in the same place, following the organization of the church. The candidate's written statement of doctrine, in particular, was so satisfactory that the one appointed to examine him on that subject declared it to be, in his opinion, unnecessary to ask questions on the subject.

"The ordination in the evening was held in the West Gate Church, both because it was larger and because the pastor elect was the son of the deacon of that church and had grown up in it. Three missionaries and four native pastors took part in the services, the sermon being preached by Dr. Jones. A pastor of the church at Arrupukottai gave the charge to the pastor, and in the name of the East Local Church Union presented him with a nicely bound Tamil Bible. The right hand of fellowship by the pastor of the East Gate Church was decidedly original. After following the custom of our pastors in giving the right hand several times, the speaker said, 'Sometimes those that are like a right hand to you will fail, and then you will find your support on the left hand,' and he seized the candidate's left hand and shook it. He then uttered a sentiment which required him to seize both hands of the candidate two or three times, with various flourishes. Having thus handed over the new pastor to his new dignity, he retired in favor of the next speaker, who charged the people. A portion of the new pastor's salary is to be paid from the offerings of the English congregation, and some of them were present to attest their interest. Besides this aid, about a third of the salary will be given by the Native Evangelical Society, their aid to be reduced each year.

"Of the seven churches represented in the Union all but one have increased their membership the last half year, the gain being 38, and now we have to add one church and one pastor."

North China Mission.

HOPE FOR THE MONGOLS.

In October, Mr. Roberts, of Kalgan, made a week's tour in Mongolia, accompanied by Mr. Stenberg, who is connected with the Swedish Mission, and by Mr. Svardson, connected with Dr. Simpson's mission, with a view to opening a new mission station among the Mongols at Hara Oso, fifty miles north northwest from Kalgan. This is the place where James Gilmour formerly labored, and which Mr. Roberts has often visited during the past ten years. Here lives Boyinto, the Mongol convert whose baptism is recorded in the *Missionary Herald* for May, 1885. One room of Boyinto's house had been rented for half a year by Mr. Larson, of Dr. Simpson's mission. After some repairs had been made upon the house a small official, named Badam Darogo, told Mr. Larsson that he could not live there, and that if he insisted on doing so Boyinto should be taken to the Yamên and beaten. Mr. Roberts writes: —

"So Mr. Larsson rode nearly all night on a fast horse, and came here. The next day a man came from the Yamên to inspect the house, and Boyinto was alarmed and rode away by night and came here too. After a few days the affair quieted down somewhat, and Boyinto returned home. I had a petition prepared in Chinese in due form, and on September 21 presented it to the *Tu T'ung*, who is the highest magistrate in Kalgan and governs the Mongols in all the region near us on the north, asking him to send a letter to the Yamên, commanding the official there to notify Badam Daroga that, according to the law of the Chinese Empire, we have the right to preach the Christian religion, and the natives have the right to practise it, and must be protected. My petition at first was pigeon-holed by the underlings, but by repeated visits to the Yamên I at last got it taken into the Tu T'ung, and received at once the promise that my request should be granted. That was on October 8.

"On the tenth Mr. Stenberg and I started on a tour into Mongolia to take the good news to Boyinto. We saw him at his home, and were glad to learn that he had not been beaten. After we returned to Kalgan I inquired whether the letter

had been sent by the Tu T'ung, according to promise, and learned that it had been sent on October 11. So I am quite sure that Boyinto and the missionary brethren will be protected from harm in the future, and that the new mission station will be opened successfully. The Tu T'ung has been used of the Lord to preach the gospel, proclaiming to all these Mongols (within a distance of 100 or more miles from Kalgan) that the Christian religion is a good religion, and is recognized by the emperor as rightly claiming his protection. This is a most happy result of the trouble, and shows us anew the truth of the promise: that 'all things shall work together for good to them that love God.'"

At a later date, November 7, Mr. Roberts writes: —

"I will mention a few facts that betoken a hope of the gospel reaching the Mongols at last. Last year a Norwegian missionary, Mr. O. S. Nästegard, located in Urga; he has bought from the Russians there a large piece of ground for mission use, expects several more missionaries to join him this year, and reports his Mongol teacher, a Lama, as already converted and become a true helper and refusing to pray to the 'Living Buddha,' though offered twelve horses and four cows as an inducement to do so. Mr. Nästegard has sent a large Mongol tent and a teacher from Urga for Mr. Larsson. Boyinto and others of his village have been called to the Hsiang Huang Ch'i Yamên to hear the word sent by the Tu T'ung, doubtless saying that we foreigners have a right to preach the Christian religion in Hara Oso, and the natives have a right to believe it and to practise its precepts.

"I have finished revising the Mongolian catechism, and have had my Mongol teacher carve two blocks for printing sheet tracts; one the Ten Commandments and the other the Lord's Prayer, both in his own language. A Mongol grammar is being copied here by Mr. Stenberg, and is nearly finished, and will be sent to Urga, so that Mr. Nästegard may copy it also. The Mongol-German-Russian dictionary is being translated into English by Mr. Ericson, at Wang Yeh Fu, a place in the Ortous desert, fifty miles from Ning Hsia Fu, in Kansuh Province. These facts, with the added hope of the speedy coming of other missionaries for Mongolia, seem to give some hope for the evangelization of that country. . . . Have you heard any answer to the letter we wrote three years ago to the Moravian Missionary Society on this subject? . . . The Mohammedan rebellion in Kansuh is causing great distress there. Liang Chou Fu has fallen, and the war is raging around Hsi Ning Fu. If the rebels should be reinforced by many armed Mohammedans from Ili or Turkestan, they could reach Kalgan in three weeks and Peking in four weeks, as all the boats on the upper part of the Yellow River are owned by Mohammedans. An order came to Kalgan from Peking recently, requiring that all the Mohammedans here should be counted."

FROM PANG-CHUANG.

Notwithstanding the losses of houses and crops, and flood, there has been manifest progress, and especially an extension of the village work. Dr. Peck, writing from Pang-Chuang, November 24, says:

"Miss Gertrude Wyckoff and Miss Porter are both conducting village classes, while Miss Grace Wyckoff has in hand the Girls' School here, and with the assistance of Mrs. Porter and Mrs. Peck visits the nearer villages and looks after the women who come here — to the hospital and otherwise. The Woman's Board may be a separate thing in America, but the work is so intertwined here that it is all one interest. What these capable and self-sacrificing young ladies are doing will never be adequately told in tables of statistics nor by their own modest pens.

"It is now the time for the autumn fairs of the larger kind. The native helpers are busy attending them, and two of our capable hospital assistants are out with them. All bring glowing accounts of the situation so far. Never so many interested listeners and inquirers; never so many books sold; never so much good feeling shown

by outsiders, who are managers of affairs and upon whose good offices much of the success of anyone who goes there in any capacity must depend.

"A helper, just returned, was telling me with great satisfaction last evening of how, notwithstanding a first-class theatre in full blast near his stall, his benches were full all the time with interested listeners, who would sit for hours listening to talk upon religion. When 'the doctrine' can run an opposition to a free theatre, — for there is no admission fee to them, — it is a pretty good test of genuine interest.

"Yesterday I received a letter from one of my hospital staff, who has been out in this way near the large city of Fe Chou, sixteen miles northeast of us. I had sent for him that he might go again to our out-station of Chang Seu Ma, with Mr. Chia, who is returning. He begged to stay over this Sunday, as he had promised to hold a service at the house of a Mr. Ma, who has been for several years a Christian, though much persecuted. He has had his grain stacks burnt and has had much other persecution, but last Sunday about twenty, who were either full church members or probationers or earnest inquirers, met at his house. And so it goes. The same story of opening doors and multiplying opportunities comes in on all hands, and but a fraction has been told."

Mr. Chapin, of Lin Ching, reports that on November 17 he baptized ten men, all of whom had been approved by Mr. Perkins and the helper. This is the largest number received into the church at one time, or during any year since the opening of Lin Ching as a station.

South China Mission.

CHEERING RESULTS.

DR. HAGER reports two tours made into the interior, in both of which he found much to encourage him. In one place he baptized twelve adults. He says: —

"We have now five stations, and at each one of these were baptisms. From the eight schools that we have, one half were represented by those who joined us. I have admitted into the church this year forty persons, thirty-two of these receiving baptism, and eight having received the rite before. Besides these, eleven children were baptized. I was unable to visit one station or school, where there are several still to be received. And of these forty persons eight are scholars and several others have studied at least for ten years. These scholars, or literary men, are principally school-teachers, and with a little training might make efficient helpers, that is, if the Lord calls them to the work. The time has now come in the history of our mission when we no longer need depend upon other missions to furnish us helpers, though we have never done this to any extent. We can begin to choose the best of the converts and give them the necessary training, and I am beginning to think that field training, actual work for the Master, is the best schooling that these Chinese teachers can receive. I hope from time to time to hold helper's classes and teach our helpers and those who manifest any ability and spirit."

This trip was shortened on account of ill-health, but later on Dr. Hager visited an out-station, some forty miles from Macao, which he reached in a Chinese passage boat. Of this place he writes: —

"The teacher of the school is a convert of only a year's standing, but he has shown remarkable aptitude in teaching the young. The schoolroom is provided by the villagers, and is nothing less than an ancestral hall. The teaching of the young is only a small part of his work, and night after night he gathers the Christians and those interested in the truth to read God's word. At my last visit three were baptized, and on this journey I was enabled to receive one. Now all this work has only cost the mission some $30 or $40 United States coin, which has more than been met by the liberality of the Chinese Sunday-school connected with the Mt. Vernon Church of Boston. Fourteen Christians gathered at our communion, and out of one family of six brothers five are now Christians, though several have

joined another mission. Nearly all the children disavow their belief in idols, and were it not for the fear of ridicule a great many belonging to this village would become Christians. The village is not very large, but it is situated near a large village of some 5,000 inhabitants. A number come every evening to read the Scriptures."

Dr. Hager writes of his having spent sixteen days at Macao, where he preached in the Protestant chapel, and which he regards as a hopeful place for missionary effort.

Japan Mission.

A WAITING VILLAGE.

MR. BARTLETT, of Tottori, in a private letter speaks gratefully of the fact that in the Tottori church, as well as elsewhere among the Kumi-ai churches, there is eager longing and earnest prayer for a special outpouring of the Holy Spirit. The church feels the need of being clothed with power from on high. In a later letter, dated December 20, Mr. Bartlett speaks as follows: —

"In Tajima there is increasing hopefulness. A man named Tamura Ichinojo, of Sakaya village, has sent a letter to the church asking help for his village, which is in a wretched state. The letter came just before I went to Tajima, and as it seemed rather ambiguous I was to make such inquiry as I found possible. In answer to a note, Mr. Tamura came over and spent several hours with us in private conference, and again later, at a baptismal service at which a young man named Fukushima was received. Mr. Fukushima has been desiring baptism since spring, but was too ill when the ministers met there in October, at which time Mrs. Morita and three others were baptized. Mrs. Morita displays the simplest, most childlike, though withal very intelligent, faith.

"In these interviews Mr. Tamura said that his village is morally rotten. To idleness and dissipation, to which his own life has been no exception, he attributes the fact that the town has ceased to prosper, and is in wretched condition. The situation has aroused him very much, and to some extent it has aroused others in the village. His own belief is that nothing but a religious life will reform morals; and while he knows nothing directly of Christianity, he knows it by reputation as having an influence on men's lives that no other religion he knows of has. In fact he is tired of trying other means; and if Christ can't help, there is no hope in that village.

"He is said to be by all odds the most influential man in that village and the best educated. His appearance is frank and earnest and all have great hope and great thankfulness."

Mexican Mission.

REVIVAL MEETINGS IN CHIHUAHUA.

UNDER date of January 29 Mr. Eaton writes from Chihuahua: —

"Ever since we entered our beautiful house of worship, over three years ago, we have been longing for a visitation that should profoundly move the hearts of people both within and without the congregation. The native pastors of the future for our own churches are yet pursuing their preparatory studies, and they cannot aid much in pulpit work. One year ago a salutary impression was made upon the church by the solemn exclusion of several members who had persisted in un-Christian living; and in the summer a promise of aid was secured from the Rev. Arcadio Morales, of Mexico City, who has been pastor of a Presbyterian church there for twenty years. Señor Morales is a man of winning personality, possesses spiritual power to a marked degree, and is acquainted with the majority of the Christian workers, both native and foreign. In response to urgent invitations, he has held special meetings during the past year in Saltillo, Monterey, San Luis Potosi, and Vera Cruz; and now he has just closed a ten days' series of meetings here with our Trinity Church, having had to travel 1,000 miles to reach us.

"For the Week of Prayer we had adopted the timely topics suggested by

the Boston ministers, and with deepening interest the meetings were continued into the next week, until the very night of Sr. Morales' arrival. The public mind was further prepared by the wide distribution of beautifully printed invitations, and each day during the continuance of the special meetings some 800 handbills were circulated on the streets, giving the topic for the evening, when many persons came to hear who had never before attended a Protestant service.

"At the sunrise meetings there were presented Bible readings, with wonderfully vivid illustrations of Christian truth. The Methodist Episcopal Church, South, accepted an invitation to join us, and on the two Sunday mornings both schools met together to receive the impressive object lessons on 'The Work of Christ' and 'Emblems of the Spirit.' The other notable occasions were on Wednesday evening, when twelve persons signified their purpose to begin a new life; Saturday morning, when we were together for two and a half hours, and all hearts were melted, while confessions were made by several of the excluded members and supplications offered with strong crying and tears; and the closing meeting on Sunday night, when Sr. Morales addressed words of counsel to the new converts, some thirty-five in number, and prayed most feelingly for them and the church members.

"We cannot doubt that the blessing has come in answer to united prayer, offered not only here but by sympathetic churches and individuals of various cities in this country as well as in the United States. It is worth noting that about $75 of the expenses were contributed by native members of the congregation. The services of the preacher were gratuitous, his pulpit being supplied meanwhile by the Rev. Hubert W. Brown, of the Presbyterian Mission."

East Central African Mission.

THE CORONATION OF A NEW CHIEF.

MR. WILDER sends a report of his building operations at the new station, Chikore, where he has been much hindered in securing needed help on the construction of his house. He has had much to do in mediating between the officials of the South Africa Company and the natives, — so much so that he feared that the natives would regard him as a government agent. Yet so far he has secured the goodwill of the people. Mr. Wilder gives an interesting account of the coronation of the new chief. He says: —

"The death of the renowned rain doctor, Umjakanja, our late chief, caused us unexpected delay in building, because none of his people would work until the two months' period of mourning was over.

"When the new chief was crowned I went to see the ceremony. This was an interesting affair, simple but impressive, in a way. When, after days of delay, the morning for the final ceremony came, I betook myself to the kraal six miles away, and sat for four hours talking to the man soon to be made chief, the successor of a long line of noted rain doctors. In the central hut were several men evidently possessed of evil spirits. Sounds most unearthly came from within. Occasionally out rushed an old man looking as if scared. He rushed hither and thither, then paced jerkily around the kraal. They said these men were the mediums through whom the spirits of the dead chiefs were communicating to the head men of the tribe their will in regard to a successor, whom, by the way, I had a month before induced the people to designate. They were induced by fear. I said to them, 'You have no chief now. The white chief is coming soon to collect taxes from you, and he will ask, "Where is your chief?" and if you have no chief what are you going to answer? If he finds a large tribe like yours without a chief, perhaps he may appoint his own chief over you.' The following week they met, and designated the successor to the dead Mjakanja!

"At the coronation I became so tired of sitting on a hard stone in the old stone

wall about the kraal that I threatened to go into that central hut and drive out the evil spirits with a rod. Whether the men thought I meant it or not, or the spirits of the old dead chief heard me or not, I cannot say, but very shortly the principal medium came out, and addressing the crowd, said: 'What wait ye for? Do what ye do, seize the chief, and make him your king. Allow him not to escape. Strip him, and clothe him in regal robes.' Whereupon happened a series of phenomena, which, under the circumstances, were startling. Out of the clear sky at midday thunder came. To a people who may be called the sacred tribe of the Amandawo, what could be a more favorable omen? Was not this Mabota, Mjakanja's father, speaking his approval of the ceremony about to take place? The frenzy — a joyful frenzy — which seized those old mediums was remarkable, and cannot be appreciated unless seen. I remember a similar possession coming upon one of Gungunyana's soldiers in 1888, when a white man threatened him with a battle-axe.

"And now out of the hut came a black oxhide, four rifles, blankets, mats, wildebeeste tails, umbrellas, and a cup (enameled ware), and trinkets various, also a wooden bowl three by two feet, and six inches deep, filled with an evil-looking green liquid. These goods, it seems, belonged to the late chief. The successor then left my side, and he was taken by the hand and led to the skin upon which he was forced to sit, his garments taken off, and a blanket thrown about him, he making some show of resistance the while. At his side was placed a girl of about fourteen years, I should think, weak, thin, and sickly looking. Next, a half-brother of the new chief was placed behind him, and a young wife of the late chief placed beside him. All were seated on the *one* skin. The second woman was a fine specimen of humanity. Next, the man in whose family abides the right to anoint the chief came forward with a pot of native beer, and an immense cup cut out of a gourd, and with the word, 'You, Niseni, are no longer Niseni, but Mjakanja, the successor of your father. May you rule well the people of Mjakanja from this day forth!' He emptied the cup of beer over the successor's head, and over the heads of the sickly girl, and the brother, and the other woman. It seems that the brother is to share the burden of office with him, but has no right of succession.

"Now comes a remarkable fact; let every Christian Endeavorer in America consider it in all its bearings: This weakly girl, I learned to my astonishment, is the new queen, or head wife of the new chief! But why such a creature be chosen for this high position? Imagine my surprise when they replied: 'Because she is so pious!' The word pious is used according to their ideas of piety. It was said she was most zealous in her belief in the miraculous powers of the late chief, and that she went about the daily duties directed by the spirit of the late chief. I was a bit skeptical, and wished to know how they found out that she was so pious, and that Mjakanja so approved of her piety. All they could offer in explanation was that the girl was all the time going unbidden to the brook for water, and when questioned why she went and who sent her she replied: 'The spirits of the chief send me.' She would rise up at night and risk the dangers from the lions, 'because,' she said, 'the spirits want water.'

"Personally, I am inclined to think the girl a little wrong in the head. Yet think of the lesson that she and these wild, superstitious savages teach us. Where, for instance, is there a civilized Christian people who will deliberately pass by the daughters of kings, and elevate to the throne a poor, sickly obscure maiden, because she is *pious?* Where are the Christian Endeavorers who will choose the most unattractive appearing girl, weak and sickly, for their president? I hope there are many Christian Endeavorers who would do so, because she was the most Christ-like.

"But my wonder was not to stop here. Just as the ceremony was complete,

exactly as the women and men broke into a shout of approval, heavy drops of rain came down, and I walked back to my camp drenched! From a human point of view, could aught have happened more calculated to confirm the faith of the people in the rain-making power of their chiefs? Amid firing of guns, dancing and singing, I left them, very greatly puzzled over the ways of God and the ways of men. You must remember that on one occasion, Umzila, father of Gungunyana, believing Mjakanja, the late chief, to be an impostor, ordered him to fill a dried-up pool with water before sunset, and failing to do it, to be killed. The rain came before night and filled the pool. Gungunyana did his utmost to make Mjakanja go with him when he migrated to Bileni, and on his persistently refusing, ordered a soldier to shoot him. The soldier fired but missed, and they say the bullet and powder disappeared, and water came out of the muzzle!

"I could only hope and pray that, inasmuch as this new chief had come to the 'throne' of his ancestors under such favoring circumstances, in the view of the people, he might be speedily converted, when, from his exalted position, he might the more readily induce his people to follow him. He gave me a fine goat the other day.

"The native commissioner told the people after he had at a later date arrested their new chief, that they must cease to look upon Mjakanja as being alive: 'He is dead,' he said, and then he told them that they must come to me, if they want to learn about the rain and the spirits."

Zulu Mission.

CHEERING ITEMS.

MISS MELLEN, who has just joined the Mission, having gone to the assistance of Miss Hance at Esidumbini, writes under date of November 19: —

"My welcome from the people was very pleasant and cordial. Umvakwendhulu, the preacher, interpreted my greeting to them on Sunday. Several of the old men rehearsed 'messages' they remembered having heard my father preach. It is gratifying to find so many of the people here who knew him, and to hear them reiterate their appreciative and loving praises of our parents and of the Tylers. They hold Mrs. Tyler's name especially in great reverence. Her works indeed 'live after her' in their memories and hearts. I find great improvements and advancement everywhere. The native preachers whom I met in Durban were a surprise to me in their marked intelligence, fine bearing, and courtly manners — all showing the influence of their training at Adams."

Mr. Dorward reports that there has been a great change for the better in the Noodsburg church. There had been an unhappy division, with consequent spiritual coldness. All this is now changed and the people are again united and are carting stone to build a new and larger church. On a recent visit made by Mr. Dorward the church was crowded, four were received on confession of faith and ten children were baptized. The people are suffering much from a drought and plague of locusts. Mr. Dorward refers gratefully to his deliverance from a black imbamba, one of the deadliest and most aggressive of the snakes of South Africa, which had crept into his house. He says:

"On the next morning when I showed the snake to the people they spoke of it as a wonderful deliverance, and said it was a deliverance in which they all shared — they thinking of what the loss of their missionary would have been to them. The first thing one man did was to look up and thank God. I have been in many a tight place since coming to Africa, but God has brought me out from all unharmed. I sometimes think missionaries bear a charmed life. I have never yet heard of a missionary dying of a snake bite, and few of the calamities that fall upon traders and travelers come to the missionary. We surely share in that promise to the seventy in Luke 10: 19."

Mrs. Cowles, while giving a good report of the school at Amanzimtote, reports

some of the difficulties arising from the drawing away of their students to fill lucrative positions: —

"Johannesburg with its offers of large wages to boys for every sort of work is our greatest hindrance. The boys can go there and earn in a week what it would take a month of teaching in our schools to earn; this, too, in work which to them is far less irksome and confining than school teaching. The result is that by the time a boy has gone as far as he can in the station schools and gotten a fair amount of English, he prefers to go to Johannesburg and amass money there at a most astonishing rate, rather than come here and prepare himself by several years of study to be a teacher, where he would make money at so slow a pace. We expect to graduate a class of six at the close of this term. All expect to teach, and they probably will. But the chances are that, after teaching a year or two, they will hear of chances of easy work and immense pay in the towns, and will probably decide to seize the opportunity. They will leave the school to be taught by any untrained 'next best' person the missionary can find, and so our schools continue poorly taught, and our work seems so often to come to naught, all because we have not money to raise the rate of teachers' wages in our station schools, and by doing this to lessen the Johannesburg allurements."

West Central African Mission.

NEW VOICES IN PRAYER.

MR. WOODSIDE sends pleasant tidings from Sakanjimba: —

"On one Saturday I took several of the lads and went to a group of villages, a couple of hours away, and there spent Sunday. We had a small gathering of the people that evening, and the next morning the chief sent word around to the various villages of the group (nine), and called the people together. We had a gathering of about 200 and in the evening perhaps half that number. This was the first time that I had been to the group. The son of the chief said that he would come here to our place and to school, but I think they scared him out, although his father said that he could come.

"Two weeks ago at our Sunday evening meeting with the boys four new voices were heard leading in prayer, the first of the Sakanjimba boys. The following week two others followed the example of the others. The Sunday evening that I was away at the villages the boys who were with me occupied a house some four or six rods away from my house. Before they retired I heard one of them leading in earnest, fervent prayer. He thanked God for 'the Words,' for the teachers that he had sent to Sakanjimba, etc. He prayed for themselves and for us, for Mrs. Woodside and the children, for the people of the village and the people of the country, that many might be led to accept 'the Words.'

"I was much rejoiced to hear him and to see the spirit manifested by all who were with me. They took a real interest in our going to 'sow the Word.' You will, I know, pray for us and for these lads.

"These lads will need much instruction and careful leading, but we do believe that a real work of grace is begun in their hearts. We hope and pray that many more may follow these few. Seeing and hearing these lads turning from a dark superstitious heathen life to a bright, hopeful Christian life well repays us for all the little sacrifices we are called upon to make in coming here."

Notes from the Wide Field.

AFRICA.

REINFORCEMENTS AT UGANDA. — We have already recorded the fact that the English Church Missionary Society has despatched the first missionary ladies who have ever attempted to reach that interior station of Africa. Five men and five

unmarried women left Mombasa on the east coast with Bishop Tucker last July, and the announcement has now been made of the arrival of the party at Mengo, the capital of Uganda, on October 4. On the way inland Bishop Tucker wrote of the laborious, yet delightful journey, all the party being in good health and strength. The hardships were not greater than could be well borne by the ladies. At several points on the way they found mission stations established, as at Kibwezi, where the Scotch Industrial Mission is planted. At Machoko, which is about one half way from the coast to Lake Victoria, they found the British agent and his family settled in a charming spot, having one of the most remarkable gardens in East Africa. Still farther on, in Kikuyu, they found one of the finest game districts in the world, and Bishop Tucker pleads most earnestly for reinforcements by which this district can be occupied in Christ's name. The region is described as very rich, and the power of the Masai tribe, who have heretofore devastated the country, is gone, so that they are not to be feared. Sad sights greeted the eyes of the travelers as they passed ruined villages strewn with human bones, but the country itself is spoken of repeatedly as wondrously beautiful. *The Church Missionary Intelligencer* in giving the substance of letters just received from Bishop Tucker says: —

"Three weeks before they reached their destination, while in Kavirondo, greetings began to arrive from Uganda chiefs, and from that time forward proofs of the interest with which their arrival was awaited multiplied day by day. At Ngogwe in Kyagwe, the station from which the Rev. G. K. Baskerville has just come home, the joy of the women was unbounded. 'They ran along by the sides of the ladies' chairs,' the Bishop writes, 'grasping their hands and uttering all manner of exclamations of joyful and loving greeting.' A thanksgiving service was held in the church, at which 600 were present. When at length Mengo was approached, the scenes baffled even the Bishop's powers of description. The great crowds which welcomed Sir Gerald Portal as he entered the capital in March, 1893, were nothing, the Bishop says, to the crowds which welcomed the first English ladies. 'As we drew near to the Chagwe market we found every place of vantage, from which a good view of us could be got, occupied by interested spectators, — Mohammedan and heathen, as well as Christians, both Protestant and Roman Catholic. The mass of people was now so great that it was difficult to get along.' On Sunday, October 6, a congregation of at least 6,000 people assembled in the church and in the barazzas outside, to whom the Bishop preached from Ps. 11:1. Nearly 300 afterwards partook of the Lord's Supper. The Bishop's letter states that 2,000 people were baptized during the first nine months of 1895 in Mengo and its suburbs, that 500 candidates in Mengo alone were waiting confirmation, and 300 others at Ngogwe."

Bishop Tucker's statement as given above, that the power of the Masai was gone, is singularly contradicted by a telegram recently received from Zanzibar, stating that since the Bishop's party passed through Eldoma ravine a caravan of 1,000 men was, on November 26, slaughtered by the Masai.

THE SOUTHERN PRESBYTERIAN MISSION ON THE CONGO. Our readers will remember the account given in the *Missionary Herald* for July, 1895, of the Rev. W. H. Sheppard, a colored missionary from Virginia, trained under General Armstrong at Hampton, who had settled at Luebo, on one of the upper branches of the Kassai River. Mr. Sheppard had gained foothold among the Bakubas, where he had had much success. His companion, Dr. Snyder, wrote from Luebo in July last a thrilling story of the murder of Captain Pelzer, of the Congo Free State, at Malanch, and that the soldiers had revolted from the authority of the State and had determined to kill the rest of the white people in that region. Mr. Sheppard was called in from the Bakubas, and the Mission was in a state of great excitement for

several days. The revolted soldiers no doubt purposed to carry out their murderous plan, but for some reason which is not apparent they changed their minds, so that after picking up their goods and making ready for flight the Mission has settled down again to its regular work. The natives seemed friendly and have promised protection.

THE FRENCH MISSION ON THE ZAMBESI. In the *Journal des Missions Evangeliques* for January we find many interesting items from M. Coillard, the veteran missionary of the Zambesi, who has suffered from a sickness so severe that he has been ordered home on furlough. Before his illness he undertook a tour of evangelization during which he and his native companions suffered much from lack of food and from the opposition of the people through whose countries they traveled. Indeed, they did not reach the tribe which they went out to seek, being obliged to retrace their steps earlier than they had intended. Owing to a misunderstanding, they had been in imminent danger of death at the hands of a chief named Kakenge. The journey was not, however, in vain. M. Coillard had been from the first deeply interested in the men of his little caravan, making frequent appeals to them and praying much for their conversion. The morning and evening worship had been always serious, but after their extreme danger this seriousness was more intense.

"One evening," writes M. Coillard, "we were encamped in a forest dimly lighted by the pale beams of the moon. You might have seen me with all my people seated around a central fire. A feeling of great solemnity had seized us. I had once more addressed serious words to these men who for six weeks had shared my life on this adventurous journey and silence had followed my words. A boy finally broke it. 'I am Mosesanyane,' he said in a trembling voice. 'Last year I worked for our father, the missionary, and, my time being ended, I went away with an arrow in my heart. I said to myself, "Bah, this will pass off, it is only an impression," and I thought my wound was healed. But at Sapuwa a new arrow has pierced me. Thinking of the great day when even kings and great men and rich men will call to the rocks and mountains to cover them, I ask myself how I, poor and little as I am, can escape. Since then I have not ceased to cry to the Lord Jesus to have pity upon me. I believe that he has heard me and that I am his!' Another, a man, declared that our adventures with Kakenge had opened his eyes. 'When our father affirmed that Kakenge's heart also was in God's hands, I said to myself, "We will see! Is the missionary a diviner?" That seemed as strange as the word of Jesus to his disciples, "He *sleeps*, and I go to awake him," when really he was dead. Very well, yes! God has done a miracle! When we were waiting to be massacred, God heard the prayers. It is true! After having been driven by fear to pray, I have begun to pray for the pardon of my sins.'

"A third, a very bad and notorious character, the last one from whom we should have expected such language, said: 'When I saw my fellow-servant, Molonda, declare himself for the Lord it had such an effect upon me that I fled into the forest and cried like a child. Matengenya is very bad, I said to myself, it is true; he is an adulterer, a thief, a liar; everybody despises him. Is he then too bad for Jesus to save him? No, he came to seek and save the lost. They told me so and I laughed at it; now I believe it.'" Then another spoke and still another, ten in all, saying the same thing in different ways and when the journey was over, eight of these men arose in the church at Lealuyi, declaring their new faith and hope.

KOREA.

MISSION FRUITS. — *The Missionary* of the Southern Presbyterian Board reports a letter from Seoul, dated November 14, in which it is said that the services at the different mission chapels of that city are crowded, many standing at the doors and windows.

Before the Presbyterian Session there were forty applicants for baptism. People in the capital, and especially in the country, were friendly and ready to listen to the gospel message. The same magazine quotes from the Korean Repository an article on mission statistics in Korea, which was read before the Decennial Conference of Protestant missions in Korea, October 10, 1895. Let it be remembered that the Protestant Church in Korea has had but ten years of life. The fruits already gathered are thus enumerated: —

"Forty-two regular congregations, besides some twenty places where stated services are held; 528 living communicants in good and regular standing, besides 44 who have died in the faith; 567 catechumens, reported as having given hopeful evidence of conversion, making a total of about 1,000 professed Christians; 9 Sabbath schools, enrolling 455 persons; 6 churches ministered to by native pastors; and native contributions in money during the past year amounting to over one thousand dollars; 202 communicants were received during the past year, making an addition of about sixty per cent. of the previous membership. Fifty infants were reported as having been baptized, and 55 families in which the whole household was reported as being enrolled, thus showing that Korean homes, the source of national life, are being converted. One of the most helpful features of the work is the spirit of liberality manifested by these young churches. Their average gifts were more than $1 apiece to the Lord's work during the year. Surely no 'rice Christians' are these! The oldest Presbyterian church, organized in 1887, has a membership of 156, and is building a house of worship entirely paid for by the members, who contributed $400 to this purpose last year. The oldest Methodist church, organized in 1888, has 51 communicants and 74 probationers, who contributed last year over $200 toward their church building. Surely the church has reason to be thankful for the Lord's blessing upon this new field."

AUSTRIA.

THE MISSION AT VIENNA. — *Work and Workers in the Mission Field*, the organ of the English Wesleyan Missionary Society, contains an account by Baroness Langenau of her conversion and of the way in which she was led to join the Wesleyan Methodist Church at Vienna. It seems that she was having what is called a brilliant career in the social world, being the wife of the Austrian ambassador at the Court of St. Petersburg. A little more than twenty years ago, through the death of her only child, she was led to feel the emptiness of earthly joys, and after toiling long to obtain pardon and peace by religious works, she was brought to an understanding of the evangelical truth that pardon and peace come to the soul that consents to take Christ as Saviour and Lord. She then entered, not as a slave but with joy and gratitude, into all kinds of gospel work. A Sunday-school, an orphanage, a deaconesses' home were opened in connection with the Wesleyan Mission, but persecutions increased, and in 1891 the preaching hall was closed by order of the authorities. The Baroness opened her back dining-room for the services, which were held for fifteen months with windows and shutters closed that the singing might not reach the ears of the detectives. But not one of the members of the church faltered because of these persecutions. In 1893 the hall was reopened, and no attempt has been made to close it. Two preaching services are held on Sunday and one during the week. The Sunday-school is still held in the house of Baroness Langenau, as her private school, because as a church it would not be permitted to give religious instruction to children. The present outlook is spoken of as very promising. A few weeks since, when a new pastor held the first "after meeting" that had ever been held in Vienna, there was, as the Baroness reports, "such an outpouring of the Spirit that men and women sank on their knees, confessing their sins and crying to God for mercy."

SIAM.

THE American Presbyterian Mission established here had, at the close of 1894, 1,841 communicants. The number of baptisms increases steadily year by year. There are now eight native pastors, while there are only nine missionaries.

ASSAM.

THE Garro tribe, which inhabits the hill-country of Assam, are richly rewarding the missionary labor bestowed upon them by the American Baptists. They have now thirteen churches with about 2,400 members. There are schools established in fifty villages, 600 children in Sunday-schools, and a school for evangelists furnishes teachers and assistant preachers. The churches not only pay their own expenses but send out many evangelists to proclaim the gospel. At a general assembly, one of the churches entertained the other twelve for three days, there being 800 guests.

Miscellany.

BIBLIOGRAPHICAL.

John Livingston Nevius, for forty years a Missionary in China. By his wife, Helen S. Coan Nevius. Introduction by Rev. W. A. P. Martin. Illustrated, 8vo, cloth, $2. New York, Chicago, Toronto: Fleming H. Revell Company.

This volume adds another to the delightful missionary biographies given us in recent years. Dr. Nevius was a remarkable man in many ways. His spiritual life was deep and strong, and intellectually he was the peer of any of the great missionaries of modern times. In one of his early journals he writes of himself, "I know I am no genius, but I have an unbounded confidence in strenuous, uniform, persevering, and systematic exertion." If his judgment as to his genius was correct, which we much doubt, his shrewd commonsense, his untiring patience, and, above all, his whole-hearted devotion to his work served him better than genius, making him a model missionary. The type of piety in which he was trained is well illustrated by the incident narrated in connection with his leaving home after his college graduation, that he might become a teacher in the South. His mother had no hope then that he was a Christian, and as she clasped him at the time of his departure she said: "John, if you were going away to be a missionary to the heathen, and I should never see you again in this world, *that* I could bear; but *this* I cannot." That faithful mother soon heard of her son's hope in Christ. After pursuing his theological studies at Princeton he went with a glad heart to China, where for forty years he toiled most laboriously and successfully, aided by a most faithful wife, who has written this life of her husband. The story is most interesting and instructive. Dr. Nevius had decided views as to the best methods for conducting missionary labor. He believed thoroughly in evangelistic tours among the villages, as well as in the training of native preachers and teachers, that they might take up independently the work of evangelizing their countrymen. Few missionaries have done better work in the line of pressing forward their converts in the matter of self-support. Among the incidental benefits conferred by Dr. Nevius on the province of Shantung, in which he labored so long, was the introduction of foreign fruits. From England and America he brought seeds and scions, so that the very inferior fruits of the province have been in some good degree supplanted by the better fruits of the Western world. Such a marked change was wrought in some of the markets of the province that the attention of foreigners was called to the matter, and Dr. Nevius says that he was in danger of being best known among them as a successful horticulturist. But this was only byplay with him. The scheme served to give employment to many of the Chinese, besides giving him

influence in many parts of the province. At great distances from his home, even as far as 100 miles, the new fruits which he had been the means of introducing were to be found.

Dr. Nevius was the author of several volumes, among which are, "China and the Chinese," "Demon Possession and Allied Themes." The motive of the latter work, it seems, was apologetic. Dr. Nevius himself, having been perplexed about the cases of demoniacal possession recorded in the New Testament, hoped by treating of what he had himself seen in China to afford aid to some doubting ones.

We heartily wish that this Life of Dr. Nevius might be put into the hands of any who speak disparagingly of the intellectual and moral power of missionaries. We ought to add that the volume is beautifully printed and illustrated by numerous interesting photo-engravings. Let it have a place in every missionary library.

In the Path of Light Around the World. A Missionary Tour. By Rev. Thomas H. Stacy. Illustrated. F. H. Revell Co.

This handsome volume is indeed "illustrated," and by more than 150 beautiful half-tone views of scenes visited and photographed by the author. Crossing to San Francisco, thence to Japan and China, and dropping down to India, Mr. Stacy returned by the usual route through Egypt, Palestine, Italy, France, and England. About one fourth of the 241 pages is given to the American Free Baptist Mission in the East India provinces of Bengal and Orissa. The chief claim made for his book by the author is that the work of this successful Mission has not been presented to the world in any other form. Traveling as he did, however, "in a path lighted by the preceding gospel," there is much of general interest in regard to other lands and other missions.

BOOKS RECEIVED.

The Book of Jeremiah, Chapters XXI–LII. By W. H. Bennett, M.A. New York: A. C. Armstrong & Son, 51 East Tenth Street. 1895.

The Song of Solomon and the Lamentations of Jeremiah. By Walter F. Adeney, M.A. New York: A. C. Armstrong & Son. 1895.

The Book of Ezekiel. By Rev. John Skinner, M.A. New York: A. C. Armstrong & Son. 1895.

Nadya, A Tale of the Steppes. By Oliver M. Norris. New York and Chicago: F. H. Revell Co.

Antipas, Son of Chuza and others whom Jesus Loved. By Louise Seymour Houghton. New York: A. D. F. Randolph & Co.

The Doom of the Holy City. Christ and Cæsar. By Lydia Hoyt Farmer. New York: A. D. F. Randolph & Co.

Progress in Spiritual Knowledge. By the Rev. Chauncey Giles. American New Church Tract and Publication Society. 1895.

Home Classes, or the Home Department of the Sunday-School. By M. C. Hazard, PH.D. Boston and Chicago: Congregational Sunday-School and Publishing Society.

Complete in Christ and Love's Logic. By Rev. C. H. Spurgeon. New York: A. D. F. Randolph & Co.

Lessons in the School of Prayer as taught by the Lord Jesus Christ Himself. By Arthur T. Pierson. New York: A. D. F. Randolph & Co.

Four Girls at Cottage City. By Emma D. Kelley-Hawkins. Printed by the Continental Printing Co. Providence, R. I.

Prayer Book and Aids to Private Devotions. Tiffin, Ohio: E. R. Good & Brother. 1894.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

With continued supplications for missionaries and the Christian population of Turkey, let there be special prayer for our mission and for missionary work in Japan, particularly that the recent visit and report of the Deputation may result in new prosperity to Christian enterprises within that empire.

ARRIVALS ABROAD.

December 31. At Madura, Miss Eva M. Swift.

January 11. At Yokohama, Japan, Rev. J. H. DeForest, D.D.

MARRIAGES.

November 27. At Foochow, China, Rev. Dwight Goddard to Miss Frances Nieberg, M.D.

January 16. At Chicago, Ill., Rev. James F. Clarke, D.D., of the European Turkey Mission, to Miss Minnie C. Beach, formerly of the same mission.

Donations Received in January.

MAINE.

Albany, J. E. Bird, 5 00
Bangor, Central Cong. ch. and so., 70: Hammond-st. Cong. ch. and so., 50, 120 00
Bath, Central Cong. ch. and so. 12 40
Biddeford, 2d Cong. ch. and so. 35 03
Brewer, 1st Cong. ch. and so. 12 50
Bucksport, Elm-st. Cong. ch. and so. 44 80
Centre Labanon, Cong. ch. and so., for miss'y work at Harpoot, 22 01
Cumberland Centre, Cong. ch. and so. 33 00
East Otisfield, Mrs. Susan K. Loring, 5 00
Gorham, 1st Cong. ch. and so., with other dona., to const. JOHN A. WATERMAN, SAMUEL GARLAND, Deacon JOHN S. LEAVITT, Deacon RUFUS A. FOGG, Mrs. CAROLINE F. SMITH, and Mrs. CAROLINE HUNT, H. M. 125 00
Houlton, Cong. ch. and so. 2 00
Limington, Cong. ch. and so. 12 00
Machias, Centre-st. Cong. ch. and so. 5 43
New Castle, 2d Cong. ch. and so. 14 03
Orland, H. T. and S. E. Buck, 20 00
Portland, High-st. Cong. ch. and so., 180; State-st. Cong. ch. and so., with other dona., to const. SYLVESTER MARR, ISRAEL T. DANA, STEPHEN H. WEEKS, Mrs. FRANCES E. HINKLEY, and Mrs. MARY A. ELLIS, H. M., 175, 355 00
Saco, 1st Cong. ch. and so. 10 18
South Berwick, Cong. ch. and so., of which 100 from Mrs. Matilda Burleigh, to const. Mrs. ELIZABETH B. DAVIDSON, H. M. 181 00
Winslow, Cong. ch. and so. 10 00
Yarmouth, 1st Cong. ch. and so. 12 00—1,036 38

Legacies. — Bangor, Nehemiah Kittredge, add'l by J. L. Crosby, less expenses, 398 00

1,434 38

NEW HAMPSHIRE.

Boscawen, "Valley," 6 00
Chester, Cong. ch. and so. 15 00
Concord, "Friend," 5 00
Derry, 1st Cong. ch. and so., with other dona., to const. SUSAN JENNIE BARTLETT, H. M. 55 00
East Alstead, 2d Cong. ch. and so. 2 81
Exeter, 2d Cong. ch. and so., 135.52; A friend, 800, 935 52
Gilmanton Iron Works, Cong. ch. and so. 7 00
Hanover Centre, Cong. ch. and so. 3 00
Hopkinton, Cong. ch. and so. 15 00
Jaffrey, Cong. ch. and so., m. c. 5 00
Lebanon, Cong. ch. and so. 3 60
Lisbon, Miss S. E. Merrill, 2 00
Littleton, 1st Cong. ch. and so. 38 46
Manchester, Franklin-st. Cong. ch. and so. 71 86
Newmarket, Thomas H. Wiswall, 10 00
Penacook, Cong. ch. and so. 6 50
Peterborough, Union Cong. ch. and so., Extra-cent-a-day Band, 12 50
Rochester, Cong. ch. and so. 42 40
Somersworth, 1st Cong. ch. and so. 11 50
Swanzey Centre, Cong. ch. and so. 10 36
Westmoreland, A. W. Noyes, 3 00
Wilton, Cong. ch. and so. 2 50—1,264 01

Legacies. — Hanover, Andrew Moody, add'l, by J. K. Lord and C. P. Chase, Trustees, 50 00
New Ipswich, Leavitt Lincoln, by Trustees, add'l, 200 00—250 00

1,514.01

VERMONT.

Barton, A friend, 10 00
Bennington, 2d Cong. ch. and so., to const. Mrs. WALTER E. ROCKWOOD, H. M. 102 12
Benson, Cong. ch. and so. 3 00
Brattleboro, Centre Cong. ch. and so., m. c. 37 01
Burlington, College-st. Cong. ch. and so. 70 48
Dorset, Cong. ch. and so. 7 25
East Dorset, W. A. Pinkerton, 5 00
Greensboro, Cong. ch. and so. 20 50
Hartland, Cong. ch. and so. 13 50
Jericho, Cong. ch. and so. 9 00
Manchester, Mrs. J. D. Wickham, 5 00
Newport, Cong. ch. and so., 13.33; S. S. Tinkham, 10, 23 33
Norwich, Cong. ch. and so., J. G. Stimson, 50; A lady, 2, 52 00
Olcott, Cong. ch. and so. 17 00
Rutland, Miss J. Pierpont, 50 00
Shoreham, Cong. ch. and so. 14 00
South Royalton, Cong. ch. and so. 10 00
West Brattleboro, Cong. ch. and so. 17 50
Weybridge, Cong. ch. and so. 9 30—475 99

Legacies. — West Brattleboro, Mrs. Elvira Stedman, by D. B. Stedman, adm'r, 2,000 00

2,475 99

Correction. — In February *Herald*, under Northfield, read A friend, in place of Rev. Wm. S. Hazen.

MASSACHUSETTS.

Acton Centre, Cong. ch. and so. 11 00
Andover, South Cong. ch. and so., 396.33; West Cong. ch. and so., to const., with other dona., ROBERT A. MACFADDEN, H. M., 66.67; A church member, 5, 468 00
Arlington, Cong. ch. and so. 91 42
Auburndale, Cong. ch. and so. 385 00
Bedford, Trin. Cong. ch. and so. 15 25
Berkley, A friend, 2 00
Beverly, Dane-st., Cong. ch. and so., 115.79; Washington Cong. ch. and so., 57, 172 79
Boston, Old South ch., 5,596.50; Mt. Vernon ch., 1,477.58; Central ch., 1,278.38; Shawmut ch., 601.66; Eliot ch. (Roxbury), 428.96; Winthrop ch. (Charlestown), 160.58; Walnut-ave. ch. (Roxbury), 106; 2d ch. (Dorchester), 10; South Evan. ch. (West Roxbury), 6; A lady, 25; Boston Miss'y Extension Course, 19.42; X, 15; Miss Metcalf, 12; A friend, 10, 9,747 08
Braintree, 1st Cong. ch. and so., 13.64; Storrs Ladies, For. Miss'y Soc., 36; H. A. Johnson, 25, 74 64
Brimfield, 2d Cong. ch. and so. 6 14
Brookfield, Cong. ch. and so. 7 80
Brookline, Mrs. J. R. Noyes, 75 00
Buckland, "L. M." 2 00
Cambridgeport, Pilgrim Cong. ch. and so. 52 73
Clinton, Cong. ch. and so. 30 00
Dalton, Thomas Crane, to const. Mrs. W. B. CLARK, H. M., 100; W. Murray Crane, to const. R. C. PIERCE, H. M., 100, 200 00
Dedham, Islington Cong. ch. and so. 6 30
East Douglas, 2d Cong. ch. and so. 20 99
Easthampton, 1st Cong. ch. and so. 48 03
East Northfield, A friend, 150 00
Easton, Cong. ch. and so. 17 00
East Weymouth, Cong. ch. and so. 50 00
Everett, Mystic Side Cong. ch. and so. 10 00

Fall River, 1st Cong. ch. and so. 120 52
Falmouth, 1st Cong. ch. and so., 9; 2d Cong. ch. and so., 6, 15 00
Fitchburg, Rollstone Cong. ch. and so. 67 00
Foxboro, Bethany Cong. ch. and so. 40 35
Gardner, 1st Cong. ch. and so. 59 51
Georgetown, 1st Cong. ch. and so. 16 96
Gilbertville, Cong. ch. and so. 52 90
Gloucester, Trinity Cong. ch. and so., 78.34; Lanesville Cong. ch. and so., 10, 88 34
Harvard, Rev. C. C. Torrey, 5 00
Haverhill, West Cong. ch. and so. 16 00
Holyoke, 1st Cong. ch. and so. 34 28
Ipswich, South Cong. ch. and so. 65 00
Lawrence, Lawrence-st. Cong. ch. and so., 168.75; Trinity Cong. ch. and so., 45.10; "Friend," 50, 263 85
Leicester, 1st Cong. ch. and so. 117 48
Lowell, Kirk-st. Cong. ch. and so., 249.46; 1st Cong. ch. and so., 12.21, 261 67
Lynn, 1st Cong. ch. and so. 45 00
Mansfield, Cong. ch. and so. 8 50
Medford, Mystic Cong. ch. and so. 301 22
Melrose, Orth. Cong. ch. and so., m. c. 3 82
Monson, Cong. ch. and so., 25.68; do., G. E. Fuller, 10, 35 68
Natick, 1st Cong. ch. and so. 250 00
New Bedford, 1st Cong. ch. and so. 18 00
Newbury, 1st Cong. ch. and so. 16 74
Newton Centre, 1st Cong. ch. and so., of which 65.50 from Extra-cent-a-day Band, 218 44
North Adams, Cong. ch. and so. 177 56
Northampton, 1st Cong. ch. and so. 423 09
Northboro, Evan. Cong. ch. and so. 8 00
North Falmouth, Cong. ch. and so. 22 50
North Weymouth, Pilgrim Cong. ch. and so. 10 00
Phillipston, Cong. ch. and so. 7 80
Princeton, Cong. ch. and so. 92 06
Richmond, Cong. ch. and so. 28 40
Rockland, Cong. ch. and so. 40 00
Royalston, 1st Cong. ch. and so. 3 00
Sharon, Cong. ch. and so. 28 60
Southbridge, Cong. ch. and so. 21 37
South Hadley Falls, Cong. ch. and so., 8.12; Friends, 15, 23 12
South Weymouth, Old South Cong. ch. and so. 14 00
Springfield, South Cong. ch. and so., 93; Olivet Cong. ch. and so., 49; Park Cong. ch. and so., 5, 147 00
Stockbridge, A lady friend, 10 00
Swampscott, Cong. ch. and so. 14 27
Taunton, Winslow Cong. ch. and so. 86 00
Templeton, Trin. Cong. ch. and so. 10 09
Thorndike, Cong. ch. and so. 8 56
Walpole, Cong. ch. and so. 22 00
Waltham, Trin. Cong. ch. and so. 14 83
Warren, Cong. ch. and so., to const. Mrs. LOTTIE E. DEMOND and FRANK E. GLEASON, H. M., 200 00
Webster, 1st Cong. ch. and so., with other dona., to const. JAMES BRACKEN, H. M. 30 54
Wendell, Cong. ch. and so. 2 00
Wenham, Cong. ch. and so. 20 00
West Boylston, 1st Cong. ch. and so. 3 50
West Medway, 3d Cong. ch. and so. 17 00
West Springfield, Park-st. Cong. ch. and so., 37.50; West Cong. ch. and so., A friend, 5; A friend, 5, 47 50
Whitinsville, Cong. Sab. sch. 64 27
Williamsburg, Cong. ch. and so. 30 00
Woburn, Cong. ch. and so., 510.95; North Cong. ch. and so., 13.37, 524 32
Wood's Holl, 1st Cong. ch. and so. 2 34
Worcester, Central Cong. ch. and so., 144.26; Union Cong. ch. and so., Cent-a-day Band, 8.33; C. E. Hunt, 25, 177 59
——, Mrs. H. 50 00
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——, A friend, 20 00—16,215 74

Legacies. — Fitchburg, Eunice W. Jaquith, by Caleb H. Jaquith, Ex'r, 500 00
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17,715 74

RHODE ISLAND.

Kingston, Cong. ch. and so. 43 19
Newport, United Cong. ch. and so. 64 46
Providence, Union Cong. ch. and so., 94.41; Pilgrim Cong. ch. and so., 10; Elizabeth Carlile, 10, 114 41—222 06

CONNECTICUT.

Bethel, 1st Cong. ch. and so., of which 5 from a friend, 125 68
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Monroe, Cong. ch. and so. (of which 25 from Mrs. James C. Johnson), 44 30
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New London, 1st ch. of Christ (of which m. c., 12), 128.47; do., A lady, 30, 158 47
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Southport, Cong. Sab. sch., and Y. P. S. C. E., towards support Rev. W. P. Elwood, 62 11

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Windham, Cong. ch. and so. 57 42—3,384 81

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3,487 07

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3,615 69

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1,334 51

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Baltimore, 1st Cong. ch. 110 48

WEST VIRGINIA.

Ceredo, Cong. ch. 8 75

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Webster Groves, Cong. ch. 19 12—199 90

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Chester, Cong. ch. 3 00
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Mazomanie, Cong. ch. 16 34
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Milwaukee, Grand-ave. Cong. ch. 79 74
New Richmond, 1st Cong. ch. 35 95
So. Milwaukee, Cong. ch. 6 40
Whitewater, Cong. ch. 35 61
Wyoming, Cong. ch. 3 50—324 46

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1,725 41

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525 22

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RHODE ISLAND. — Barrington, Cong. ch. and so., 9.08; Providence, Beneficent ch., G. E. Luther, 250, 259 08
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NEW YORK. — Brooklyn, New Eng. Cong. ch. Extra-cent-a-day Band, 25; Buffalo, Fitch Mem. Cong. ch., Rev. L. G. Rogers, 5; Carthage, Y. P. S. C. E., 4.16; Homer, Cong. ch., 1.50; New York, Pilgrim Cong. ch., H. N. Lockwood, 50; do., Julia Van Vorst, 200; do., John H. Washburn, 100; do., A. D. F. Hamlin, 10; do., Amzi M. Camp, 5; do., Stowel A. Cady, 1.50; Randolph, Cong. ch. and so., 26; Sherburne, Cong. ch. and so., 119.75; do., A friend, 100; Wadham's Mills, Willing Workers' Mission Band, 1. 648 91
NEW JERSEY. — Westfield, Cong. ch. and so. 40 00
PENNSYLVANIA. — Philadelphia, Mr. and Mrs. H. B. Wyeth, 9 00
MARYLAND. — Frederick City, A friend, 500 00
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MISSOURI. — St. Louis, Pilgrim Cong. ch., "J. C. E." 5 00
OHIO. — Cleveland, Pilgrim Cong. ch., 78.22; Oberlin, 1st Cong. ch., 20; do., Mrs. L. G. B. Hills, 20, 118 22
ILLINOIS. — Aurora, Rev. K. A. Burnell, 100; do., Mrs. J. L. Greenfield, 5; Chicago, David Fales, 250; do., Rev. Henry Willard, 10; Oak Park, C. S. Pellet, 25; Rockford, Ralph Emerson, 100; do., T. D. Robertson, 100; St. Charles, Rev. and Mrs. G. H. Smith, 5, 595 00
MICHIGAN. — Allegan, N. B. West, 100; Detroit, Miss M., 2; Grand Junction, Rev. J. T. Otis, 5, 107 00
WISCONSIN. — Appleton, H. G. Freeman, 10; Boscobel, Wm. Pitman, 1; Brodhead, C. Matter, 5; Clinton, Cong. Sab. sch., 1.07; Clintonville, 1st Cong. ch., 21; Darlington, F. C. Duncan & Co., 5; Green Bay, A. Kimball, 10; Hayward, Y. P. S. C. E., 10; do., D. I. Miner, 1; Menasha, Cong. ch., 30; New Richmond, 1st Cong. ch., 5; Oshkosh, Philetus Sawyer, 25; Platteville, Cong. ch., 10; Ripon, Mrs. A. P. Harwood, 100; do., Chas. H. Chandler, 10; Sparta, Mrs. E. H. Canfield, 11; do., Mrs. Wm. Burton, 1; do., R. M. Dunlevy, 1; Waupun, Mrs. Edwin Hillyer, 2, 259 07
IOWA. — Blairstown, Mrs. J. H. French, 5; Waterloo, Rev. Moses K. Cross, 15, 20 00
MINNESOTA. — Minneapolis, A friend, 50 00
KANSAS. — Oswego, Emma Willard, 15 00
CALIFORNIA. — Cherokee, Rev. A. S. Parsons, 6 00
SOUTH DAKOTA. — Carthage, Rev. Geo. W. Crater, 1; Yankton, Friends, 143; do., Hugh Gamble, 5; do., Dr. S. S. Turner, 2, 151 00
EAST AFRICA. — Mt. Selinda, Rev. F. R. Bunker, 4.90; do., William L. Thompson, M.D., 4.90, 9 80
TURKEY. — Constantinople, Rev. and Mrs. H. S. Barnum, 50 00
3,880 76

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Gorham, Cong. Sab. sch., for student aid, care Mrs. J. D. Eaton, 25, and from Mrs. Caroline Hunt, for do., 5; Orland, Emma Buck, for work, care Rev. J. T. Noyes, 10; Portland, in memory of Hattie D. Liscomb, by her parents, for "Hattie Liscomb School," Ceylon, 40; do., 2d Parish Y. P. S. C. E., for school, Haresik, 30, 110 00
NEW HAMPSHIRE. — Gilmanton Iron Works, Children's Nickel Soc., for work, care Miss M. E. Price, 4 21
VERMONT. — Bristol, F. W. Nash, for use of Rev. H. N. Barnum, D.D., 10; St. Albans, Miss Fonda's Sab. sch. class, for pupil, care Rev. G. H. Krikorian, 5; St. Johnsbury, North ch., Mrs. Horace Fairbanks, for work, care Miss M. J. Gleason, 10, 25 00
MASSACHUSETTS. — Amherst, W. D. Marsh, for work of Rev. R. C. Hastings, 5; Auburn, Cong. Sab. sch., for Bible-woman, Foochow, 20; Auburndale, Arthur S. Cooley, for work, care Rev. H. S. Barnum, D.D., 10; Barre, Friend, for use of Mrs. Geo. P. Knapp, 40; Boston, C. B. Botsford, for work, care Rev. C. C. Tracy, 40; Miss M. A. G. Wilder (Dorchester), for use of Miss M. L. Daniels, 25; by M. H. S., for work, care Miss M. F. Denton, 12; Highland Sab. sch., Infant Dep't, for Okayama Orphanage, 6.82; Chelsea, Miss Ellen M. Stone, for text cards, care Mrs. G. D. Marsh, 21, and for building in Sophia, 10; Easthampton, Payson Sab. sch., for Rev. L. O. Lee, 10; Harvard, Rev. C. C. Torrey, for work, care Rev. A. W. Clark, D.D., 5; Haverhill, Mrs. H. F. Welch, for work, care Rev. L. S. Crawford, 10; Holyoke, 2d Cong. ch., toward support Mrs. W. E. Hitchcock, 150; do., 1st Cong. ch., for use of Miss E. M. Barnum, 13; Lawrence, United Cong. ch., for work, care Rev. E. S. Ellis, 5; do., Trinity Sab. sch., for pupil, care Rev. W. A. Farnsworth, D.D., 20; Leominster, L. E. DeWitts' Sab. sch. class, for native preacher, care Rev. J. E. Abbot, 5; do., Mrs. G. R. W. Scott, for pupils, care Rev. G. H. Krikorian, 10; Lowell, Juv. Dep't, 1st Cong. Sab. sch., for work, care Rev. C. H. Wheeler, D.D., 10; Malden, Y. P. S. C. E. of 1st Cong. ch., for use of Rev. H. C. Hazen, 25; Princeton, Rev. and Mrs. C. A. White, for Arthur Church, Madura, 60; Scituate Cen re,

Ladies' Mission Circle, for use of Miss E. C. Wheeler, 10; South Acton, Mrs. H. W. Tuttle, for Kindergarten, care Miss E. M. Blakely, 48; Stockbridge, Adele Brewer, for work, care Mrs. Henry Fairbank, 10; Westfield, 1st Cong. Sab. sch., for school at Broosa, 50; for scholarship, care Miss C. S. Bartlett, 25; for pupils at Yozgat, 25; Whitinsville, Rev. John R. Thurston, for pupils, care Rev. C. F. Gates, 15; Worcester, Mrs. R. P. Beaman, for pupil, care Mrs. W. O. Ballantine, 10; do., Immanuel Sab. sch., for use of Miss E. C. Wheeler, 40, 745 82

CONNECTICUT. — Elmwood, A friend, for pupils Marathi, 15; Farmington, 1st Cong. Sab. sch., for pupil, care of Rev. G. P. Knapp, 40; do., do., for student, Anatolia College, 30; Huntington, W. C. T. U., for use of Rev. W. L. Beard, 5; New Preston, Village ch., for work of Rev. J. S. Chandler, 15; Stamford, Y. P. S. C. E. of 1st Cong. ch., for Bible reader, care of Rev. J. E. Tracy, 22.16, 127 16

NEW YORK. — Angola, Miss A. H. Ames, for work, care of Mrs. J. E. Walker, 5; Binghamton, 1st Presb. Sab. sch., for work, care of Miss G. R. Hance, 50; Brooklyn, Clinton-ave. Cong. ch., for building work, care of Rev. F. W. Bates, 260.35; do., Anna M. Pierce, for work, care of Mrs. E. R. Montgomery, 12.50; do., Central Cong. Sab. sch., for Bible reader, Madura, 36; Buffalo, Lafayette-st. ch., for use of Rev. C. F. Gates, 20; Clifton Springs, F. W. Spaulding, for special helpers, Foochow Mission, 100; do., Lucy D. Lyman, for work, care of Miss C. E. Bush, 5; Columbus, Y. P. S. C. E., for work, care of Miss Ilse Pohl, 7.50; Elmira, Mrs. Isaac Jennings, for use of Mrs. C. J. Parsons, 25; New York, Woods Mem. Chapel, for school in Smyrna, 35; Norwood, Y. P. S. C. E., for church at Durban, 50; Poughkeepsie, 1st Presb. Sab. sch., for use of Rev. A. N. Andrus, 110; Warsaw, Woman's For. Miss'y Soc., for church buildings, care of Rev. H. C. Hazen, 50, 766 35

NEW JERSEY. — Boonton, Junior C. E. S., for pupil, care of Rev. W. S. Dodd, 26; Bound Brook, Cong. ch., W. W. Smalley, for native preacher, care of Rev. E. S. Hume, 50; Dunellen, Miss M. A. Shepard, for pupil, care of Mrs. H. Fairbank, 10; Montclair, Robert Carter, for pupil, care of Rev. W. S. Dodd, 30, 116 00

MARYLAND. — Baltimore, T. E. McKinney, for publication work, care of Rev. E. B. Haskell, 3 00

OHIO. — Garrettsville, Y. P. S. C. E., for student, Japan, 30; Oberlin, Mrs. H. R. Chittenden, for Boys' School, Foochow, 10; ——, A friend, for work, care of Rev. S. W. Howland, 60c. 40 60

ILLINOIS. — Chicago, Mrs. David Fales, for use Miss C. E. Bush, 50; do., E. S. Ransom, for Parral Mem. ch., 5; do., Mrs. Susan R. Cutler, for use of Mrs. A. G. Gulick, 3; Farmington, Mr. and Mrs. Geo. W. Little, for native helpers, care of Rev. J. E. Tracy, 44; Wilmette, Cong. ch., for use of Rev. C. F. Gates, 35, 137 00

MICHIGAN. — Grand Rapids, 3 Sab. sch. classes, for work, care of Rev. and Mrs. F. R. Bunker, 11.12; Kalamazoo, Y. P. S. C. E. of 1st Cong. ch., 7.43, and Junior C. E. S., 5, both for use of Mrs. F. R. Bunker, 23 55

WISCONSIN. — Fontana, Y. P. S. C. E., for use of Rev. and Mrs. W. L. Curtis, 6; Kenosha, 1st Cong. ch., for work, care of Rev. L. O. Lee, 125, 131 00

MINNESOTA. — Minneapolis, F. W. Lauderdale, 5, and other friends, 25, for work, care of Rev. H. K. Wingate; do., Mrs. W. A. James, for scholarship, care of Rev. L. P. Peet, 10; do., A friend, for work, care of Rev. H. G. Bissell, 1, 41 00

CALIFORNIA. — Chino, T. B. Murdock, for work, care of Miss Nellie N. Russell, 10; Oakland, Rev. E. S. Williams, for pupil, care of Miss A. Abbot, 3, 13 00

CANADA. — Montreal, Amer. Presb. ch., for medical scholarship, care of Rev. W. O. Ballantine, 40; Toronto, P. Bowden, for use of Miss A. N. Barker, 7, 47 00

AUSTRIA. — Prague ch., Fl., 70, Weinberg & Smichon chs., Fl., 91, for work, care of Rev. H. Kingman, 65 71

SERVIA. — Belgrade, F. H. Mackenzie for Philippopolis Church Building Fund, 44 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For use of Miss H. L. Cole,	100 00	
For Dispensary at Inanda Seminary,	10 00	
For work, care of Miss M. M. Patrick,	77 50	
For work, care of Dr. Grace M. Kimball,	2 00	
For use of Miss E. C. Wheeler,	10 20	
For " " "	50 00	
For use of Miss K. B. Fraser,	25 00	
For use of Miss Ellen M. Pierce,	10 00	
For native preacher of Crowell Church,	40 00	
For pupil, care of Miss M. T. Noyes,	15 00	
For use of Miss Belle Nugent,	50 00	
For use of Rev. H. B. Newell,	7 25	
For school at Pao-ting-fu,	40 00	
For use of Rev. G. H. Hubbard,	50 00	
For use of the Misses Woodhull,	5 00	
For use of Miss A. F. Webb,	10 00	
For use of Miss E. C. Wheeler,	7 50	
For use of Miss E. B. Huntington,	4 75	
For support girl, care of Dr. Grace M. Kimball,	30 00	
For Okayama Orphanage,	7 00	
For use of Miss A. H. Bradshaw,	50 00	
For use of Rev. G. H. Hubbard,	50 00	651 20

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For use of Miss C. D. Lawrence, 11 00

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal, Canada. *Treasurer.*

For support of boys, care of Rev. James Smith,	56 24	
For use of Rev. and Mrs. F. W Macallam,	20 00	76 24
		3,178 84
Donations received in January,		51,181 70
Legacies " "		8,827 11
		60,008 81

Total from September 1, 1895, to January 31, 1896: Donations, $199,033.49; Legacies, $35,890.70=$234,924.19.

FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

MAINE. — Hampden, Cong. Sab. sch.,	15 03	
do., Mrs. Rebecca Curtis,	5 00	20 03
MASSACHUSETTS. — Cambridge, Geo. W. Bird,	100 00	
Salem, Crombie-st. Y. P. S. C. E.	25 00	
Mansfield, Sab. sch.	29 52	
Charlestown, Winthrop ch.	40 00	
Southboro, Mrs. N. J. Bigelow,	50 00	244 52
		264 55
Previously acknowledged,		73,529 01
		73,793 56

FOR YOUNG PEOPLE.

AUTOBIOGRAPHY OF WATANABE KAMEKICHI, OF JAPAN.

[Translated by Rev. G. M. Rowland and Rev. K. Tomeoka, and somewhat abridged.]

As I undertake to write down my experience, I am, on the one hand, much ashamed and have more than once resolved not to record such things of myself, but, on the other hand, as by the gracious influence of the Holy Spirit I contemplate our God and the mercy of the Christ, I am impelled, despite my shame, to tell the story: —

From my childhood my family was poor and we were not educated. I was born A.D. 1858. My father was a worker in tortoise shell. The family was well-to-do at first, but father liked his *saké* and gambling, and so gradually our furniture was sold, the house went for drink, and we were reduced to dire poverty. My mother, in her distress, left me with my father and returned to her home. This was when I was six years old. My father took me to the provinces of Settsu, and Harima, where we wandered around, working a little here and there, and spending the time in gambling houses.

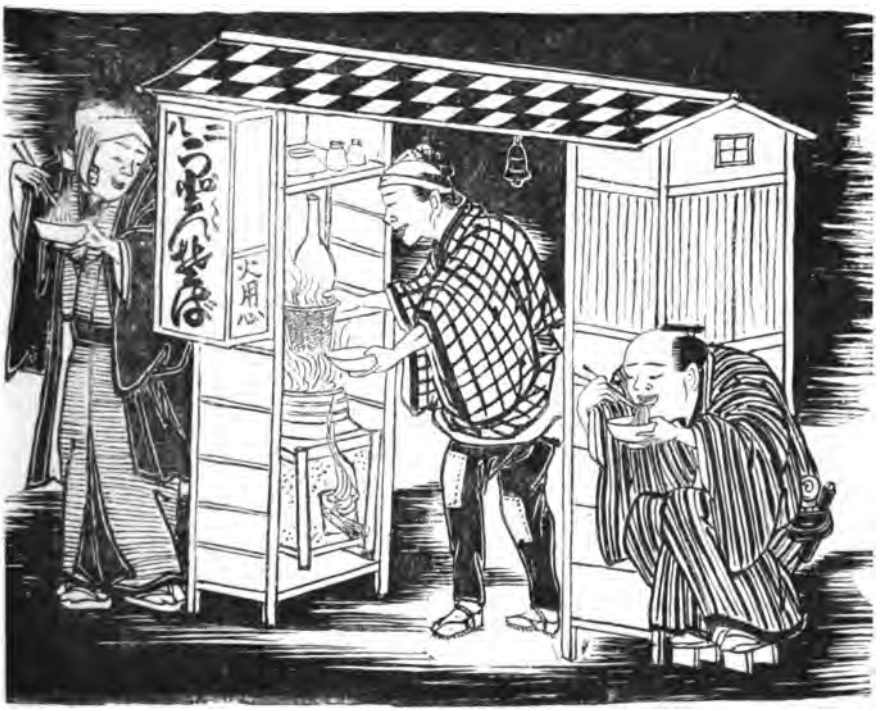
The next summer, when the news of my mother's death came to us, it did n't cause me especial grief, but as I now look back upon it, it seems as if my heart would break. The night my mother left our home she firmly grasped my hand in hers and said: "My boy, never leave your father." I had no special emotion, but I remember crying with her as I saw the tears run down her cheek. O my mother! though I did n't know your heart when you parted from us, nor even the meaning of that one word you left me, yet, now that I am better able to understand a mother's love, I can imagine your pain at that parting, and day and night my heart aches to think of it.

One autumn day of the next year my father told me to wait on the street while he went to a house in a neighboring alley to borrow money. He never came back to me. It was afternoon, and I had had no breakfast. The air was cold and there was no place to go. My courage failed me. All at once I remembered an aunt of whom my father had told me, but on reaching the house a young man said that my aunt had died two years before. He told me of an uncle of mine who lived on Shin Street, and giving me two *rin* (mills) he shut the door in my face.

With this money I bought some sweet potatoes and that night slept on the street. Next morning the ground was covered with frost. With only an unlined garment on, and having eaten so little for twenty-four hours, I could not even shed tears, but shut my teeth almost in despair. At last, mustering all my courage,

I started for that uncle on Shin Street. My aunt said if I had come with my father she would not help me, but if I was alone she would. And so she did, giving me a change of clothes and a good square meal. Oh, the unspeakable joy of that morning!

While in the house of this uncle I began to steal from the larder and fell into sneak-thieving and other bad habits, till they turned me out of the house. Again I was a homeless, friendless waif. This was in 1870, when I was twelve years old. I wandered around among the crowds and that night again slept out of doors. The next day, ashamed to beg and not really bold enough to steal, I passed on the street as before — two days without a morsel to eat. I would



JAPANESE TRAVELING RESTAURANT (from a native drawing).

gladly have been a dog or a bird. The world seemed to have cast me off entirely.

The third day a beggar woman with three children took pity on me and I slept under the end of a bridge. She gave me two balls of rice.

It was now the fourth day since I left my uncle's. I set out for a place where I had once been, only a mile and a half away. I reached the place and fell down completely exhausted in front of a house. As I lay there a servant came to the door with an old kettle full of rice gruel. I tried to eat but could not swallow at first. When I did manage to force down a little, my spirits revived, and when I had eaten enough it seemed to me the life of a beggar had its attractions. I was no longer ashamed to beg. I had this old kettle for a stock-in-

trade. Friends, too, I had begun to make, and so I began the regulation beggar's life and followed the profession for fifty or sixty days. The beggars of those days were about what we now call thieves. I soon made friends with the pickpockets of this neighborhood, and at last threw away my beggar's kettle and joined forces with the professional pickpockets.

My first knowledge of a prison and of the feelings of those who are shut up

INTERIOR OF BUDDHIST TEMPLE.

in them was the third year after I left the house of my uncle. I had been stealing but had not once been caught, for in those days there were no good laws and thieving was common. But the pendulum of government swung the other way at last, and the time came when the most petty offence was promptly and severely punished. Then it was that I was arrested and brought before the Naniwa Bashi police station. Seeing I was fairly caught, I made up my mind that

I must eat the bread and water of the prisoner for two or three months, at least, and so confessed my guilt. I told only so much of my real life, however, as I thought would satisfy the officer, but did not by any means tell the whole nor the worst. It was then customary to send the convicted prisoner to the Matsuyamachi prison, and there I was sent to serve out my sentence. Here were prisoners sentenced for ten days and others doomed to be beheaded; and all confined together. I was among them some four months and then was released. But still I kept on thieving, till crime became second nature to me.

I left Osaka and went to Kōbe, where I felt a desire to lead an honest life. For a time I worked as chore boy, thus earning my own living. But again falling into bad company, I was led astray, committed theft, and was put in prison in Kōbe once, twice, three times. Sentenced to ten years, with hard labor, on the fourth of May, 1876, I entered a prison for the last time. Hitherto my way had been growing darker. From now the light began to dawn on my pathway.

I began to read the primary school primer. Mr. Maeda Taiichi, of Sanda, was then doing evangelistic work among the prisoners, and, besides his direct religious work, he was lending books and teaching such prisoners as wished to learn the "three R's." My purpose was to make a complete change in my life, abandon forever the old ways and live uprightly.

I kept on studying with my fellow-prisoners, with anyone who could read a word as a teacher. Studying by the dim light of the prison halls or by the moonlight that stole in through the small windows, my eyes grew weak, and finally I lost the use of one eye entirely.

My first religious impressions were not very strong. Buddhism, Shinto, Confucianism, and Christianity, as I heard them explained or read of them, all seemed to have something of truth in them. But which one would give my soul rest and peace I could not decide till I read a book called "Kwanzen Kummo," which told of the Almighty God as both Creator and Preserver of the universe. This thought made a deep impression on my mind and from that time I began to pray to that Creator.

At this time there was in the prison a scourge of *kakke* and about three patients died daily. Unable to see at all with either eye, I thought there would be no use in living, so I resolved to die, and for some six days I took no mouthful of food. With strength reduced, I was taken from the prison proper and placed in the hospital, where there were then six patients besides myself. In four days the whole six had died and five more came in, all in dangerous condition. With these surroundings, I was compelled to think of the future. Is there a future in which we shall all live? If there is, will the righteous and the wicked all be together? Or if, as Buddhists, Shintoists, and Christians believe, there is a heaven and a hell, to which place shall I go? On such questions my mind dwelt till I was filled with anxiety and dread. I thought I must live at least till I knew whether there is a future or not. I did not know how to pray, but as I had read in "Kwanzen Kummo," about the Creator I prayed to him, — "O Creator of the world! if thou art indeed the true God, reveal thyself to me; teach me of the future." In the meantime one eye improved, so that I could see a little, and my strength began to increase. When I left the hospital and

went back to my cell I continued to pray, though my prayer was like the prayer of an idolater: "O Christ, do cure my eyes! do cure my eyes!"

But now I hear of Christ from an unexpected source. There was in the same prison one Yagi Waichi, who during his ten years' sentence had been sick, and by the rules of the prison had been allowed to enter the Kōbe Hospital till he should be stronger. While in this hospital he had heard of Christ from Miss Talcott. He told me in his simple way that there certainly is a future life. My doubts were dispelled and I came to believe in the future with unwavering faith. God, who taketh no pleasure in the death of the sinner, had been long suffering to me and given me eternal life. How shall I return thanks to him for his great mercy!

A JAPANESE BLACKSMITH.

Hitherto I had concealed my greatest crime, that of burglary. My conscience gave me no rest day or night till I had confessed the whole. Fortunately it was an old score and it was forgiven. But through the confession my heart found peace.

In 1882 I was let out on parole, but I was still responsible to the officers. I had 193 days more to serve, but, according to the rules of the prison, I was allowed to redeem that time by paying $158. This I did, and was again a free man; my body redeemed, and Christ redeemed my soul, — not with dollars and cents but with his precious blood. In the world I was a homeless wanderer, and as to my soul, I was a thousand times more pitiable than an orphan, but by accepting Christ and believing on his name I was given power to become a child of God. By my life of crime I had forfeited citizenship in my country, but by believing in Christ I was made a citizen of the kingdom. Remembering the mercy of the cross, I give thanks without ceasing. How blessed it is to be his child!

After my release I was for a time received into the house of Mr. Yagi, who had helped solve my doubts about the future life. In 1883 (June 4) I became a messenger in the same prison, was promoted in the autumn, and for five years I served as a teacher of the boy convicts. On the first Sunday in May, 1884, I was baptized in the Kōbe church. It is noteworthy that my baptism was eight years to a day from the day of my last incarceration. After five years I resigned my position in Kōbe and went for a year or more as evangelist to the prisoners in Matsuyama. I then spent a little more than two years working in a Hokkaido prison, since which time I have been working for two and a half years with Mr. Ishii in his Okayama Orphanage.

THE

MISSIONARY HERALD.

VOL. XCII. — APRIL, 1896. — NO. IV.

THE following is a statement of the receipts of the Board for the month of February, and for the first half of the financial year, *not including the receipts for the debt.*

	February, 1895.	February, 1896.
Regular donations	$28,221.06	$34,735.80
Donations for special objects	9,184.53	3,787.12
Legacies	7,775.56	19,632.25
Total	$45,181.15	$57,155.17
	6 mos. last year.	6 mos. this year.
Regular donations	$204,001.21	$200,620.11
Donations for special objects	25,674.19	21,957.57
Legacies	80,698.83	55,522.95
Total	$310,374.23	$278,100.63

For the six months the *decrease* in regular donations has been $3,381.10; *decrease* in special donations, $3,716.62; *decrease* in legacies, $25,175.88; total *decrease*, $32,273.60.

Towards the debt of $115,000, which rested upon the Board, September 1, 1895, there has already been paid into the treasury over $82,000, leaving about $33,000, which amount is fully covered by reliable pledges, made prior to March 1, payable on or before August 31. While profoundly grateful for the relief obtained by the assured payment of the debt, there is yet nothing in sight which promises relief to our burdened missionaries whose supplies are cut off. We had hoped that by this time there would be such gifts from the churches as would warrant the making of appropriations up to, at least, the reduced measure of last year. But the showing for six months is not encouraging. It is getting late, but it is not yet *too* late. Friends must remember that gifts for the temporal relief of suffering Armenians, much as they are needed, will not meet the needs of the evangelical work among that people. On receiving the news of the reduced appropriations, Dr. Barnum, of Harpoot, though in the midst of one of the most sorely stricken districts of Armenia, says: "Nothing that has happened has really been so disheartening as this. The attacks of our enemies do not discourage us, because we are sure God is on our side, and he is stronger than they; but how shall we interpret this desertion by our friends?" Mr. Harding, of India, writes: "This retrenchment cuts down to the bone and *into* the bone, and most of us are at our wits' ends to know what to do." Dr. Chester, of the Madura Mission, writes us: "I have not known a sadder day in our Mission during the thirty-seven years I have been connected with it, than the day when we received from Boston our appropriations for 1896." Such utterances as these by our brave men at the front should be pondered by Christians in the home land.

THE joyful news has already gone over the country that gifts and pledges have been received sufficient to cover the debt of $115,000 which has rested upon the Board. In profoundest gratitude we give thanks to God and to his people who have aided in this emergency. If we make special mention of the donor of $25,000, D. Willis James, Esq., of New York, whose gift, conditioned upon the raising of the whole amount by March 1, gave the impetus to the undertaking, and also the committee appointed by the Board to have charge of this matter, Hon. Henry E. Cobb, Chairman, it is not because we do not recognize the equally generous and self-sacrificing labors of many not able to give so much of time or money. It is impossible as yet, and it may be impossible for some time to come, to state the exact result of this special effort, inasmuch as many pledges have been made on the condition that they shall be met before September 1. While there can be no reasonable doubt that these pledges will be redeemed, they cannot, of course, be reckoned as cash in hand, yet there is a clear margin sufficient to warrant the assurance that the debt will be wholly wiped out. Several gifts, amounting to some thousands of dollars, were made with the express statement that they were to be used for the debt if needed, and otherwise were to go into the general treasury. So far as the committee in charge and the executive officers of the Board are concerned, there has been the most conscientious endeavor to carry out the original plan of appealing not to churches as such, but only to persons of means who could give an extra amount in this emergency without diminishing their regular contributions. The debt having thus been provided for by individuals, the appeal to the churches for the support of the regular work is made with all the more confidence and urgency. We commend to the churches the following extract from a letter of Mr. James in forwarding his check to meet his pledge of $25,000. After speaking of his gratitude at the removal of the incubus of the debt, he says: "The *real* cause for gratitude will be, if it so stimulates all the churches and *every* member of *every* church to realize the obligation to do their part in sustaining the great work of the Board, that the receipts for the present year will enable the Prudential Committee to prosecute the work in all its parts vigorously and to the fullest extent, and yet without incurring debt. Our work has now *begun*. While we can be thankful for perhaps a few minutes, we must not tarry long, but be at work." May God give a spirit like this to all his people!

LETTERS from Constantinople report that up to February 17 something over $210,000 had been distributed for Armenian relief through the International Committee, of which Mr. W. W. Peet, Business Agent of the American Board, is Chairman. These funds came from Great Britain, United States, and from local sources. At Erzroom two bakeries are kept in operation, so that 15,000 people from the city and outlying districts are thus fed. Five thousand people were on the relief lists at Marash, and it was expected that when the disarmament of the Zeitoon people occurred the number would increase to 20,000. Hundreds of bales of clothing have been forwarded from Constantinople, and at last reports over forty bales and boxes had reached Harpoot, by way of Cesarea. Mr. McNaughton, of Smyrna, has gone to Erzroom to assist Mr. Chambers in the relief work, and Mr. Hubbard has secured his permit to return to Sivas.

THE last week in February, at the close of which this paragraph is written, will long be remembered at the Mission Rooms of the American Board. Two weeks prior to this it was found that, notwithstanding the indefatigable labors of the special committee having the matter in charge, there were still $35,000 to be secured before March 1, in order to meet the condition placed upon the offer of $25,000 made by one individual at the Annual Meeting. Could this sum be raised? The situation was grave. On the one hand the exigencies of the regular work precluded an appeal to the churches, since increased contributions must be asked for from them to meet *current* expenses. And individual solicitations had been made by those in charge until they were at a loss to know where next to turn. On the other hand, the failure to secure the $35,000 would involve the loss of what had already been pledged, and would leave the Board with the incubus of a debt which it would be hopeless to attempt to remove for a long time to come. Under these circumstances members of the Prudential Committee and the executive officers of the Board agreed to join the special committee in undertaking to raise each a specified sum, through personal solicitation or by correspondence. Calls were made and scores of letters were written to laymen, and pastors were addressed with the thought of reaching the few in each locality who were able to contribute in this exigency, without trenching upon regular gifts. It is hard to say whether hopes or fears prevailed. But the effort must be made, and the results were watched with prayerful anxiety. Cordial responses soon began to arrive, with some drafts and pledges, but it was not until the last week of the month that the fountains seemed to be broken up and the streams of benevolence flowed freely. During these days each mail brought its report of gifts from all parts of New England and the Middle and Western States, many of ten, twenty-five, fifty, and a hundred dollars each, several of $250 and $500, and some of $1,000. It has been a blessed privilege to stand over against the treasury and see the offerings pouring in and to read the generous and often tender words which accompanied them. The last message as the offices closed on Saturday night was a telegram from Chicago announcing $4,000 additional to what had been previously pledged. It was clear that the debt was swept away. "When the Lord turned again the captivity of Zion we were like them that dream." Not a few persons came to the Sabbath following with a firmer faith in God and in prayer, with stronger confidence in the people of God, and with renewed hopes for the coming of his Kingdom. In the midst of thanksgivings it was felt that our Doxology must be a more consecrated service in the days to come.

TILL the return of Mr. Mead to Adana, Central Turkey, in January, Mrs. Montgomery and Miss Webb were alone in that city, and they write of the exceptionally kind and thoughtful consideration rendered them by Captain O'Neil, of the U. S. S. *Marblehead*, which was anchored in the harbor of Mersin. It counted immensely in favor of these ladies that a United States officer of Captain O'Neil's rank should call upon them and should interest himself for their welfare openly and in every possible way. The thanks not only of these missionaries, but of all friends of missions and of every American citizen, are due to Captain O'Neil for his kindly bearing and his skill and tact in the conduct of affairs in that region.

THERE is no cessation in the accounts of appalling destitution coming from Asiatic Turkey. We are glad to be able to say that over $89,000 have been remitted to the International Committee at Constantinople, through the treasurer of the American Board, besides more than $35,000 sent through him to the Armenians by their kindred in the United States. Yet, as we go to press, the cable tells us that the funds are exhausted and more ample supplies are imperatively asked for. In all the vilayets of Eastern and Central Turkey, people by the thousands are without homes, clothing, bedding, and food, completely stripped of all they once had. Their cries for help are piteous. Why do not the men of wealth in our land send forward their thousands and tens of thousands of dollars? Why does not some millionaire give his hundred thousand? Never in the lifetime of any one now on earth has there been a more piercing call for charity, and it is inconceivable that another call like this should come in this generation. There need be no fear that the aid will not reach those who need it. The present organization for distribution of relief is most economical. All it needs is more money. Let that money come soon or it will be too late.

NOTWITHSTANDING the clouds that darken the outlook in Turkey, of which our missionaries write much, they are yet wonderfully sustained in their work and confident that light is yet to break through the clouds. They are strong in the faith that God will overrule these disasters for the advancement of his kingdom. One of the brethren at Marsovan thinks he sees signs of a spiritual blessing. Almost all Christians — Protestants, Armenians, Gregorians, and Catholics — are fasting and praying with one consent for such a blessing, and there are many opportunities for pressing upon individuals the offers of the gospel. This brother writes: "Will not the friends who have prayed *for* us during the days of our peril now pray *with* us, that the times of spiritual refreshing may come to this people. He who has heard your prayers and ours, sometimes of late sending answers so direct as to startle us and rebuke our weak faith; he who has raised up friends here to protect us and has stayed the tide of destruction at our gates, — will surely now, if you join with us in one great strong prayer of faith, grant that gift most needed, the gift of the Holy Spirit in saving power and grace."

QUITE in the line of this utterance is the following extract from a letter of Mr. Peet of Constantinople: "It seems to me that we have an unusual opportunity before us; the differences between the Protestant community and the Gregorians are fast melting away. The position taken by the American missionaries in this time of sorrow to the Armenian people is giving them a place in the hearts of the Armenians which they never held before. It is probable that we have before us opportunities without a parallel in the history of these missions, and if we are able and have courage and grace given us to hold on through the present visitation, our position in this land will be such as never could have been gained in any other way. To leave the field now would be to give up the possibility of a stronger position and wider influence than has ever before been possible in the history of these missions." And another missionary at the capital writes: "The best feature of the whole case is the clear acceptance by all the missionaries of the faith that God has some great blessing in store for us all for which he is preparing us by shutting us up to himself."

DR. BOYD CARPENTER, Bishop of Ripon, has an excellent article in *The Saturday Review* on "Missionary Risks and Gains," from which we quote these wise words: "No doubt it is horrible to read of massacres and outrages; and all reasonable care should be taken not to provoke them. But to abandon an enterprise because certain risks attach to it is quite another matter. The objection that men and women ought not to be exposed to certain perils is really part of a much larger question. How far are risks lawful in any enterprise? Will any one hold that only safe enterprises are to be undertaken? As we ask the question, we provoke a smile; for there are hardly such things as enterprises devoid of risk. Enterprise usually involves risk. No progress of any kind is possible without it. If immunity from danger had been made a condition of enterprise, the development of civilization would have been arrested long ago. America had never been discovered. Australia had never been colonized. Neither the Suez Canal nor the Forth Bridge had ever been constructed. Balloons, ships, and steamers would never have been known. Science would have been a pygmy instead of a giant. The healing art would still have been in the hands of charlatans. In proportion as we applaud the heroes of science and discovery, we admit the principle that certain enterprises justify certain risks."

AN incident reported to us from Gurun, near Sivas, in Turkey, illustrates the truth of Christ's words that "He that loseth his life for my sake shall find it." Of the 1,600 Armenian houses in Gurun only 400 remain. At least 1,200 persons were killed and 200 brides or girls carried off. A girl whose name means by interpretation "unfading" was also taken, — a Protestant, — her New Testament in her bosom. They did not injure her, but soon after starting told her she must accept Mohammedanism. She refused; they threatened to kill her, but she remained faithful. Again and again they insisted, but she as often resisted, crying out, "Kill me now if you must, for I 'll never, never become Moslem;" and she took out her little Testament and read it in their presence. They actually let the girl go, and she turned around and found her way back home unharmed.

HENRY M. STANLEY is reported as saying recently that when he was at Lake Victoria in Central Africa, eighteen years ago, "there was not one missionary there, but to-day there are 200 churches and 40,000 native Christians, many of whom are enthusiastic converts and would spend their last penny to secure a Bible." Many will remember what a thrill of surprise and joy went through the Christian world when Mr. Stanley, in November, 1875, sent a letter to the London newspapers challenging Christians to send missionaries to Uganda. The English Church Missionary Society responded quickly, and soon over $100,000 was pledged for this new missionary enterprise. There is no more thrilling chapter in missionary history than that which records the work of God in Uganda during these last eighteen years.

A TOUCHING story comes to us from one of the centres of relief in Turkey, of a poor woman, nearly naked, who would not accept an old garment offered her lest she should be assaulted and the garment snatched away from her. So she took a very ragged piece of clothing, so worn and tattered that she thought it could excite no one's cupidity.

LETTERS from the missions, as was to be expected, are burdened with groans over the reduction in the appropriations made them. We do not, however, recall a single letter in which the least complaint is made of the reduction of ten per cent. in the missionaries' salaries, though this must cut severely; but the reductions of from twenty-five to fifty per cent. in the appropriations for the general work call out most vigorous remonstrances. Many of our missionaries seem almost paralyzed by the blow. They cannot understand it. Most of them admit that the Prudential Committee cannot properly appropriate funds which it has not a reasonable expectation of receiving; and they admit, moreover, that the rate of giving by the churches for the past two or three years does not give any solid ground for expecting that more will be received than has been appropriated, but they cannot understand why the churches do not rise to the necessities of the work. Why is it, they ask, that, with all the wealth in the hands of God's people in America, they fail to supply the few extra thousands of dollars needed for the support of the work already begun, to say nothing of entering the doors of opportunity so widely open? Is it wonderful that these missionaries often have the feeling that they are deserted by the churches that have sent them out, and that having themselves gone to the front, sacrificing so much that is dear to them, they are left stranded upon a foreign shore? A missionary in Southern India writes: "I was never in such a predicament in my life. My men have grown up in the mission and many of them have served long years. It does not seem fair to dismiss them now after long service; and if I do, it means pretty nearly starvation for them, unless they break away from the places where they have long labored and find employment in some other mission. And some of them are too poor to think of paying the expenses of a journey to any other place. But more than that, I have not a superfluous man; and to dismiss men means the leaving of church members who have for many years been accustomed to a Sabbath service. Or it means the giving up of schools which cannot well be dispensed with. If I do not dismiss, I must ask the men to live on the pittance of half a salary. How can a man support his family on a dollar a month? The thought will come into my mind that the burden of faith is, all unconsciously perhaps, being rolled off upon the missionaries."

AN interesting fact reaches us from Batopilas in Mexico, which was opened as an out-station of Hermosillo in October last. Mr. Case's account of the commencement of work there is given in the *Missionary Herald* for February. Mr. Case now writes that the people of the place have made the surprising proposition that if the mission will establish a Boys' School in addition to the Girls' School, and will send an American missionary to give half his time to the directorship of the schools and instruction in English language, they will employ a competent assistant who shall be named by the missionary, and they will guarantee to meet all the expenses of the whole undertaking, excepting half the salary of the missionary. This is a proposition in the line of self-support the like of which we do not remember. It seems a world of pity that our Board has not sufficient funds to warrant the payment of the half salary of a missionary for such a point as this.

PURPOSING hereafter to keep a month in advance in furnishing programs for the Missionary Concert, we give in this issue the programs both for April and May.

REPORTS received concerning the Students' Volunteer Missionary Union Conference, held at Liverpool, January 1–5, indicate that the meetings were of an extraordinary character. They were presided over by a student of Glasgow University, and all the arrangements were in charge of students belonging to the Volunteer Union. The remarkable fact was brought to light that since the organization of the Union, a little less than four years ago (April, 1892), 1,038 volunteers have signed the declaration that it was their wish and purpose, should God permit, to enter into foreign missionary service. Of this number 212 have already left for foreign fields, 66 others have been accepted, 34 have been rejected, and 22 have been turned aside to other service. Forty-two different missionary societies and 27 countries have a share in the labors of the 212 who have already sailed. At the Conference at Liverpool more than 800 students, not all of them members of the Union, were present, representing 24 nationalities and 80 colleges from Great Britain and European Continent, with a few from America. A large number of meetings were held in sections, but eight sessions were held in the great Philharmonic Hall, which was often densely thronged. Addresses were made not only by the students themselves, but by missionaries representing a large number of societies and countries, Dr. A. T. Pierson notably representing the United States. All reports refer to the remarkable impressions produced during the meetings by the quiet, calm, and reverent tone of the students. Four of the leaders who had special charge of this Conference are to enter the mission field the present year. *The Church Missionary Intelligencer* gives an extended account of the meetings and says: "Old habitués of evangelical gatherings declared that they had never been in a like spiritual atmosphere. On-lookers who were quite disposed to be critical avowed themselves astonished at the quiet modesty of the leaders, and friends who were behind the scenes were deeply moved by the humble and prayerful spirit in which everything was done."

THIS European Conference of Student Volunteers, after careful and prayerful deliberation, has endorsed the motto which some three years since was adopted by the American branch, namely, "The evangelization of the world in this generation." The Union, however, in its reports is careful to emphasize the distinction between evangelization and conversion, and to make clear that it in no wise disparages educational missions. Its own interpretation of the motto is this: "The presenting of the gospel in such a manner to every soul in this world that the responsibility for what is done with it shall no longer rest upon the Christian Church, or on any individual Christian, but shall rest on each man's head for himself." The question will still arise as to just what is meant by presenting the gospel to every soul. Is it the utterance of the gospel message in the ear of every man, or such a reiteration of the message, accompanied by such an exhibition of Christian life, as shall give to those who are encased in sin and dull of hearing some adequate conception of what the gospel is? Whatever may be said upon this point, it is incontestable that the work of evangelizing the world might progress with a hundred-fold greater rapidity than now were the Church of Christ fully awake to its privileges and responsibilities.

MEMBERS OF THE MARSOVAN STATION, WESTERN TURKEY.

THE engraving opposite is from a photograph taken at Marsovan, Turkey, during the last summer, and shows all the members of that station, with many of their children. On the reader's right are Mr. and Mrs. White with their three children, and seated next to them are Dr. and Mrs. Tracy. Mr. Edward Riggs and Miss Susan Riggs stand in the rear, in the centre of the group, Mrs. Riggs being seated in front of them, and their son, Mr. Charles T. Riggs, a tutor in Robert College, in front of his mother. On the left of Mr. Riggs stand Miss King, whose untimely death is recorded on another page, and Miss Gage, and in front of them are seated Mr. and Mrs. Smith, with their little boy. Mr. and Mrs. Wingate, of Cesarea, who at the time the photograph was taken were on a visit at Marsovan, are shown on the left, with their little child, tidings of whose death at Cesarea have just reached us.

THERE seems to be a special meaning in the words of our Lord, "To the poor the gospel is preached," as we learn of the work of missionaries in China. The great mass of the population of the empire barely gain a subsistence. From the point of view of the American they have none of the comforts and a scant supply of the necessities of life. In an article in the *Church at Home and Abroad*, Rev. Mr. Bergen, of Chefoo, says that the terrible poverty prevailing can only be known by those who spend days and nights among the Chinese, seeing them in their common life, and he adds: "This is a *bran-eating*, not a flour-eating, people with which we have to do — a grass-eating and root-eating people. They live practically without meat. Should there be a happy demise of cow or mule, dog or donkey, through accident or tuberculosis or general decrepitude, there is a neighborhood feast. They eat occasionally of wheat bread, buy a bit of pork, have a bowl of vegetables, a few ounces of salt fish, but just about as often as the ordinary American citizen indulges in terrapin or canvas-back ducks."

THOSE who wish material about Africa for the April Missionary Concert will be aided by an article by Henry M. Stanley in the February number of *The Century* magazine, entitled "A Story of the Development of Africa." The twenty-five years since Mr. Stanley entered Africa have been marked by an astonishing advance in the knowledge of the continent, and in its opening for commerce, civilization, and missions. Mr. Stanley gives emphatic testimony to the zeal, devotion, and industry of the missionaries and to the great value of their services. We would refer our readers also to a very remarkable article by George R. Stetson, entitled "Commercial Africa," which appeared in *Liberia*, the publication of the American Colonization Society (Bulletin No. 3), for November, 1893. It is an elaborate statement as to what the commerce of the continent is and may become, if its resources are developed.

The Christian Herald prints a cable dispatch from Dr. Kimball, of Van, dated February 24, reporting a steady increase in the calls for help. Sixteen thousand refugees are aided daily. Six "*Christian Herald bakeries*" are running constantly. At an earlier date, Dr. Kimball reported that 6,000 pounds of bread were daily distributed, at a cost of $480 per week. See the letter of Dr. Raynolds, on another page, for some account of the industrial relief work at Van. *The Christian Herald* contributions for Armenian relief, as reported March 4, amounted to the grand sum of $32,000.

MISSIONARIES do not need the endorsement of governments or of those who may be termed men of the world. They are quite content to labor with the approval of their own consciences in the sight of God. But it may be well for some who know little of their work to read what *The Japan Mail* says of those who are laboring in the Japanese empire. This is a purely secular paper, but very ably conducted by men whose theological opinions are by no means in accord with those of the missionaries, yet it says of them: "They lead the most exemplary lives; devote themselves to deeds of charity; place their educational and medical skill at the free disposal of the people, and exhibit in the midst of sharp suffering and adversity a spirit of patience and benevolence such as ought to enlist universal sympathy and respect. It seems to us that the record is all in their favor. Watching the question closely for many years, we have failed to discover any want of discretion on the part of the missionaries, unless it be an occasional display of unwise confidence in sending unprotected women into the interior."

EVERY true Christian ought to ask the question, What shall I give for missions, and how shall my offerings be distributed? Proportionate giving is recognized as proper, but what should be the standard? In a brief article on this subject in the *Missionary Record* of Scotland a writer presents these suggestions: "First, that every Christian ought to endeavor to give at least as much for foreign missions as he gives for Congregational and church purposes at home; second, that every Christian church ought to aim at a similar idea, and only think that it has discharged the minimum of its obligation to Christ and the world when it has given for the heathen as much as it spends on itself." This certainly is a standard which comparatively few individuals and few churches have reached. But we believe that the more thoughtfully and prayerfully it is considered, the more will this suggestion commend itself to Christians. There is no implication here that anything should be deducted from gifts for one's own church or neighborhood or country, but rather that the vast non-Christian world has claims as strong, and that the law of loving our neighbor as ourselves bids us do as much for the thousand millions of unevangelized as for our own selves and those close to us.

WE do not credit the report, which comes through German sources, that Russia has advised the Porte to expel American missionaries from Turkey. Our doubt does not arise from any question as to what Russia desires to have done, or what she would do had she the rule over Asia Minor. Her history does not admit of a serious question upon this point, but her diplomats are too shrewd to announce to the world what her purposes are. She bides her time, and we meanwhile read for our comfort the Second Psalm.

IT is altogether characteristic of affairs in Turkey that Miss Barton has received numerous promises that the agents of the Red Cross Association shall be permitted to enter upon relief work, but that the issuing of the necessary *iradé* has been delayed. Even the Turkish government does not question the need of such relief work, but though thousands are starving, there is no haste in granting the needed permission. The delay will undoubtedly cost a vast number of lives.

MISS MARTHA A. KING, OF MARSOVAN.

THE sorrowful tidings reach us of the death, on February 1, at Marsovan, Turkey, of Miss Martha A. King. It is impossible for mortals to fathom the mysterious Providence which takes from the earthly service one so fresh and strong and helpful, whose mental and spiritual furnishings were such as to qualify her in an exceptional way for the post she was filling. Born in Minneapolis, Minn., December 26, 1867, she graduated from Carleton College in 1891, and after serving for a time as an assistant in the Park Avenue Church, that city, of which Rev. Smith Baker, D.D., was pastor, she offered herself for foreign service through the American Board. The three reasons she gave at the time for choosing this service were: "love for my Saviour; the command of my Saviour; the great need." In her letter containing this offer she said: "I have been tenderly and wonderfully led in days that are past, and I know He is still leading. What I am best fitted for I do not know, but I am looking forward to hard, earnest service, and there is much joy in it. I am convinced that I cannot be happy and true to my deepest convictions and still resist the call to the foreign work." Receiving appointment, she sailed from Boston, August 5, 1893, with her attached friend, Miss Frances C. Gage, both joining the Western Turkey Mission at Marsovan. There she has labored for two and a half years, winning all hearts both among the natives and her missionary associates. She was ill but eleven days. The disease, at first supposed to be the measles, proved to be confluent variola, her vaccination of three years ago proving to be no defence. She had the loving care of devoted friends, and on her death there were mingled the tears and praises of the pupils in the school, and the poor of the town and of the neighboring villages.

Dr. Tracy, writing the day after her death, says: —

"Miss King has lived much, though not long. In early life she consecrated herself to the Redeemer and became an earnest worker for him. The call to Marsovan came through a member of that station visiting Minnesota. Even without the language she soon began to win the young people. Afterwards, in visiting and touring, she made friends very fast among the young and old. The needy lament her as they lamented Dorcas of old. A poor man in town, to

whom she had shown compassion, cried out on hearing of her death: 'Oh, why did not I die instead of her!' A poorly clad boy, who brings milk every morning, to whom she had given a pair of stockings, heard the sad news as he entered at an early hour, and sitting down by the gate wept passionately. During these days of distress and destitution in this country, as we are all striving to relieve the hungry and cold, Miss King had distributed to the poor children in a neighboring quarter thirty-five pairs of cheap shoes. Those poor children are now preserving those shoes as precious mementoes of her, wearing them as little as possible, going with cold feet in the winter rather than wear them out fast. The governor of the city called and asked to see the teachers and pupils together, when, as representing the local government, he expressed sympathy in some touching words, in view of the early death of one so excellent in character and so much loved, 'who had left such a country as America to live in such a land as this, for the good of the people.' He said the Lord had called her with a sweet voice to a better country, and expressed the wish that when her pupils and when all are called it may be by that same sweet, kind voice.

"A member of the church council, speaking at the funeral, in behalf of the community, said: 'A vial of the attar of roses is a choice thing to keep or send to friends, but when it is broken in pieces and its contents scattered in an assembly, its fragrance lingers long on their garments. This young life was a vial of precious odors. It is broken. The odor is sprinkled on all our hearts. It will remain there, a fragrant memory, as long as we live.' Dr. Sivastian gave testimony to the esteem in which she was held at Carleton. In her departure how much sunshine we have lost!"

THE AMERICAN BOARD'S WORK IN AFRICA.

BY MRS. LAURA H. BATES, OF MT. SILINDA, EAST AFRICA.

THE last decade has seen no greater changes than those which have been wrought in Darkest Africa. The recent disturbances have but intensified the interest in that vast continent. Each of the European nations, excepting Russia, has a "sphere of influence" there, so that to-day there is scarcely a mile of territory outside the Mohammedan regions of the north that is not claimed and occupied by the powers of Europe. America, alert lest some one should override the principles of her Monroe Doctrine, has no "sphere of influence" save that secured through the missionaries sent out by her churches. And so feeble have been their efforts compared to the greatness of the need that it seems at times as though they too had declared a "Monroe Doctrine"; for while the political world has occupied the entire continent for national glory, the Christian world has left *four million square miles* unoccupied for Christ!

The American Board has three centres of influence: the Zulu Mission, in Natal, established sixty-one years ago; the West Central Mission, begun in 1880; and the East Central Mission, established on the coast in 1883, and on its present site in the heights of the interior in 1893.

The statistics of the Zulu Mission, its 20 churches, with their 1,800 communicants; the 55 schools and 2,600 pupils; the native agency numbering 250, give but meagrely the results of work in that region. The Christian homes scattered up and down the whole colony of Natal; the family life, no longer mere animal existence, but a circle where love reigns and Christ is the "unseen Guest"; the changed faces, marking the inward transformation; the gradual undermining of degrading social customs; the development of *wants*, which force the indolent native to wholesome exertion; the elevation of woman, no longer a drudge, a slave, a piece of property to be bought and sold, but an individual, a treasure, a "crown to her husband"; the awakening of a thirst for knowledge, which packs 130 girls into buildings planned for 60, which fills the Girls' School at Umzumbi so full that the doors must be closed against other applicants, for lack of funds; the arousing of a feeling of dissatisfaction with heathen homes and surroundings, which compels the opening of a home for scores of runaway girls who flee for succor to the missionaries, — these are some of the signs that the leaven of the gospel is working in the hearts of the people of Natal and will work until the whole lump is leavened.

Special mention should be made of the work recently begun at Johannesburg, in the Transvaal, — a work forced upon the mission by the great numbers of natives, who, attracted by the larger wages, leave our stations and seek employment at the Gold Fields. This work of unusual promise is of particular interest in that from the first, save for the salary of its missionaries, it has been entirely self-supporting.

The latest feature of the work is the opening of a building in Durban where native girls, in passing through the city, may find a safe and comfortable shelter for the night; where servant girls, too little guarded by their neglectful mistresses, may secure a sleeping place and protection from the snares of city life.

The West Central African Mission, located in Portuguese territory, is in a flourishing condition. In spite of the expulsion in 1884, after the Mission was well established, and which for a time threatened its life, in spite of the shadow of death which has so often fallen upon its little band of workers, the work has gone steadily forward.

Here the young converts were early formed into a church, and to-day three churches with their seventy-three communicants testify to the faithfulness of the laborers in this field. The duty of self-support has been urged upon these churches from their infancy, and the readiness with which they have assumed this duty is both a credit to them and an object lesson to many an older mission. The 10 schools with their 270 pupils indicate that gradually the people are beginning to realize the value of education, and this feature of the work will be increasingly valuable as the years go by.

Situated as it is in high and healthful territory, this Mission is the natural gateway to still more populous regions toward the interior, which renders its possibilities for development practically illimitable.

The East Central African Mission, after narrowly escaping an untimely end from malaria on the coast, is now well located upon the heights of Mt. Silinda, 4,000 feet above the sea, 200 miles from the east coast, and on the twentieth parallel. It is difficult to formulate the results of these first years of labor.

They have been years of foundation building. On account of inadequate support from the churches, the time and strength of the missionaries have all too frequently been required to accomplish tasks which better economy would have delegated to those whose time was less valuable, leaving them free to carry on with energy and efficiency the work for which they entered the field — the winning of souls to Christ. But in spite of all hindrances, much has been accomplished. The confidence of the people has been won; evangelistic services have been maintained at the stations and out-stations; the educational work has been begun, and with the coming of Miss Gilson, recently appointed by the Woman's Board, a long-felt need in this department will be met and the work will be greatly strengthened. As in the older missions, the medical department is one of the most effective agencies in winning the people, and the missionary in charge of this work, while caring for their bodily infirmities, gently leads them to the Great Physician.

This, the infant Mission of the Board, needs but the cordial support of the churches to become a powerful factor in the winning of Africa to Christ.

Yet while, in general, the work of the American Board in Africa wears a hopeful aspect, what shall we say of the promise for the future? Surely the marvelous development of the continent through political agencies in recent years demands a commensurate effort on the part of those who bear the name of Christ and who have pledged themselves to work for the advancement of his kingdom. To a casual observer the immensity of the task to which we have lent our hand renders it wholly impossible. He sees a vast territory with a torrid climate, teeming with deadly malaria; an innumerable multitude, ignorant, degraded, and steeped in the vice of centuries, and now at length touched by a godless civilization. Little wonder at his incredulity. But to a servant of God, resting on his promises, knowing that each individual bears upon him the impress of the divine image, there is no thought but that of victory. He fears not the torrid heat, not the deadly fever, not the pardonable ignorance of the people on African soil, but only the frigid temperature, the chill of indifference, the unpardonable ignorance of the very churches who send him out, whose representative he is. His aim is not to civilize, not to educate, not to train in industrial pursuits, — not these alone, — but to develop in the people the godlike element of their nature, to lift them up, to establish among them a *self-sustaining, self-propagating church*, a living hope that is built upon a Rock, and that Rock Christ Jesus.

We believe in the future Christian development of Africa; we know the receptivity of the native mind for Christian truth; we have seen its effects in the lives of scores and hundreds of her children. But how long, O Lord, how long shall the coldness, the indifference, the neglect of thy children in Christian lands delay the coming of the King to his kingdom in Darkest Africa?

THE OUTLOOK IN TURKEY.

BY REV. H. N. BARNUM, D.D., OF HARPOOT.

If there has been a country during the nineteenth century which has had a darker outlook than Turkey has to-day, I do not know what one it is. From whatever point of view it is regarded, there is not a ray of light from any

quarter, except as one looks up and remembers the divine promises and the divine love. What are some of the present conditions?

I. *Material.* The chief industry in this country is agriculture. Although the land is principally owned by wealthy Turks, and farmers are never rich, this has been one of the most prosperous agricultural districts in Turkey. Now, many of the farmers have been killed. The houses of many have been burned. Not one in a hundred has escaped plunder, and the plunder has been of marvelous thoroughness. Generally not a rag, not a particle of food, not even an earthen dish has been left. In many cases even the windows and doors have been carried off. Often what could not be taken away was broken with fiendish malice. The survivors are largely dependent upon charity for means to live through the winter. With their cattle and utensils gone, how are they to renew their work in the spring?

Merchants and traders have also been impoverished. Houses and shops have been stripped and in many cases burned. Business in this country is generally done upon credit, but the collection of debts is, of course, now out of the question.

Those who have been murdered have been largely the heads of families, so there are thousands of widows and orphans who are kept alive during the winter by funds from abroad. After the winter, what? In former years, when there has been famine in one part of the country, the poorest people have tramped to some other part where there was plenty. Those who had little would help the more unfortunate who had nothing. That is impossible now. Every part of the country is alike desolate. There are no factories and there are no general enterprises through which such people can help themselves. For such families there seems to be no help till the boys grow up; but this condition of beggary is not a promising school for the coming generation.

The landlords suffer with their tenants, and, except in rare cases, where they have ability, they give no help. Every village also has a class poorer than the farmers, and these constitute the majority, who work here and there, to lay up supplies for winter. Their condition is, of course, one of abject poverty; for however poor a house and its furnishings were, even though the plunderers found nothing but rags, they swept the house clean.

The impoverishment of the people impoverishes the government. This government has long been on the verge of bankruptcy. What is to save it from complete bankruptcy now? The Armenians have borne a large part of the taxes — much more in proportion than the Turks. As an illustration I will cite the large village of Perchenj, which lies upon the plain, in plain sight of our windows. The taxes of the village, aside from the tithes, are 39,000 piasters. Of this sum the 180 Christian houses pay 33,465 piasters, and the 300 Turkish houses pay 5,535 piasters; 3,715 piasters income tax is collected from the village. This is supposed to be five per cent. of the income of the people. The Christians pay 3,282 piasters, which is probably more than ten per cent. of their money income; while the Turks pay only 433 piasters, which is scarcely a recognizable per cent. of their income. The Turks have at least ten times the amount of property of the Christians, and yet the Christians bear a large part of the public burden, except furnishing soldiers to the army. These taxes they can

no longer pay. The taxgatherers, by beating and imprisonment, will collect something. But beating and imprisonments will not put money into the hands of the destitute. I use this case of Perchenj simply as an illustration, and because while writing this letter I have had the opportunity to learn these facts. This all helps to show the desperate straits into which the government is drifting. The complaints of civil and military officers are already loud that they cannot receive their salaries.

Every enterprise is at a standstill, and every class of the community, except those who have enriched themselves for a brief space with spoil, has become impoverished along with the government. Has the world seen a more suicidal crusade than this since the persecution and expulsion of the Huguenots from France in the seventeenth century? It has been, and still is, the undoubted intention of the Turks, from the highest to the lowest, to crush out the Armenian spirit of independence and reduce them to their ancient condition of serfdom, or to destroy them altogether.

II. *Moral.* This is the land of the Bible. The American churches have been engaged in an attempt to revive Christianity in its original home. The leaven of the gospel has been introduced and it has been permeating the whole Armenian community. Superstitions have given way to definite ideas of spiritual truth. Evangelical, self-supporting churches have been organized. A thirst for education has been developed, and schools have rapidly multiplied. Even female education has come to be considered essential. Christian homes, with genuine home life, have multiplied. Even above the desire for plunder the present has been distinctively a Moslem crusade, and Moslem civilization is essentially that of Arabia of the seventh century. The cross, religious books, and everything which Christians regard as sacred, have been treated with special contempt. Churches and schools have been destroyed, and teachers and ecclesiastics have been among the first victims of massacre. Those whose lives have been spared, in villages where there is a mixed population, are mostly fugitives from their homes, for their lives are still sought. Thousands, at the edge of the sword, to save their own lives or to save their families from a fate worse than death, have made an outward profession of Mohammedanism. Few places of worship, Protestant or Gregorian, are open. In many places Christians are so closely watched by their Moslem neighbors that they are afraid to meet in private houses even. Christ has a church here, but it has crossed the Red Sea and is now in the wilderness. When will it reach the Promised Land? Moslem fanaticism is now in the ascendant. The cross for the time has yielded to the crescent.

III. *Political.* A prominent local official, who sees the orders which come from Constantinople, remarked the other day that notwithstanding all the promises of reform, and the scheme of the Powers which was adopted some months ago, the spirit and methods of the central government have not changed by a hair's-breadth. So far as I have been able to learn, not a single person has been punished, and no investigation even has been made with a view to tracing out and punishing the authors of the awful atrocities that have been perpetrated during the last three months, except those under threats and intimidations; leading Armenians in many places have been compelled to sign

statements that the Armenians themselves were the procuring cause of all these disasters. In Arabkir, for example, a dozen Armenians were brought from prison, where they had been confined ever since the massacre, between two lines of soldiers, and made to sign a confession that they had instigated rebellion, and that they had dynamite bombs in their houses, the statement giving a definite number which each man had in his own house. Probably no man in the company had ever seen a dynamite bomb or knew what it was. In the fearful massacre that raged in that city for four days, and where three fourths of the Christian houses were burned, not a bomb exploded anywhere and not an Armenian shot was fired. Yet since the massacre 200 or 300 Armenians have been in prison, and ninety have been bound over for trial in the criminal court for political offences. Besides the 3,000 houses, 530 shops were burned, and between 3,000 and 4,000 helpless people were killed, and the majority of the Christians who were not killed were stripped of everything except their underclothes, and yet I doubt if a single Turk or Koord is under arrest in that city for these crimes.

The truth is, the Armenians will not receive just treatment from the Turks or from the government itself, so long as this prejudice and hostility remain. The long talked of "Reform" is a complete farce — or rather it became a most solemn tragedy. The official proclamation of reform was the signal of massacre, and set the Turks upon the Armenians. Confidence is not yet restored. The Turks still utter many threats, and there are many predictions of a still worse massacre — "the blotting out of the Armenian name." The future is uncertain. There is no energetic and decided action on the part of the government, but whether from fear of exciting the Turks or because it has not yet decided to protect the Christians or not, is not evident. So also whether we are to have a settled government, or whether anarchy is to prevail, is alike uncertain.

I have drawn a dark picture, although I am not a pessimist. I do not think that anybody can draw a bright one from the human point of view. God is good. I have a firm faith that in some way, how I do not know, good is to come out of all this evil — order out of chaos.

SUGGESTED PROGRAM FOR MISSIONARY CONCERT, APRIL, 1896.

Topic, AFRICA.

(A Missionary Concert cannot be exhaustive, only suggestive. Hence speakers should keep the time limit.)

1. DEVOTIONAL SERVICES.
   - (1) Africa in Bible Times; Abraham, Joseph, Jacob and his sons, Moses.
   - (2) Africa in History of Early Church; for example, Origen, Tertullian, Augustine, African Bishoprics.
   - (3) Scripture passages, to be distributed in congregation. Is. 43:18, 19; 35:1, 2; 19:19, 20; 45:14, 15; Zeph. 3:10; Ps. 68:31.
2. TERRITORY, POPULATIONS, AND RESOURCES OF AFRICA. Consult Encyclopedia. "The Evangelization of Africa," a paper issued by the A. B. C. F. M.
3. DIVISIONS OF AFRICA AMONG THE GREAT POWERS (*Missionary Herald*, February, 1891, page 53). Use a map.
4. GENERAL MISSIONARY WORK IN AFRICA (*Missionary Herald*, May, 1890, pages 180, 181). Use a map.

5. MISSIONARY LEADERS IN AFRICA. Two-minute biographies of two or three of the following: Moffat, Livingstone, Hannington, Mackay, and Crowther. Or sketch the lives of American Board Missionaries: Lindley (*Missionary Herald*, November, 1880); Pinkerton (*Missionary Herald*, March, 1881); Bagster (*Missionary Herald*, June, 1882); Mrs. Sanders (*Missionary Herald*, December, 1891); Tyler (*Missionary Herald*, February, 1896).
6. THE MISSIONS OF THE AMERICAN BOARD. Location; Number of Missionaries and Native Helpers; Institutions and Churches; Pioneer work at Mt. Silinda; Present Outlook. (See the sketches of the three A. B. C. F. M. missions.)

SUGGESTIONS. — (*a*) A map is necessary. If one is not available, the purpose may be accomplished by cutting from a large sheet of wrapping paper a general outline of the continent. This can be held in the hand while indicating the several localities.

(*b*) See *The Congregationalist*, April 4, 1895. Items on Africa will be found in the department "From the Wide Field" of nearly every number of the *Missionary Herald* for several years past.

SUGGESTED PROGRAM FOR MISSIONARY CONCERT, MAY, 1896.

Topic, PAPAL LANDS.

"*The entrance of thy Word giveth light.*"

1. HYMN: "How precious is the Book Divine!"
2. SCRIPTURE SELECTIONS: Psalm 19:7–11; 119:97–105, 129, 130; Is. 55: 10, 11.
3. HYMN: "A glory gilds the sacred page."

AUSTRIA.

1. LIFE AND WORK OF JOHN HUSS (*Missionary Herald*, June, 1895).
2. LOCATION AND EXTENT OF THE AMERICAN BOARD'S WORK (Historical Sketch).
3. CHARACTER OF THE WORK OF THE FREE CHURCH (*Missionary Herald*, July, 1893, August, 1894, December, 1895).

SPAIN.

1. Define the territory occupied by our Board; name places and workers (Annual Reports, Almanac, Historical Sketch).
2. THE SUCCESS OF THE WORK (*Missionary Herald*, July, 1893, page 273).
3. GIRLS' SCHOOL AT SAN SEBASTIAN (*Life and Light*, November, 1892, page 503; November, 1893, page 511; September, 1895, page 403).

MEXICO.

1. THE COUNTRY AND PEOPLE (Dr. Dennis' "Foreign Missions after a Century," and Historical Sketch).
2. THE POWER OF THE DIVINE TRUTH (*Missionary Herald*, March and April, 1896).
3. THE STORY OF PROGRESS from the Murder of Stephens to the Present (Condensed Sketch).

OTHER TOPICS. — The McCall Mission in France; The Stundists in Russia; Progress of Religious Freedom in Europe.

SUGGESTIONS. — Consult the *Missionary Herald*; Secure Pierson's "Crisis of Missions"; Dr. Dennis' "Foreign Missions after a Century"; The Historical Sketch of the American Board's Missions in Papal Land; Condensed Sketch of Mexico, 1872–1895; and Annual Survey, 1895. See *The Congregationalist*, November 7, 1895.

The Missionary Concert can be killed by the speakers not observing strictly the time limits; and by reading indiscriminately long printed articles. Be prompt; be fresh and original.

Letters from the Missions.

West Central Africa Mission.

EVANGELISTIC WORK.

MR. READ, of Sakanjimba, reports the visits he had made through the months of October and November at various groups of villages, generally with his wife and children. He mentions the following districts: Kapunda, Mbonbo, Kunena, Lutamo, and Mungu. In most cases, assemblies were gathered in the afternoon and in the evening, in which the people listened attentively. The last named district, Mungu, is two days' journey northwest from Sakanjimba. Mr. Read had for some time proposed to visit the chief of this district at his ombala. On the way thither a subordinate chief was visited, and he and many of his old men listened attentively while the purpose of the mission was explained. It was midday when the ombala of the head chief was reached. Mr. Read writes: —

"My visit caused no little stir at the capital. To the native's mind the arrival of a white man always suggests soldiers. After a friendly visit with the chief, however, their suspicions were allayed. I found him to be a tall, strongly built man, not yet middle aged. He made me welcome, and at once placed two huts at my disposal, one for myself and the other for my lads, and sent them an abundant supply of food. I soon learned that a Portuguese trader was residing at the ombala; and after luncheon, on my way to request the chief to invite the people to gather 'to hear the word,' I met with him. He accompanied us and sat by my side while I spoke to the chief and his people about our mission and message and sang some hymns to them. The people came slowly at first, but presently a large number gathered on the rocks, and listened attentively.

"The ombala has quite a strategic position, it being flanked on two sides by rocks and huge bowlders piled one on top of the other; behind, ascent is hardly possible, the rock being quite precipitous. The chief's enclosure is perched on the top, and those of his chief men in the open spaces between the rocks below. The chief's place is reached from the front, which is a gradual ascent, by a circuitous path in and out among the rocks. The whole place is quite picturesque. The chief pressed me to prolong my stay, but as I had promised to be home by Saturday I could only say that I would come again later and make a visit of some days, which I hope to do in the future. Evidences of the trader's whiskey were apparent in the speech and manner of the chief when he came to pay his evening visit. He was himself, however, in the morning, and again urged me to return and visit for some days at least.

"In the evenings I went to a village outside and held service in the onjango. Many people — men, women, and children — gathered, and paid good attention to the teaching and exhortation, and joined in the choruses of the hymns. The women and girls visit Mrs. Read freely, and she has thus many opportunities to converse with them. I need not say that this is a great joy to her. We would be delighted to welcome you to take tea with us and join in one of these evening services. Our accommodation could be but limited though, for when a native hut, or house, to speak more pretentiously, contains a native bed, a cot bed, three hammocks slung to the rafters, in which the babies are stowed away at night, a little folding table, a small box of books, two sets of small hanging shelves, two camp chairs, and other small et ceteras, there is not much room to wander about, seeing that that hut would be, at the outside measurement, 10 ft. x 12 ft. But that you would overlook in view of the pleasure of sitting by a crackling fire in a large circular onjango, almost or quite filled with natives, giving a ready ear to the gospel message, and trying their best to join in the singing."

WORK FOR WOMEN.

Mrs. Read, reporting the visit at some of these districts, gives the following account of her own reception and work: —

"Monday morning is an exceedingly busy time for us, as there are a great many things to be packed, even though our outfit is the simplest possible. By ten o'clock we are off, the children being now used to tepoia riding and quite enjoying the journey. When we reach our destination, it is not long ere a bevy of children surround us, being attracted by our little ones. They are interested spectators as we untie our loads, and most amusing are the comments that we hear made on various articles. We find almost no women in the village, all being off in the fields, as well as the older boys and girls and the younger men. About three or four o'clock, as the workers begin to return home, the women come, in twos and threes, to greet us and to see the little ones; and we hear children's eager voices telling their mothers of the wonderful things they have seen during the day, and how the white people have brought their beds and food and mean to stay some time.

"The women are always much interested in the children and like to watch them as they play about the compound. They also like to see our house and the various arrangements we have for disposing of the little ones at night, as well as our other furnishings. Whatever courtesy we can show them in this way is fully repaid in their kindly feeling toward us and their consequent readiness to give ear to our gospel message, individually and in greater numbers. There is not much chance for me to gather the women to speak to them; they are very busy now with field work and are tired when they return. They attend well the evening meeting in the onjango, and, if I am able to leave the children asleep, with one of the lads to watch them, I generally speak a few words to the women especially, after Mr. Read has addressed the whole gathering. They always seem to listen with a real interest to whatever is said. The women enjoy the singing and make very good attempts at learning our hymns."

CONTINUED GROWTH.

Mr. Woodside reports from Sakanjimba that they have entered their new schoolhouse with great delight, having good congregations. The lads who have taken part in the prayer-meeting have been formed into a class for special instruction, and continue to manifest an excellent spirit. From Chisamba come good reports of the bearing of the young Christians. Miss Helen Melville writes that, during a recent absence of Mr. Currie at Kamondongo, "Ngulu preached both Sundays, and the services were well attended. Ngulu is a good speaker and presents the truth plainly. The evangelists are doing good work among the villages, four of them being engaged in this form of service."

Of the work of these young men Mrs. Currie writes as follows: —

"It is the custom for two of them to start out Monday morning, returning on Wednesday in time for prayer-meeting. The other two leave on Thursday morning, returning on Saturday. They go to those villages about a day's journey from here. The people usually give them a house to sleep in, and in the evening they gather the villagers to listen to the gospel. The women are at home from their field work at that time, and the men, if they have been discussing a case or 'fine,' unless of very great importance, usually cease their haranguing before the evening meal. And thus the opportunity for preaching is best at that time of the day. We feel it a matter of great thankfulness to God that he is sustaining these young men in this work. They do not as yet seem faint-hearted or weary, rather the contrary. Their zeal is increasing and the longing for the spiritual welfare of their countrymen lies very near to their hearts. During the past two months more districts have been visited and larger congregations reported than ever before.

They meet with varied experiences. Two weeks ago two went to some villages a long way off. The evening that they arrived such a crowd assembled that they could not count them. They estimate that at least 1,000 men, women, and young folk were there. They listened most attentively and begged them to come again. Next day they set out for a district nearer home, and where they had been previously well received. They found the chief drunk. He is a powerful man with considerable influence, and rather proud of it He had just bought three kegs of rum, giving three slaves for the stuff and had evidently been drinking all day."

Under these circumstances they could hold no service at this village.

Under date of December 21, Mr. Currie writes of the church at Chisamba: —

"During the past six months we have used no grant of the Board for church, native pastor, or helpers, school, medical, and evangelistic work, repairs or miscellaneous expenses. Yet our schools have been going in full force; our medical work has increased in quantity, and never before did we conduct so extensive evangelistic effort.

"Having finished the Gospel of Matthew we began the study of the book of Genesis, with a full house, Sunday morning, December 22. The people listened with special interest.

"It is quite understood here that I am not the pastor of the church. I do not belong to the church, attend its meetings, or in any way assume responsibility for its management. I meet regularly with the pastor and deacons to instruct, advise, and counsel them, but always insist that the responsibility for the spiritual life, growth, and general welfare of the church must rest upon them and the members. It does seem advisable for me to preach every Sunday, if possible, both for the instruction of the young Christians and for the sake of the chiefs and others who attend; but even at these services I am regularly followed by the pastor, who has perfect freedom to enlarge on what has been said by me."

Mission to Spain.

A CHILD'S FUNERAL.

MR. GULICK, writing from San Sebastian February 15, speaks of an incident at Logrono which illustrates the growing influence of the evangelical faith. He was summoned to Logrono by a telegram announcing the death of the child of the pastor and teacher, the mother of the child being a graduate of the San Sebastian school. Hastening by train to Logrono, he went to the pastor's house, which is on the same floor with the chapel and school.

"The little coffin was in the centre of the chapel, which the eighty children of the school fill, as well as the adjoining schoolrooms. Dear children! they all knew and loved little Guillermito, whom they had seen almost every day for a year, as his mother held him in her arms (for she had no servant to take care of him) as she taught them in the school.

"At once, for the day was closing, after a few words with the heartbroken parents, I spoke to the children, who never before had seen a Protestant funeral, of the lessons that God would teach them by the death of their dear little friend. Many of them could hardly sing, for sobbing, when we all joined in the hymn beautifully rendered in Spanish: —

> 'He will gather, he will gather
> The gems for his kingdom;
> All the pure ones, all the bright ones,
> His loved and his own.'

"Besides the children there were the few members of the adult congregation and twenty or more of the Roman Catholic parents of the children. These latter were deeply touched by the simplicity and the tenderness of all that was said and done — so different from the usual heartlessness and hopelessness in like cases with them. Four of the older boys carried the coffin on the little frame on which it was placed, and nearly all the children and their parents, who were present, formed in the procession and accompanied us in a twenty minutes' walk to the cemetery. There I read a few verses of

Scripture, and spoke a few words, and in the evening twilight we sang another hymn, and then the grave was filled and we came away. And all the people said: 'What manner of doctrine is this that gives such comfort in an hour so sad; and how good it is to hear all the "mass" and the prayers and the hymns in words that we can understand!'

"One who has not followed the history of the evangelical work in this city year by year the last seven years cannot at all understand the deep significance of this group of eighty Roman Catholic children, in the Protestant teacher's school, surrounding the coffin of their little Protestant friend, with twenty of their parents, going through the streets in a procession headed by the Protestant pastor and teacher, and taking intelligent and sympathetic part in all the funeral services, and plainly admiring and approving all. This in the face of hostility in some of its phases as bitter as that of darkest paganism, and, on the other hand, of an incredulity and worldliness that loans itself to the ends of persecution and cruelty as readily as fanaticism does.

"And just at this juncture the order for retrenchment threatens the breaking up of the work, that neither infidelity nor fanaticism has succeeded in doing."

Western Turkey Mission.

AFTER THE MASSACRE AT MARSOVAN.

MR. RIGGS wrote from Marsovan, January 25: —

"Little progress has been made thus far towards the reëstablishment of public confidence throughout the land, although there does seem to be to some extent a reaction of sentiment against the deeds of horror done in the past. We wait with great anxiety for the developments which may be expected in the spring, but it is absolutely impossible to prognosticate what shape they may take, and how they may affect us and our work. There seems to be a very widespread anticipation that Russia will in some way have a controlling influence in this region. That this, if it should come true, would have a damaging influence on our work, especially among the Greeks, would appear every way likely; but this is after all the merest speculation, and we hold it the best policy to go on as far as possible in our customary way, and wait for such results as a just and wise, yea, and a loving God shall prescribe."

In a letter from Miss Gage, of Marsovan, she speaks of the experiences through which they passed in the Girls' School at the time of and immediately after the massacre: —

"I think the picture of our girls' faces as that Friday noon they sat in their places at my command, and fairly seemed to hang upon my every look and action with their helpless, appealing gaze will never get blotted out of my memory. We did not stay long in the schoolroom, it being nearest the gate just beyond which the murdering was going on; but we did stay a few moments, not knowing but we might be receiving an attack from the other parts of the premises also: but I think I lived a long time in those few moments. I was alone with the girls while the shots were coming so near that it seemed as if they were right in the room, and I could only wait and pray that the fate of the screaming victims a few rods away might not come to my girls. Well, the mob was turned away and 'the destruction that wasteth at noonday' did 'not come nigh our dwelling,' but only one who has lived through such a time can know of the dreadful strain of the days and weeks that have followed. We received no day pupils after we sent them to their homes five days after the massacre, but many from the city came in as boarders and we have never missed an hour's school or a recitation except on that one Friday afternoon. It was the best way to keep our school ready for whatever God might send. We had thought that before this we had all we could do in the line of teaching, but add to this the constant strain on our sympathy and the breaking of bad news to pupil after pupil, and the repeated threats

of a repetition of the affair, and one wonders how the missionaries in places more severely visited than ours live. How complete is God's sustaining power!"

SMYRNA.

Miss Pohl writes thus of the Girls' School at Smyrna: —

"We praise the Lord that we have a good school year to report. We have 135 on the roll and twenty-two of them as boarders. It seems as if these troublesome times made the girls more earnest and thoughtful. Some time ago we proposed a self-denial week, so that we might send some money to Mr. Reynolds. The girls brought in their metallics and paras so cheerfully, and the boarders were satisfied with very plain food and no dessert for a week; and the fruit we get after the meal is always the best part. Again today, after our King's Daughters' meeting, where we heard of so many awful sufferers here and our treasury empty and our means more than exhausted, we have been trying to find some ways to get some money. At dinner the girls at my table offered to go without fruit for a month, so as to get some means to help the great need. I am sure the girls are praying more than ever before by themselves, and for some time past the whole school has remained at noon for ten minutes and we have a session of prayers together. Surely the Lord has kept us most wonderfully from all harm and danger."

Central Turkey Mission.

PEACE AMID ANXIETIES.

MR. MEAD wrote from Adana, January 6: —

"The situation here, as also in Tarsus, is still one of great uneasiness. No one dares to expect that we have passed the crisis, so much depends on conditions that may change any time. Much depends also on the temper, caprice, or firmness of a single man — governor, chief of police, or prominent civilian. The Lord seems to have interposed more than once. The people are in great fear and anxiety. Our hearts and minds are full of peace. The church services here and in Tarsus continue as usual, except that here the evening services are held about 3.30 in the afternoon. Missis has been plundered, but no massacres; Enzerli completely destroyed; Chokmerzimen partially destroyed and plundered, but not one of the Protestant congregation there has thus far suffered. Osmanieh, I believe, has escaped thus far, as also Hassan Beyli. I think some looting has been done in Sis. We are deeply grateful to God for preserving them all to this exceptional degree and hope they may still be thus protected.

"I should have said that the country and farmhouses around this district belonging to Christians have been destroyed in nearly every instance. The Moslem people outside and the common classes of Adana are thirsting for the spoils by which their people elsewhere have been enriched."

Eastern Turkey Mission.

VAN.

THE city of Van has not fared as badly as have other cities in Turkey, yet though there have been no massacres in the city itself, the adjacent villages have suffered quite as severely as those of other localities. The Vali is credited with having pursued a commendable course, so far as the city is concerned. The Gregorian Bishop Boghos was assassinated while on his way to church on the eighteenth of January, the Armenian Christmas. It has been thought best for Mrs. Raynolds and Mrs. Allen to go across the Persian border to Oroomiah. Dr. Raynolds writes of the work of Dr. Kimball for the relief of the sufferers: —

"She has done wonderfully in planning and organizing this industrial relief work, and it is an untold blessing to thousands. I think it a model scheme, ideally carried out, and that this work alone would justify all the expense of her coming out. It is an immense gain not to trench on the self-respect of the people by unnecessary

free distribution, and the funds contributed are thus made to do at least twice as much in the way of relief, as they would by being given out free in the first place. For illustration: suppose the object were to supply clothing to the naked villagers, victims of the Koordish raids of November; in the process of manufacturing this clothing some 4,000 people are kept alive by their own labor, and then the clothes cost no more than if bought at once from the merchants. When the manufactured product can be sold, as it was last summer, to the Sassoun Committee, the capital can be kept moving, almost without loss. This is the truest missionary work, and should matters settle down to quiet again, it will give evangelistic work an immense leverage."

Miss Huntington writes of her enjoyment of her school work at Van, so that no part of it seems a burden. Her greatest anxiety arises from the fear that the work will be interrupted. She says: —

"In spite of the terrible times through which we have come, the school has been affected but little. At the beginning of the year the price of tuition in all grades was raised, but instead of having the effect of decreasing the number of applicants, there were never so many. Lack of accommodations made it necessary to refuse some. Miss Knapp, who came to us from Bitlis in October for a visit, has been prevented from returning, on account of the dangers in travel, and has been a great help in the work. The kindergarten is to me the most hopeful and interesting department. They are a bright, clean, attractive set of boys and girls, and these four months have seen considerable development in them. It is surprising to see how many fathers and big brothers are glad to make the effort to place the children here. The boarding department is also large, numbering twenty-two."

Foochow Mission.

MARKED GROWTH.

THE missionaries from the interior were at New Year's still at Foochow, the American consul advising them not to return at present to Shao-wu, but they were hoping to go inland in January. Mr. Walker writes that they were hearing good reports from the interior. At Iong-k'eu there were said to be over 100 inquirers. But the most cheering reports come from the city of Foochow, from which place Mr. Beard wrote December 26: —

"Last year the churches were crowded, but all who came could find at least standing room. This year, long before the time for opening the exercises, the church at Hà púo Gà was full and the door locked, with the street in front of the church crowded, and after the exercises closed no less than fifty were waiting to come in and 'look.' At Géu Cīō Dōng all were admitted through one back door, the aisles and window-sills were full, and it was difficult to keep the crowds from pushing in the doors. Over 500 people were packed into the church, which seats less than 300. When it is necessary, a Chinaman can put himself into an incredibly small space. My hopes may be too sanguine, but I trust that the First Church will not require any more aid from the Board to meet its running expenses. At present, with the help of Au-ióng-tie chapel, it is able to meet all its expenses.

"The services at the different churches last Sunday made the hearts of all God's children here glad. At Hà púo Gà eight united, at Géu Cīō Dōng twelve; in the city and out-stations over twenty, making over forty who united themselves with God's people in one day. Many asked to unite but were advised to wait till the next communion season.

"One young woman was to unite with the Hà Púo church. On Friday she was to be married to a heathen man. When the bridal chair arrived in which she was to be carried to the house of her future husband, she stoutly affirmed that she would not get into it until she had from her to-be husband and his family a satisfactory guarantee that she would not be compelled to worship the ancestral tablets. This created no small excitement. It was a very unusual occurrence for a

woman to make such a demand. The pastor's wife said that thirty-six different places along the road between the young woman's house and that of her future husband were all wrought up over the matter. But she carried the day, and was promised freedom of worship. At the marriage, and during the ceremonies which followed, the husband offered the gifts to the household idols and worshiped heaven and earth; the young wife turned the other way and prayed to the heavenly Father. Sunday morning everything possible was done to make her offer to the idols, but she was firm. Then every hindrance was placed in the way of her coming to church. But she was resolute, and although late came to meet with the disciples of the Lord Jesus. She was hindered from uniting with the church on that day, but is ready for the next communion. This occurrence has done much to strengthen our faith in the character of the Chinese. It has also done more than any effort of a missionary could do to bring Christianity before the people."

North China Mission.

MARKED PROGRESS.

SEVERAL letters from this mission bring news of a most hopeful character. From Kalgan both Mr. Sprague and Mr. Williams write of cheering signs. Mr. Williams says there has never been a time when there were so many workers in every department. Schools and chapels have teachers and helpers, and instead of the uncertainty which prevailed a year ago, all now is quiet. Mr. Sprague reports interesting visits at Yu-cho and at Ching Ke Ta. "The Lord is working with us, awakening both Christians and sinners." Most encouraging news comes from Peking, from which city Mr. Ament wrote on January 8:—

"The new year is upon us and we are already well along in the Week of Prayer. The meetings are crowded to the utmost limit of our churches and the interest is well sustained. How we long for a new chapel adequate to our growing needs, no one can understand who has not seen our panting congregations. A new building for us would be only the complement of pressing needs and not something which we should hope to grow up to. Our ordinary prayer-meeting fills the building comfortably. The North Chapel is rejoicing in its new and comfortable quarters. The great need of the South Church is now a new building for its expanding work in this great city.

"As a station our growth has been twofold — an inner development of spiritual life and a goodly increase in membership. We have added sixty-four people by baptism, among whom are some men and women of stalwart spiritual stature. My daily station class is full of men who take their time to come and study the word of God. I never knew so many men in Peking at once studying at their own charges.

"During the past year the church has paid the salary of one native pastor and has entirely supported one day-school. The entire contribution considerably exceeds that of any one year. The feeling of responsibility is growing, and they are more willing than ever to assume tasks calling for expenditure of time and money.

"Our Christian Endeavor Society, with forty-three members, is a source of great joy and encouragement to us all. In the Bridgman School a society of fifty members has also been organized and is moving on to the satisfaction of all. The Men's Endeavor Society furnishes two preachers each Sunday to go out with Dr. Murdock to a clinic about five miles from the city gate. These men are voluntary preachers, and put in a day of hard work with willing minds and hearts. The crowd at the clinic numbers from 150 to 300 people, and the great majority come the same distance for about three years. Other stations are opening up near Peking, and the work is growing beyond the power of one or two men to manage. But I thank God that the natives are taking the matter in hand and are praying about and working the work themselves. In our street chapel during the past year we have had about

work nearly has been carried on by voluntary preachers, Manchu Bannermen, who have leisure and are willing to use it for the Lord."

A REFORM MOVEMENT.

Mr. Ament refers to a movement which is doubtless the same that is described in a letter from Mr. Perkins, of Lin Ching, given on a subsequent page. He writes: —

"You have heard of the reform movement in Peking, originating among the Hanlin scholars, the literary leaders of the empire. The movement is spoken of as though it indicated a genuine desire for the regeneration of the people. It certainly indicates a desire for Western learning without Western religion. These scholars are numerous, and the official positions are too few, and they have grown restless for lack of occupation. They are exceedingly cautious, and as yet not one line has been written or printed with their subscription. Their aim seems to be more personal than national, stirring up a commotion and hoping thus to come to the front and secure the reward of office. They are not working harmoniously and have none of the martyr spirit which belongs to true reformers.

"The movement is doomed to failure, as these men see no connection between the Christian religion and Western progress. It is idle to hope for reform in this land till the officials have new hearts. The greed of gain and power is too ingrained in their natures for a Chinaman to rise up to the level of disinterested patriotism. After all the fancy schemes of reform now thrust from all sources upon the Chinese government, I see that the problem is to be solved only by the spread of Christian ideas. The struggle now is for the Chinese to get a regenerated people without the religion of the foreigners. The Jesus religion is not even to be mentioned by them in public or private. But they are beating the air and are doomed to disappointment.

"The new railroad which is to terminate at Lu Kou Bridge, about ten miles from Peking, has been surveyed and work will open in the spring. The line runs straight from Tientsin, missing all the important cities and market towns, and, with strange infatuation, passengers will be landed just where they do not want to go and where no one will be specially benefited, except coal merchants. The road will be of little or no use for even military purposes. If the line is continued to Hankow, it will run right through our chief country work and will be of great use to us.

"At Cho Chou, on a recent tour, we had a day of great rejoicing, when twenty-four persons were baptized and taken into the church. The women had been in Miss Russell's class for six weeks, and had made great progress in the knowledge of the truth. Among these women was an old lady of wealth who had come to the city for the purpose of buying opium to commit suicide. A friend persuaded her to listen to the truth, and her heart was wonderfully moved. She considers that God has directly interposed to save her life and is filled with gratitude and joy. She took her books to her home which she had left in such wrath, and has resolved to devote the remainder of her days to the study and proclamation of the truth."

A NEW MISSIONARY SOCIETY.

Under this title Mr. Perkins, of Lin Ching, reports an anti-Christian movement of which the chief significance is its indication of the power which Christianity is now exerting in China: —

"*The North China Herald* of Shanghai has published a translation of a very interesting document, of 18,000 Chinese characters, composed for presentation to the emperor by scholars assembled last spring in Peking to compete for the third literary degree. It was written before the ratification of the treaty of peace with Japan, with the double purpose of influencing the emperor against making the treaty and of urging important reforms. All the signers were scholars having the second degree, of whom the names of 604 appear,

though the preface states that it was signed by 1,300. It calls for railways, postoffices, public libraries, the opening of mines, and all sorts of useful reforms, and is a very valuable indication that China's leading minds have become persuaded that civilization is a good thing.

"Of especial interest, however, is the call for religious reform, which is as follows: —

"'Found a religious department of education. The customs of our country are degenerating fast because we have no religious teachers. Thus it is that the depraved religions of foreign barbarians spring up and deceive our people. Every province is full of chapels, whilst we have only one temple in each county for our sage Confucius. Is not this painful? Let religious instruction be given in each county. Let all the charitable institutions help. Let all the unowned temples and charity guilds be made into temples of the Confucian religion, and thus make the people good and stop the progress of strange doctrines. Let the most advanced students of Confucianism be called up by the emperor to the capital and given the Han lin degree and funds to go abroad. If they succeed in establishing schools in foreign countries where are gathered 1,000 pupils, let them be ennobled. Thus we shall take Confucianism and with it civilize all the barbarians and, under the cloak of preaching Confucianism, travel abroad and quickly learn the motives of the barbarians and extend the fame of our country.'

"Here then is a plan for a Chinese Board of Missions. In spite of the painful fact that there is but one Confucian temple in each county and 'no religious teachers,' everybody knows that the literary ranks are full of men who would be glad at short notice to become missionaries to the barbarians, and who only wait for the 'outward call' and the cash. But right here lies a formidable difficulty, for the emperor is known to be short both in cash and in credit. Under these circumstances it would seem fitting for these lovers of Confucianism and also of distant and scheming barbarians (who, by the way, have all the institutions called for in this petition and many more) to open a subscription list among themselves and give this society a start at least. But here again the above difficulty reappears and tenfold stronger. No measure could be proposed so well calculated to extinguish enthusiasm suddenly and completely.

"There is, however, one plan whose success ought speedily to follow its suggestion. This plan is the expansion of a remark said to have been made by a lady of means who was appealed to for a subscription toward an enterprise for converting the Jews. She declined, saying that she understood that the Jews were rich enough to convert themselves. So is it with many to-day who live in Boston, Chicago, and other leading cities. All they need to do to get a new cult and culture, directly imported from the one and only central kingdom, is to subscribe readily and liberally, and the thing is done. The men are ready. The signers of this petition all have the degree corresponding to the D.D. of Western (but barbaric) lands, and those that come to you will have, if the emperor follows the suggestions quoted, far higher degrees than this.

"Finally, this document is replete with data for the student of the religions of the world, and should be carefully preserved by the Corresponding Secretary of the next World's Parliament of Religions."

Micronesian Mission.

WORD has been received from Captain Garland of the *Morning Star*, dated Butaritari, Gilbert Islands, November 30. The vessel had visited Ruk and left Kusaie on the sixteenth of November to make a tour of the Gilbert Islands. She had had a prosperous voyage and the general health report is good, though Mr. Snelling has been very ill. It is expected that Mr. and Mrs. Snelling and Mr. and Mrs. Channon will come to the United States on the return of the *Star*. From a brief letter of Mr. Price, dated Anapauo, November 14, we get the following cheering items: —

"The work at Iras, where I have been preaching regularly for the past year, seems to me to be doing well. They are just now ready to put the roof on their church building, which, when it is completed, will be a good convenient meeting place and an honor to the Christian determination of this little community. A school has been opened there and is taught by one of my boys, Alonzo, and has about twenty scholars.

"At Kutua, a place on the adjacent island of Taloas, which I with my boys have been visiting every two weeks for nearly six months, they are now taking steps to put up a church and begin again in earnest the service of the true God.

"Letters from the Mortlocks bring encouraging, indeed glowing, reports of the work in these islands, and the teachers seem to be enthusiastic. We are now expecting that the *Robert W. Logan*, our new schooner, will be here shortly.

"I have with me now nine young men whose wives are attending Miss Kinney's school, and some of these men give promise of future usefulness in the line of teaching. These six months with them will enable me to decide who is fit to take into the school, which will be opened immediately after the departure of Mr. Snelling."

Mexican Mission.

REMARKABLE WORK AT DOLORES.

MR. OLDS, of Parral, reports a missionary tour made to the town of Dolores, which is in the extreme southwest corner of the State of Chihuahua. The distance from Parral is about 250 miles, by a journey of seven days in the saddle over a mountainous road. The highest point of the Sierra Madre was crossed at between 9,000 and 10,000 feet above sea level. Mr. Olds describes at length the wonderful scenery, and the marvelous passage from frozen regions into the Dolores valley where luxuriant growths of orange trees, bananas, figs, and guavas were found. The brethren at this place gave a most hearty welcome, some of their number having gone to meet Mr. Olds two days before his arrival. He writes: —

"The next day the brethren came together early for a service, and it was then arranged that we should hold meetings every forenoon for the believers, and every evening for all who could be induced to come. Quite a list of those who had accepted the gospel and wished to become church members had been sent me previously at Parral, but this had to be cut down for various reasons. Several were absent in ranches and adjoining towns, and could not come; one, and one only, had lapsed into his old habits of intemperance. He was repentant, and solemnly promised to live right in future, but it seemed best to have him and some others wait three months at least. There were ten, however, who gave good evidence of having entered the Christian life. Accordingly they were baptized, and received as members of the Parral church. Thirteen others professed conversion, and were placed on probation for three months. But even these do not tell the whole story. Many others are reading the Bible, and thinking on this great question, and although drinking and dancing are still carried on among the Roman Catholics, and the latter is always accompanied by drunkenness, still there has been a great change, and fanaticism has almost entirely disappeared.

"One year ago our colporter entered the town and sold the first Bible. Every one had been warned by the priest against these poisonous books, but one man reasoned that if the Bibles were bad he wanted to know why, and if good he wished to inform himself of their contents; so he bought a Bible, and every night could be found listening intently to the reading of it until a late hour. He was thoroughly converted, and his wife, who for the first month or two would have nothing to do with it, and would hurry her children through the prayers to their saints and off to bed, lest they might be contaminated, also became interested, and now is a most spiritual, consecrated Christian. One of the children, a little

girl eight years old, seems to have become a Christian, and sings the gospel hymns so well that the people call her their music teacher. Others bought Bibles, and in March an earnest request was made to me to send them a preacher.

"Before this the priest had commanded under penalty of 'condenación eternal' that all who had Bibles should burn them. Some obeyed, but when another opportunity was offered, bought again, and the interest kept increasing. I succeeded in persuading a member of the Cusi church to go to them, although I told him plainly that the mission could not send him, for there were no funds to be used for his support. But he, as well as I, believed that where there was so much interest they would not let a preacher starve, and so he went. His arrival awoke a good deal of curiosity, and many attended the services every night. Soon the reaction set in, and one day a drunken, fanatical mob, 100 strong, gathered principally from the ranches in honor of 'San Juan,' paraded the streets with guns and swords, threatening to kill all the 'Protestants' and the enemies of the religion of their fathers. Through the influence of a few friendly citizens, however, the shedding of blood was prevented, and as the day was a time for taking sides either against or in favor of the Protestants, the disturbance was a help to the cause rather than otherwise. One man, who until then had been one of the most unruly drunkards of the place, spending much of his time in prison, though one of the leading Romanists in his devotion to the saints, took the temperance pledge that day, and accepted Christ. Not only has he kept his pledge, but he is most active in Christian work, and has already brought others into the light. Now no one can visit his ranch without hearing something of Christ. Other conversions equally striking took place."

Mr. Olds describes a meeting which was held to discuss the question whether the Protestant Bible was "full of lies and heresies," as the priests had claimed. At this meeting the Roman Catholic version, which is the translation from the Latin Vulgate, was compared with the Protestant version till the people were satisfied that the two Bibles were practically the same. Many were convinced of the truth. Of the present outlook at Dolores, Mr. Olds says: —

"All the brethren are remarkably consecrated and earnest. They are poor, but they have provided for their preacher's wants, and have promised to pay him a regular sum each month in addition to his board, so that the work is self-supporting. Two or three have made plans to spend a few weeks among ranches and towns where they have friends, in order to tell them the good news. One has already gone to a distant town to convert, with God's help, his brothers and sisters. After his own conversion he said: 'My father was a priest; my uncle was a priest; my brother is a priest, and I have had as good a chance as any one to know the Roman Catholic religion, but I see now that it is all false, and that I have been deceived. As I am the oldest, I am responsible for my brothers and sisters, and I must go and tell them the gospel.'"

Notes from the Wide Field.

CHINA.

AWAKENING IN HONAN. — The missionaries of the Presbyterian Church of Canada who have located in Chang te, in the province of Honan, which is not far from our own station of Lin Ching in the Shang tung province, resided for a time with our brethren at Lin Ching, and the relations between the two stations are quite close. We are rejoiced to find in *The Presbyterian Record* a letter from Rev. Mr. Goforth, dated Chang te, December 16, 1895, describing a remarkable religious awakening. Mr. Goforth writes: "I am constrained to say 'Glory to God in the highest,' for he is graciously manifesting his divine power these days. During the last five weeks we

have had such a number of men coming day by day that we have kept up constant preaching, on an average of eight hours a day. Wang fu hi, the converted gambler and opium smoker, from 'Bitterville,' helps me. I am just giving him his board. We talk by turns, never leaving the guest room without some one to preach from morning till night. The men keep coming in increasing numbers. I noticed once to-day when preaching that the guest room was filled while others were listening outside the door and windows. Almost every time we speak, men seem to be brought under conviction. Men will sit a whole half-day at a time listening. Some seem to get so much interested that they seem to forget that they have miles to go home after sundown. Interested ones come again and again. Each evening, when almost tired out, we have to turn men away, and tell them to come the next day. This evening I had to turn away three inquirers, along with others, when it was too dark to see. To-day has been the best of all the days. Never in Canada or here have I before realized such power of the Holy Spirit. We say but little about the idols, but we hold up Christ crucified. He will draw them away from these vanities. God's time to favor the people of this city and surrounding villages has come. Oh that we may walk humbly before him, for we have never seen his power in this wise before!"

AFRICA.

TANGANYIKA SCHOOLBOYS. — The following cheering and manly letter was addressed by twenty-two lads belonging to the school connected with the London Missionary Society, at Kawimbe, on Lake Tanganyika. They had been in school under Mr. Hemans, a colored man who joined the Mission from Jamaica. It being necessary that he should leave, the boys wanted to ask for another teacher in his place, and it was suggested that they write to the foreign secretary of the London Society. This they planned to do, and retiring to one end of the schoolhouse they wrote in their own way the following letter: "Master, — We want a person who knows to teach well, like Hemans. We love Hemans because he generally tells good things to people and teaches well. We want a cheerful, loving, and faithful person. In days past we were in darkness alone, but now we are greatly thanking God, who has brought him, and in our hearts we are rejoicing. We are not angry with any one — we love all; but we want a person who should come from Jamaica, like Hemans. We write these words on behalf of all the school children."

THE ZAMBESI. — The last letters received in Paris from the Zambesi Mission bring the gratifying news of eleven more conversions at Kazungula, one of them that of an aged man, the others of women. One of these women is a slave of Indie, the third chief in importance and the great champion of paganism. He heard of her conversion and said: "I know very well how to prevent her attending the services." Strangling to unconsciousness is a common punishment at the Zambesi. Alarmed, the young woman fled to the fields. Indie had intended to make her his tenth wife and had already announced this to her husband and obliged him to build her a hut. However, the king Lewanika has declared that any polygamous wife who has become a Christian is free to leave her husband unless he sends away his other wives. The list of Christians at Kazungula now numbers 165.

A new station has recently been founded at Nalolo and is occupied by a new missionary, M. Beguin. He has built a tabernacle where he has an average congregation of 200 very attentive auditors who come in the train of their Queen Mokwae, herself a regular attendant. The Paris Committee has just decided to send out to the Zambesi an artisan who is to found an industrial school.

POLYNESIA.

TONGOA IN THE NEW HEBRIDES. — From the *Revue des Missions Contemporaires*, which magazine we are sorry to see is to be no longer issued, we learn that the island of Tongoa, one of the New Hebrides group, first received the gospel about fifteen years

ago, from the lips of Oscar Michelsen, a Norwegian evangelist. So richly were his labors blest that in 1893 all the inhabitants had been baptized, as well as those of the neighboring islets of Tongariki and Epi. Almost all the people know how to read and each village has a school taught by a capable master. Public worship is well attended and family prayer observed. Infanticide, cannibalism, polygamy, sorcery, and war exist only as painful memories in the minds of the older people. An external transformation has gone hand in hand with the moral renovation; the islanders dress more decently, their huts are more comfortable; wells have been dug and roads constructed. In times past, these Tongoans worshiped evil spirits, with the idea of propitiating them, but they also admitted the existence of a supreme God. Twice a year they invoked him, — at seedtime to ask his blessing on their labor, and at harvest to thank him for the fruits. A singular tradition exists among them which runs as follows:

More than a century ago there arose among them a prophet named Maritilangi, which signifies "Son of Heaven." He never fought, but lived in peace even with the enemies of his village. When he was very aged he made this prediction: "To-day I have seen in spirit what will take place in the distant future. There will land in our island men with a white skin. Our bark stuffs will then be replaced by white cloth and our hatchets by tools and improved weapons. And there, on that hill, the white man will settle who will divide the island in two and will lead you into the light." Then he led his people to the seashore and, pointing to a rock with a smooth surface, he said: "Our houses are covered with thatch, the white man's roof will be *watou*, like that rock." Now *watou* means in the language of the island either stone or iron. This prophecy has been fulfilled to the letter. When, fifteen years ago, the first missionary built his house upon the spot pointed out by Maritilangi, and roofed it with galvanized iron, the natives cried, "This is just what Maritilangi foretold!" and when Michelsen constructed a road across the island, they saw in that the fulfilment of the prophecy about dividing the island in two. And when he preached the gospel of Christ, the whole people recognized the accomplishment of the prediction that the white man would lead them to the light.

THE MELANESIAN MISSION. — This mission, endeared to the Christian world by the memory of Bishops Selwyn and Patteson, has been doing a great work in the Solomon Islands and in the Florida Islands. In the latter group, which is under English rule, paganism will soon have ceased to exist. There are already 2,500 native Christians. In the Solomon island called Jabella there were, in 1892, 686 Christians at the seven stations. The Melanesian Mission works in these islands by means of natives taken in the mission ship to Norfolk Island to be educated. Their training completed, they are returned to their homes where they render, in general, excellent service. The white missionaries visit and aid them during some months of each year.

THE FRENCH EVANGELICAL SOCIETY IN MADAGASCAR AND ELSEWHERE.

THE *Société des Missions Evangeliques de Paris*, although taxed to the utmost to sustain its existing missions, enters bravely upon the task laid upon it by the French occupation of Madagascar. Two missionaries have already been sent there; a farewell meeting having been held in Paris on the fifth of January last. One of them, M. Lauga, stated at this meeting what they expected to do: "Before everything to make denial by actions of the current falsehood that a good Frenchman is the synonym of a Catholic and that a Protestant is the synonym of an enemy of France. The 500,000 evangelical Christians of Madagascar shall learn, and our countrymen also shall see the contrary; they shall learn, if they do not know it already, that the flag of France is large enough to cover all the children of France, whatever may be their religion, and that the first liberty inscribed in our laws is and will remain liberty of conscience. This is the first duty. But what more is there to do? Can we dream of replacing the flourishing missions which are working for the good of Madagascar? No; for besides our having

no right to do it, our Protestantism is not rich enough in men or in money to make this substitution. Let our brothers of England and of Norway continue to work as in the past. As for ourselves, we will seek to aid them in accommodating themselves to the new situation created by the conquest. Perhaps the special work will be the school work, the creation of higher institutes of education."

Miscellany.

BIBLIOGRAPHICAL.

A Lady of England. The Life and Letters of Charlotte Maria Tucker. By Agnes Giberne. New York: A. C. Armstrong & Son, 1895.

This very interesting book tells the life story of one who was preëminently a story writer, but whose most remarkable and enduring work was done in her later years, as a missionary to India. From the age of fifty-four till her death at seventy-two, she was a most devoted and self-denying missionary. The young people will find in their department of this magazine a summary of her wonderful history taken from this attractive volume. We commend the book most heartily.

The Congo for Christ. The Story of the Congo Mission. By John Brown Myers, Secretary Baptist Missionary Society. New York and Chicago: F. H. Revell Co.

This narrative of the labors and achievements of seventeen years on the Congo has the uplifting interest of pioneer adventure in hitherto unknown regions, of heroic self-sacrifice, skilful toil, and abundant success now so familiar in missionary annals. The Baptists of England entered the Congo from their Cameroon Mission in January, 1878, six months after Mr. Stanley emerged from the interior after his first crossing of Africa. Their first station, and for a time the base of their operations, was San Salvador, whence they have persistently worked their way a thousand miles up the Congo. They have already five stations on the Upper River, between Stanley Pool and Stanley Falls, and there are four stations below the Pool.

Mr. Grenfell, one of the members of this mission, has taken a place among the great African explorers, by the discovery of the Mobangi River, probably the greatest tributary of the Congo. The London *Times* affirmed that the commercial importance of this discovery could hardly be exaggerated. The direct work of the mission has gone steadily on, though amid the opposition of hostile natives, the dreadful contact with cannibalism and slavery, and the special dangers of the climate. It is not in Turkey alone that Mohammedans are ravaging the homes of defenceless villagers. "In one single day," says Mr. Grenfell, "I counted as many as twenty-seven burning villages destroyed by the Arabs; and who can tell the sum of misery and crime such a fact involves?"

The converts of this mission are gathered in churches whose members are trained to tell the gospel they have received and to give for its proclamation. When they heard of the Centenary Celebration of the Baptist Missionary Society the San Salvador Christians sent to the London secretary the following letter: —

"*Dear Sir*, — As a Church here, we feel very thankful that the gospel has come to our country. Since it came to us it has done us much good and made us very happy, so we thought we would like very much to give something to help you send out more missionaries to take the light of the gospel to benighted lands like ours. Therefore we heartily made a collection and collected a sum of £33 14s. 3d. Kivitidi and I send it, on behalf of the Church. Do accept it as our thank-offering to your Centenary Fund."

A few pages are given to Bishop Taylor's Mission and the Swedish Missionary Alliance and to the Balolo and Livingstone Inland Missions, all upon the Congo. The latter has ten stations, forty-six missionaries, and 1,217 church members. This volume is profusely illustrated.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

With thanksgivings for the generous offerings by which the debt of the Board has been canceled, let there be importunate prayer that the hearts of God's people be so filled with love for him and his kingdom that they shall provide for the imperative needs of the depleted forces now at the front. (See pages 133, 134, and 138.)

For kings and all who are in authority, that they may love peace and rule in righteousness; that jealousies may be removed; and that they may keep the mutual pledges they have made to maintain order and protect the weak.

DEPARTURES.

February 22. From New York, Rev. James F. Clarke, D.D., and wife, for the European Turkey Mission.

February 29. From New York, Miss S. R. Kistler, lately connected with the mission of the General Synod of the Evangelical Lutheran Church in Southern India, now under appointment to the Madura Mission.

ARRIVALS IN THE UNITED STATES.

February 6. At New York, Rev. Lyman Bartlett, Miss Cornelia S. Bartlett, and Miss Sarah H. Harlow, of Smyrna, Western Turkey.

DEATHS.

November 16. At New Ispwich, New Hampshire, Mrs. Abigail M. Cummings, widow of Rev. Senaca Cummings, aged seventy-three. Mr. and Mrs. Cummings went in 1847, as missionaries under the American Board, to Foochow. Returning to the United States in 1855, in ill-health, they were released from their connection with the Board. Mr. Cummings died in 1850, and Mrs. Cummings has been an invalid for many years.

January 29. At Hadjin, Central Turkey, Alice C., daughter of Rev. and Mrs. J. C. Martin.

February 1. At Marsovan, Western Turkey, Miss Martha A. King. (Page 143.)

February 10. At Cesarea, Western Turkey, the infant daughter of Rev. and Mrs. Henry K. Wingate.

Donations Received in February.

MAINE.

Albany, Mrs. H. G. Lovejoy,	$5 00	
Auburn, High-st. Cong. ch. and so.	50 00	
Augusta, A friend,	50 00	
Cornish, Cong. ch. and so.	10 55	
Denmark, Cong. ch. and so.	1 00	
Farmington, 1st Cong. ch. and so.	58 00	
Harrison, Cong. ch. and so.	3 50	
Holden, Geo. C. Wiswell,	3 00	
Kennebunk, Union Cong. ch. and so.	52 32	
Minot Centre, Cong. ch. and so., with other dona., to const. Miss S. F. JONES, H. M.	40 00	
Monson, Rev. R. W. Emerson,	15 00	
Norridgewock, A friend,	5 00	
North Bridgton, Cong. ch. and so.	5 00	
Norway, Sarah Abbott Holt,	3 28	
Oakland, Lyman K. Lee,	5 00	
Portland, Pearl S. Spear and others, 113.50; John Elliott and others, 105,	218 50	
Sanford, Cong. ch. and so.	12 00	
So. Freeport, Cong. ch. and so.	6 00	
Togus, James Garvin,	2 00	
Wells, 1st Cong. ch. and so.	19 50	
Westbrook, Cong. ch. and so.	59 72	
West Newfield, Cong. ch. and so.	3 85	
——, "T. B."	75 00—	703 22

NEW HAMPSHIRE.

Atkinson, Cong. ch. and so., with other dona., to const. MRS. ANNIE G. WASON, H. M.	25 02	
Concord, South Cong. ch. and so.	118 32	
Durham, Cong. ch. and so.	57 55	
Francestown, Cong. ch. and so.	16 67	
Goffstown, Cong. ch. and so., with other dona. to const. KENDRICK KENDALL, H. M.	30 87	
Hinsdale, Cong. ch. and so.	4 31	
Hollis, Cong. ch. and so.	24 00	
Hopkinton, Cong. ch. and so., 1; A friend, 15,	16 00	
Keene, 1st Cong. ch. and so., with other dona., to const. MRS. HARRIET I. BUCKMINSTER, MINNIE J. CAMERON, SAMUEL A. GEROULD, and CHARLES H. WHITNEY, H. M.	100 00	
Kensington, Caro W. Titcomb,	1 00	
Lancaster, Cong. ch. and so.	15 00	
Londonderry, Cong. ch. and so.	4 88	
Newmarket, Thomas H. Wiswall,	5 00	
Plymouth, Cong. ch. and so.	30 00	
Union Cong. ch. and so.	3 00	
——, A friend,	63 70—	515 32
Legacies. — Plaistow, Mrs. Mary S. Kelley, by L. G. Hoyt, Admr.		500 00
		1,015 32

VERMONT.

Chester, Cong. ch. and so.	16 28	
Derby, A friend,	10 00	
Essex, Cong. ch. and so.	3 33	
Georgia, Rev. Chas. W. Clark,	5 00	
Granby and Victory, Cong. ch., Lucy E. Rice,	1 00	
Hyde Park, Cong. ch. and so.	36 00	
Lower Cabot, Mrs. James P. Stone,	5 00	
Manchester, Miss E. J. Kellogg,	5 00	
Middlebury, Cong. ch. and so.	72 25	
Montpelier, Bethany Cong. ch. and so.	17 00	
Newfane, Cong. ch. and so.	5 00	
Norwich, Z. M. Cameron,	1 00	
Randolph, Mrs. Laura S. Smith,	5 00	
Roxbury, Cong. ch. and so.	5 75	
South Londonderry, T. Winchester, 1; T. Mackie, 1,	2 00	
St. Albans, Cong. ch. and so.	63 94	

St. Johnsbury, North Cong. ch., A friend, 25 00
St. Johnsbury, East Cong. ch. and so. 2 03
Underhill, Cong. ch. and so. 7 00
Vergennes, Cong. ch. and so. 15 00
Vershire, Cong. ch. and so. 12 00
Wallingford, Cong. ch. and so. 26 61
West Hartford, 1st Cong. ch. and so. 9 00
Weston, Mrs. C. W. Sprague, 2 00
Williston, Rev. A. D. Barber and family, 5 00
Woodstock, Cong. ch. and so. 51 32—408 51

MASSACHUSETTS.

Amherst, College Cong. ch. and so. 25 00
Ashburnham, 1st Cong. ch. and so. 31 55
Ashfield, A friend, 20 00
Ashland, Cong. ch. and so. 18 00
Ballardvale, Union Cong. ch. and so., to const. Rev. J. C. C. Evans, H. M. 60 50
Bedford, Trin. Cong. ch., E. G. Loomis' Sab. sch. class, 1 56
Beverly, Dane-st. Cong. ch. and so. 175 93
Boston, Park-st. ch., 1,279.58; do., Miss F. A. Boyd, 5; Old South ch., 1,175; Union ch., 482.79; Highland ch. (Roxbury), to const. Rev. W. R. Campbell, H. M., 186; do., Extra-cent-a-day Band, 25; Eliot ch. (Roxbury), 150; Pilgrim ch. (Dorchester), 113.03; Shawmut ch., 91; Mt. Vernon ch., 36; 2d ch. (Dorchester), A friend, 50; do., B. C. Hardwick, 25; do., A friend, 3; C. D. R., 80; A friend, 40; J. W. Field, 40; A. W. Dow, 10; E. S. F., 5; E. C. C., 5; Rev. R. B. Grover, for work in Turkey, 5; E. G. I. (Dorchester), 5; M. E. Brown, 5: A friend, 5: A friend, 2.50: A friend, 1, 3,824 90
Boylston Centre, Mrs. H. B. Flagg, 5 00
Bridgewater, A friend, 5 00
Brockton, A. C. Packard, 75
Brookline, Harvard Cong. ch. and so., Two friends, 100 00
Cambridge, Shepard Cong ch. and so., Mrs. E. Flint, 20; A friend, 1, 21 00
Cambridgeport, Prospect-st. Cong. ch. and so. 25 00
Chesterfield, Cong. ch. and so. 3 00
Concord, Trin. Cong. ch. and so. 27 07
East Somerville, Franklin-st. Cong. ch. and so. 167 00
Florence, Cong. ch. and so. 49 09
Globe Village, Evan. Free Cong. ch. and so. 10 89
Gloucester, Trin. Cong. ch. and so. 50 00
Harwichport, Cong. ch. and so. 7 00
Haverhill, Centre Cong. ch. and so. 64 50
Holyoke, 2d Cong. ch. and so. 72 89
Hubbardston, Cong. ch. and so., 2; A friend, 10, 12 00
Lawrence, Trin. Cong. ch. and so. 5 00
Lincoln, A friend, 1 50
Ludlow, 1st Cong. ch. and so. 10 72
Marblehead, 1st Cong. ch. and so. 55 00
Marshfield, 1st Cong. ch. and so. 109 48
Marshfield Hills, Rev. G. H. Morss, 5 00
Milford, Cong. ch. and so. 95 02
Milton, 1st Evan. ch. and so. 46 78
Mittineague, Cong. ch. and so. 17 41
Montague, Cong. ch., Friends, 28.50; Mrs. Benj. Fay, 5; Mr. and Mrs. E. L. Bartlett, 5; Benj. Bartlett, 1; Richard Bartlett, 1, 40 50
Newburyport, Belleville Cong. ch. and so. 250 00
Newton, North Evan. Cong. ch. and so., 3.76; Mrs. Sawyer, 5; Two friends, 4, 12 76
Newton Centre, 1st Cong. ch. Extra-cent-a-day Band, 21 00
Northampton, Edwards Cong. ch., Benev. so., 136.04; 1st Cong. ch. and so., 5, 141 04
North Hadley, 2d Cong. ch. and so. 9 47
North Leominster, Cong. ch. and so., 4; Y. P. S. C. E., for native preacher, Madura, 17, 21 00
Norton, Trin. Cong. ch. and so. 57 25
Pigeon Cove, Cong. ch. and so. 10 00
Pittsfield, Mrs. Harriet S. Strong, 30; J. S. Sears, 5, 35 00
Plymouth, Church of the Pilgrimage, 38 69
Provincetown, A friend of missions, 100 00
Reading, "E. S." 5 00
Salem, A deceased friend, 45 00
Sheffield, Cong. ch. and so. 7 00
Shrewsbury, Cong. ch. and so. 11 00
Somerville, Highland Cong. ch. and so. 37 05
Southfield, Cong. ch. and so. 5 00
South Hadley, Mary F. Leach, with other dona., to const. Mary Helen Keith, H. M., 90; Friends, 83, 173 00
South Natick, John Eliot Cong. ch. and so. 13 49
Spencer, 1st Cong. ch. and so. 387 26
Springfield, Faith Cong. ch. and so., 14; S. C. Burnham, 5, 19 00
Sterling, Y. P. S. C. E. 5 50
Taunton, Trin. Cong. ch. and so., to const. Henry W. Hamrus and Lydia A. Hall, H. M., 216.39; West Cong. ch. and so., 12.26, 228 65
Templeton, Trin. Cong. ch. and so. 13 27
Three Rivers, Union Evan. Cong. ch. and so. 20 66
Warwick, Cong. ch. and so. 7 40
Watertown, Phillips Y. P. S. C. E., for native preacher in China, to const. Mrs. Ella B. R. Benton, H. M. 100 00
Wellesley, Cong. ch. and so. 15 00
Wellesley Hills, Frank L. Fuller, to const. himself, H. M. 100 00
Westfield, Smith Harding, 10 00
West Medford, Cong. ch. and so. 15 00
Westminster, 1st Cong. ch. and so. 86 50
Williamstown, 1st Cong. ch. and congregation, 360 00
Winchester, 1st Cong. ch. and so., Int. on Legacy D. N. Skillings, 200 00
Worcester, Piedmont Cong. ch. and so., Two friends, 120 00
Worcester Co., A friend, 10 00
———, A friend, 10 00
———, ———, 5 00
———, Friend, sale of watch, 2 00—7,872 03

Legacies.—Cambridgeport, Henry M. Bird, by William W. Bird, Trustee, 1,000 00
Essex, Addison Cogswell, by Mrs. Elvira D. Cogswell, Exec'x, for missions in Turkey, 1,000 00
Reading, Rev. Samuel Bowker, by Helen D. Bowker, 50 00
Walpole, Mrs. Mary B. Johnson, add'l, by Frederick Guild, Ex'r, 1,287 57—3,337 57

11,209 60

RHODE ISLAND.

Kingston, Cong. ch. and so. 47 81
Little Compton, United Cong. ch. and so. 14 88
Providence, Pilgrim Cong. ch. and so. 25 00—87 69

CONNECTICUT.

Barkhamsted, Y. P. S. C. E., 5; Wallace Carl, 5; Rev. Augustus Alvord, 5; Friends, 1.50, 16 50
Bolton, Mrs. Thos. L. Brown, 4 00
Bridgewater, Cong. ch. and so. 7 56
Broad Brook, Cong. ch. and so. 5 70
Central Village, Cong. ch. and so. 7 00
Chester, Cong. ch. and so. 18 60
Durham, Cong. ch. and so. 10 00
East Hampton, Cong. ch. and so. 20 54
East Hartford, So. Cong. ch. and so. 10 35
Easton, Cong. ch. and so. 5 00
Ekonk, Cong. ch. and so., 1.50; Rev. John Elderkin and family, 6, 7 50
Farmington, 1st Cong. ch. and so., of wh. 110 towards support Rev. Geo. P. Knapp, and 100 to const. Mrs. Julia W. Hillard, H. M. 210 00
Gilead, Cong. ch. and so. 51 50
Greenfield Hill, Cong. ch., 50 00

Green's Farms, John Elwood, 5 00
Griswold, 1st Cong. ch., A friend, 5 00
Hartford, 2d Cong. ch. and so., 400; E. M. Ney, 5, 405 00
Harwinton, Cong. ch. and so. 20 07
Killingworth, Cong. ch. and so. 10 50
Mansfield Centre, Friends, 8 00
Middlebury, Cong. ch. and so. 33 25
Middletown, South Cong. ch. and so., 125.75; 1st Cong. ch. and so., 14.71, 140 46
Milford, C. T. Merwin, 10 00
Naugatuck, Cong. ch. and so. 150 00
New Hartford, Horace Tracy Pitkin, 290 65
New Haven, Davenport Cong. ch. and so., 5; A lover of missions, 50; W. D. Baldwin, 25; Laura W. Heermance, 5; Laurence Thurston, 5, 90 00
New London, 1st Church of Christ, m. c. 10 38
Northfield, Cong. ch. and so. 6 92
North Greenwich, Y. P. S. C. E., for support Rev. W. P. Elwood, 30 87
North Haven, A friend, 30 00
Pomfret, Cong. ch. and so., of which 100 to const. CHARLES W. GROSVENOR, H. M. 185 00
Rockville, Union Cong. ch. and so. 94 73
Round Hill, Cong. ch. and so. 9 03
Salem, Cong. ch. and so. 38 50
Salisbury, Miss Norton's class, 1.25; Home class, 50c.; A friend, 1.50, 3 25
Sangatuck, ——, 10 00
Sharon, 1st Cong. ch. and so. 22 10
South Glastonbury, Cong. ch. and so. and Sab. sch. 6 89
Southport, A friend, 50 00
South Windsor, 1st Cong. ch. and so. 32 08
Suffield, Cong. ch. and so., with other dona., to const. Rev. D. W. GOODALE, H. M. 18 73
Thomaston, 1st Cong. ch. and so. 6 75
Thompson, Cong. ch. and so. 51 39
Thompsonville, C. Kingsbury, 5 00
Waterbury, A friend, 75; W. A. Hyde, for native Bible reader, 30; Parishioner, 5, 110 00
Westminster, Cong. ch. and so. 2 00
Wilton, Cong. ch. and so. 23 20
Winsted, W. H. Williams, 250 00
——, A friend, 1000 00
——, A friend, 100 00—3,689 00
Legacies. — Winchester, William E. Cowles, by Henry Gay, Ex'r, 641 66
4,330 66

NEW YORK.

Binghamton, 1st Cong. ch., toward salary Rev. W. M. Zumbro, 195 70
Brooklyn, Clinton-ave. Cong. ch., Young Ladies' Guild, 100; Lewis-ave. Cong. ch., 88.19; Bushwick-ave. Cong. ch., 23.60; Puritan Cong. ch., 21.25; Mrs. M. L. Roberts and daughter, 52, 285 04
Buffalo, Niagara-sq. People's ch. 8 29
Camden, Cong. ch. 13 17
Elbridge, Cong. ch. 5 25
Fairport, Cong. ch. 23 00
Fredonia, Alma R. Hubbard, 5 00
Groton, Cong. ch. 10 3
Jamestown, 1st Cong. ch., of which 100 from Mrs. William A. Hallock, to const. WRIGHT D. BROADHEAD, H. M. 280
Java, Cong. ch. 4
Lysander, Cong. ch. 3 60
Mannsville, Cong. ch., A. M. Wardwell, 104 00
Middletown, 1st Cong. ch. 23 00
New Haven, Cong. ch. 3 00
New York, Forest-ave. Cong. ch., 21.80; Anson Phelps Stokes, 100; Miss H. M. Lane, 5, 126 80
Oswego, Cong. ch. 1 87
Oswego Falls, Cong. ch. 5 45
Owego, Cong. ch. 15 00
Phœnix, Cong. ch. 7 50
Pleasant Plains, Rev. Webster W. Belden, D.D. 1 00
Richford, Cong. ch. 15 00
Richmond Hill, Cong. ch. 12 50
Rome, Welsh Cong. ch., for Madura, 2 50
Rushville, A friend, 1 50
Sherburne, "Cash," 25 00
Summer Hill, Cong. ch. 3 32
Syracuse, Plymouth Cong. ch., 26.30; Geddes Cong. ch., 4.86; Danforth Cong. ch., 1.50; Good Will Cong. ch., 1.49; South-ave. Cong. ch., 80c., 34 95
Troy, James Beadle, 1 00
Utica, Plymouth Cong. ch. 10 14
West Groton, Cong. ch. 7 39—1,235 05
Legacies. — Albany, Miss Clarissa Adams, by Horatio N. Snow, Ex'r, for missionaries in India, 8,000 00
New York, John T. Delaplaine, by J. Cruikshank and T. W. Chambers, Ex'rs, add'l, 41 93—8,041 93
9,276 98

NEW JERSEY.

Bound Brook, Cong. ch. 67 27
East Orange, 1st Cong. ch. 6 00
Jersey City, 1st Cong. ch. 27 12
New Brunswick, Mary H. Parker, 10 00
Passaic, Cong. ch. 19 37
Plainfield, Mrs. Sarah F. Johnson, 10 00
Upper Montclair, Chris. Union, Cong. ch. 150 00—289 76
Legacies. — Plainfield, Rev. Oren Johnson, 6,077 00
6,366 76

PENNSYLVANIA.

Dundaff, Mary A. Leek, 3 00
Germantown, 1st Cong. ch. 14 83
Montrose, A friend, 5; Edwin Lathrop, 4, 9 00
Philadelphia, Central Cong. ch. 681 68
Scranton, William R. Storrs, to const. Rev. JAMES MCLEOD, D.D., H. M. 75 00
Shamokin, M. C. Jenkins, 4 00—787 51

MARYLAND.

Baltimore, 2d Cong. ch. 15 00

DISTRICT OF COLUMBIA.

Washington, 5th Cong. ch., 11.50; Lincoln Mem. Cong. ch., 2.06; Plymouth Cong. ch., 1.27, 14 83

NORTH CAROLINA.

Oaks, A. E. F., through Woman's Miss. Union, 4 00
Southern Pines, 1st Cong. ch. 43 86—47 86

GEORGIA.

Atlanta, A friend, 10 00

FLORIDA.

Daytona, Y. P. S. C. E. of Cong. ch., for Bible reader, Marathi, 25 00
Lake Helen, Woman's Aux., W. H. M. U. 5 00
Rockledge, George Alfred Brown, 25 00—55 00

ALABAMA.

Tuscumbia, Emilia F. Brewer, 4 00

INDIANA.

Michigan City, 1st Cong. ch. 35 00

MISSOURI.

Eldon, Cong. ch. 9 05
Ironton, J. Markman, 1 00
Kansas City, Rev. S. Penfield, 7 00—17 05

OHIO.

Atwater, Cong. ch. 14 00
Berea, Fred. Brown, 3 00
Brighton, 1st Cong. ch. 4 00
Canal Dover, Rev. W. J. Evans, 3 24
Cleveland, Euclid-ave. Cong. ch., Horace Ford, towards salary Rev. J. P. Jones, 25; Lake View Cong. ch., 9.83, 14 83

Elyria, I. V. Metcalf, 10 00
Hudson, Wm. Chapin Webster, 10 00
Mantua, Caroline M. Davis, 6; Mrs. Mills, 50c. 6 50
North Madison, Cong. ch. 1 00
Oberlin, Mrs. Eliza B. Clark, 10; N. P. Jones, 5.35, 15 35
Olmsted Falls, Cong. ch. 5 00
Oxford, "L. E. K." 10 00
Rootstown, Cong. ch. 31 00
Springfield, 1st Cong. ch. 12 67
Strongsville, 1st Cong. ch., towards support Rev. J. P. Jones, 15 00
Tokio, Trin. Welsh Cong. ch. 1 50
Twinsburg, Cong. ch. 9 00
Vermillion, Cong. ch. 4 20
West Andover, Cong. ch. 26 61
Youngstown, Plymouth Cong. ch. 25 00—241 90
Legacies.—Toledo, Miss Laura A. Parmelee, by J. D. Chambers, Ex'r, 1,000 00
1,241 90

ILLINOIS.

Abingdon, Cong. ch. 98 30
Chicago, Warren-ave. Cong. ch., 67.32; University Cong. ch., Y. P. S. C. E., 18; Cragin Cong. ch., 2.05; Miss Whitcomb, 8; Cash, 1, 96 37
Earlville, J. A. D. 25 00
Evanston, Cong. ch. 17 00
Farmington, Cong. ch. 16 35
Naperville, Cong. ch. 31 65
Pecatonica, Cong. ch. 9 30
Ridgeland, Cong. ch. 20 82
Rockefeller, Cong. ch. 5 22
Seward, Cong. ch. 39 00
Somonauk, Mr. and Mrs. A. Williams, 2 30
Terre Haute, Lucy S. Maynard, 5 00
Woodburn, Cong. ch., of which 5 for work in Madura, 7 40—373 71

MICHIGAN.

Bronson, Cong. ch. 2 00
Grand Haven, Cong. ch. 7 52
Grand Rapids, 1st Cong. ch. 50 00
Hillsdale, Mary Smith, 10 00
Imlay City, Cong. ch., for work in Armenia, 19 00
Wolverine, 1st Cong. ch. 5 00—93 52

WISCONSIN.

Beloit, Mrs. S. T. Merrill, 5 00
Berlin, Union Cong. ch. 15 00
Edgerton, Cong. ch. 10 68
Genesee, Cong. ch. 20 16
Racine, A friend, 10 00
Richmond, Rev. W. I. Hunt, 12 50
Stoughton, Cong. ch. 4 14
Tomahawk, 1st Cong. ch. 4 00
Watertown, Cong. ch. 16 89
Waukesha, Cong. ch., 24.35; Rev. Chas. W. Camp, 2.50, 26 85
Waupun, Cong. ch. 13 50—138 72

IOWA.

Algona, A. Zahlten, 10 00
Bethel, Cong. ch. 54
Ceresco, Wm. Rumsey, 2 50
Creston, Pilgrim Cong. ch. 10 00
Des Moines, North Park Cong. ch. 35 25
Grand View, Cong. ch. 5 00
Lake View, Cong. ch. 15 67
Montour, Cong. ch. 43 00
Muscatine, A friend, through Rev. A. B. Robbins, 50 00
Otho, Elkhorn Branch Cong. ch. 3 00
Peterson, Cong. ch. 5 07
Pleasant Hill, Cong. ch. 1 00
Talmage, Cong. ch. 2 00
Victor, Cong. ch., 18.45; A minister's wife, 10, 28 45—211 48
Legacies.—Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, rent, 34 09
245 57

MINNESOTA.

Ash Creek, Cong. ch. 1 18
Ellsworth, Cong ch. 3 14
Kanaranzi, Cong. ch. 68
Lake Benton, Cong. ch. 3 26
Lake City, 1st Cong. ch. 11 10
Minneapolis, Plymouth Cong. ch. 103 37
Robbinsdale, Cong. ch. 11 30
Rochester, Cong. ch. 53 57
St. Paul, Friends, through Mrs. W. D. L. Love, 25 00
Wayzata, Cong. ch. 5 00—217 60

KANSAS.

Ellis, Cong. ch., Sab. sch., and Y. P. S. C. E. 30 00
Leavenworth, A friend, 20 00—50 00

NEBRASKA.

Ainsworth, A friend, 5 00
Brunswick, Cong. ch. 1 50
Clay Centre, Cong. ch. 7 20
Havelock, Rev. and Mrs. Samuel Wood, 2 50—16 20

CALIFORNIA.

Bakersfield, L. A. Hicks, 5 00
Berkeley, Cong. ch., of which 15 from gentlemen, for support Bible reader, Madura, 27 50
Buena Park, Cong. ch. 4 65
Chula Vista, Cong. ch. 60 00
Cloverdale, Cong. ch. 26 15
Pasadena, Mrs. H. D. Lyman, 25; Miss E. H. Lyman, 25, 50 00
Pescadero, Cong. ch. 4 00
San Diego, 1st Cong. ch. 125 00
Santa Rosa, Cong. ch. 2 00
Stockton, 1st Cong. ch. 25 70
Whittier, Plymouth Cong. ch. 4 78
——, "Cash," 100 00—434 78

OREGON.

Pleasant Hill, Mrs. E. Y. Swift, 5 00

COLORADO.

Trinidad, 1st Cong. ch. 8 40

WASHINGTON.

Blaine, 1st Cong. ch. 2 35
Puyallup, Cong. ch. 2 00—4 35

NORTH DAKOTA.

Cando, Cong. ch. 3 97
Dawson, Rev. T. W. Thurston, 1 00—4 97

SOUTH DAKOTA.

Chamberlain, Cong. ch. 7 02
Drakola, Cong. ch. 1 35
Pukwuna, Cong. ch. 1 50
Rapid City, Cong. ch. 9 00
Scotland, Rev. John Krakenbuche, 2 50—21 37

DOMINION OF CANADA.

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer.*

For the Canadian Station, West Central African Mission, add'l, 111 73

FOREIGN LANDS AND MISSIONARY STATIONS.

ENGLAND.—London, Miss S. L. Ropes, 100 00
GERMANY.—Dresden, Mrs. E. V. R. Evans, 5 00
HAWAIIAN ISLANDS.—Honolulu, Mrs. Juliette M. Cooke, 1,000; Two friends, 5, 1,0 00
INDIA.—Madura, Missionaries' Christmas Offering, 9 19—1,119 19

MISSION WORK FOR WOMEN.

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For several missions in part, 11,090 45

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Maine. — Bath, Winter-st. Cong. Sab. sch., 100; Harrison, Y. P. S. C. E., 1; North Bridgton, Y. P. S. C. E., 1; Orono, Y. P. S. C. E., 5, 107 00

New Hampshire. — Antrim, Y. P. S. C. E., 3.40; Goffstown, Y. P. S. C. E., 13.65; Lyndeboro, Y. P. S. C. E., 5; Pembroke, Cong. Sab. sch., 14.28; Sanbornton, Cong. Sab. sch. mission band, 14.94, 51 27

Vermont. — Barton, Y. P. S. C. E., 7.37; Chester, Y. P. S. C. E., 5; Danville, Y. P. S. C. E., for pupil, High School, Adams, 11.05; Dummerston, Cong. Sab. sch., 10.50; Granby and Victory, Y. P. S. C. E., 3; Jericho, Cen. Cong. Sab. sch., 4.23, 41 15

Massachusetts. — Amesbury, Y. P. S. C. E. of Union Evan. Cong. ch., 1.50; Ashburnham, Y. P. S. C. E. of 1st Cong. ch., 5; Auburndale, Y. P. S. C. E., 25; Bernardston, Y. P. S. C. E., 1.65; Boston, Walnut-ave. Sab. sch., Roxbury, 3; East Rochester, Y. P. S. C. E., 1; Hyannis, Y. P. S. C. E., 3; Lancaster, Y. P. S. C. E., 1; Lynn, Y. P. S. C. E. of 1st Cong. ch., 5; Newton Highlands, Cong. Sab. sch., for pupil, Marshall Island Train. School, 20.99; North Adams, Y. P. S. C. E., for pupil, Adams, Zulu Mission, 25; North Wilbraham, Y. P. S. C. E. of Grace Union Cong. ch., 8.44; Pittsfield, So. Cong. ch. Y. P. S. C. E., 14; Quincy, Y. P. S. C. E., 1; Somerville, Prospect Hill Cong. Sab. sch., 5; Springfield, Y. P. S. C. E. of Hope Cong. ch., 6.25; Templeton, Y. P. S. C. E., 1.14; Worcester, Plymouth Cong. Sab. sch., 47.24, 175 21

Rhode Island. — Chepachet, Union Y. P. S. C. E., 5; Riverpoint, Y. P. S. C. E., 4.28; Slatersville, Y. P. S. C. E., 4; Woonsocket, Y. P. S. C. E. of Globe Cong. ch., 14, 27 28

Connecticut. — Danbury, Y. P. S. C. E. of 1st Cong. ch., toward support student, Japan, 20; Darien, Y. P. S. C. E., 3.63; Eastford, Y. P. S. C. E., 5; New Canaan, Y. P. S. C. E., 4; New Milford, Y. P. S. C. E., 10; Suffield, Cong. Sab. sch., 25; do., Y. P. S. C. E., 2; Winsted, Y. P. S. C. E. of 1st Cong. ch., 11, 70 63

New York. — Deansboro, Y. P. S. C. E., 1; Fairport, Cong. Sab. sch., 20; New York, Mt. Hope Cong. Sab. sch., 10; Oswego, Cong. Sab. sch., Prim. Dept., 5; Richford, Y. P. S. C. E., 5, 41 00

Pennsylvania. — Shamokin, Cong. Sab. sch. 7 00

Florida. — Melbourne, Y. P. S. C. E., 10; Orange Park, Y. P. S. C. E., 2.50, 12 50

Missouri. — St. Louis, Cong. Sab. sch., Birthday Box, 4 03

Ohio. — Akron, West Cong. Sab. sch., 5; Cleveland, Lake View Y. P. S. C. E., 5.17; do., Cyril C. E. Soc., 2.50; Lakewood, A Christian Endeavorer, 2; North Madison, Y. P. S. C. E., 2; Vaughnsville, Y. P. S. C. E. of 1st Cong. ch., 4, 20 67

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Michigan. — Detroit, Brewster Cong. Sab. sch., 4.46; Rockford, Y. P. S. C. E., 1.35; Rondo, Y. P. S. C. E., 68c. 6 49

Wisconsin. — Edgerton, Cong. Sab. sch., 3.82; Milwaukee, Y. P. S. C. E. of Pilgrim Cong. ch., 3; Plymouth, Y. P. S. C. E., 4.60; Waupun, Cong. Sab. sch., 5, 16 42

Iowa. — Burdett, Y. P. S. C. E., 1.65; Burlington, Y. P. S. C. E., 5; Corning, Y. P. S. C. E., 1.25; Des Moines, North Park Cong. Sab. sch., 2.56; Hampton, Cong. Sab. sch., 5; Postville, Rev. L. S. Hands' Sab. sch. class, 75c. 16 21

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Kansas. — Douglass, Jun. C. E. Soc., 5; Dover, Y. P. S. C. E., 7.24; Pavilion, Sab. sch. class, for Mexico, 3; Wakefield, Cong. Sab. sch., 5, 20.24

Nebraska. — Ainsworth, Cong. Sab. sch., 7.23; Omaha, Y. P. S. C. E. of Hillside Cong. ch., 2.50, 9 73

California. — Lincoln, Y. P. S. C. E. 1 07

North Dakota. — Cando, Cong. Sab. sch. 2 33

South Dakota. — Clark, Jun. C. E. Soc., 50c.; Redfield, Cong. Sab. sch., Birthday Box, 1.95, 2 45

Utah. — Salt Lake City, Jun. C. E. Soc. 2 20

Washington. — Colfax, Y. P. S. C. E. of Plymouth Cong. ch. 6 50

706 34

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New York. — Northfield, Cong. Sab. sch., 6.89; Owego, Cong. ch. and so., 10, 16 89

California. — Lincoln, Junior Y. P. S. C. E. 81

59 16

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40 10

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RHODE ISLAND. — Kingston, Cong. Sab. sch., 10; do., Y. P. S. C. E., 10; do., H. J. Wells, 20; do., N. H., 5; Pawtucket, F. D. Morse, 10; Peace Dale, Cong. ch. and so., 200; Providence, Beneficent Cong. ch., Miss M. L. Gladding, 100; do., do., Mrs. Abby M. Baker, 35; do., do., Lucy Adams, 5; do., do., Y. P. S. C. E., 15; do., Mrs. M. H. Weeden, 5; Tiverton, Caroline F. Brown, 10, 425 00

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friends, 5; Westminster, Rev. and Mrs. S. B. Carter, 8; Windsor, Rev. Roscoe Nelson, 5; Woodbridge, Rev. S. P. Marvin, 25; Woodstock, 1st Cong. Sab. sch., 38; do., Y. P. S. C. E., 2.50; ——, An old minister, 5; ——, A friend, 5, 4,067 53

NEW YORK. — Brooklyn, South Cong. ch (of which Charles H. Parsons, 100; Mrs. Charles H. Parsons, 100; Mrs. James S. Bailey, 100) 510; do., Rev. S. B. Halliday, 20; do., "R.," 1; Clifton Springs, Lucy D. Lyman, 20; Coventryville, Rev. and Mrs. J. F. Whitney, 10; Gloversville, A friend, 5; Lysander, Cong. ch., 7.15; Middletown, Ladies' Guild of 1st Cong. ch., 43.88; New York, D. Willis James, 25,000; do., A friend through L. C. W., 1,000; do., Helen L. Phelps Stokes, 250; do., Mrs. Olivia E. P. Stokes, 250; do., Z. Stiles Ely, 150; do., Chas. L. Mead, 100; do., Allen Bourn, 100; Bessie G. Bourn, 100; do., Mrs. Mary Van Nest, 50; do., Rev. L. H. Cobb, 50; do., Mrs. Isabella S. Mead, 25; do., Rev. W. S. Woolworth, 25; do., John K. Farwell, 25; do., R. A. Dorman, 20; do., Belle C. Gates, 10; do., Rev. Wm. Greenwood, 10; do., Mrs. V. Terry, 10; do., C. E. Steele, 5; do., Mrs. H. Abegg, 5; do., Dr. and Mrs. Clapp, 5; do., Mrs. William Shepard Seamans, 5; do., W. L. Mason, 5; Olean, 1st Cong. ch., Mrs. Mary A. Strickland, 10; do., 1st Cong. Sab. sch., 2; Riverhead, In memory of J. H. T., 50, 27,879 03

NEW JERSEY. — Montclair, Mrs. L. B. Dodd, 9.40; do., Randall Spaulding, 5, 14 40

PENNSYLVANIA. — Germantown, 1st Cong. ch., 30; Lancaster, A friend, 3; Philadelphia, Central Cong. ch., 51; do., Samuel A. Johnson, 10; Scranton, Fred'k K. Tracy, 10; West Pittston, Cong. ch., 12.43, 116 43

DISTRICT OF COLUMBIA. — Washington, Members of 5th Cong. ch., 30; do., Mrs. F. H. Montague, 5, 35 00

NORTH CAROLINA. — Southern Pines, Three friends, 15 00

FLORIDA. — Daytona, Cong. ch., 2; Interlachen, Cong. ch., 2; Melbourne, Cong. ch., 10; Orange City, Cong. ch., 2; Orange Park, Rev. T. S. Perry, 5; Tampa, Cong. ch., 3; Winter Park, Cong. ch., 41.89; do., Cong. Sab. sch., 26.85, 92 74

MISSISSIPPI. — Meridian, An A. M. A. Teacher, 10 00

INDIANA. — Terre Haute, 1st Cong. ch., Mrs. E. M. Elder, 2 00

TENNESSEE. — Crossville, Cong. ch. 1 10

MISSOURI. — Cameron, Cong. ch., 12.60; Kidder, Rev. A. Gridley, 25; do., Y. P. S. C. E., 14; do., Cong. ch., 13; Mine La Motte, Rev. D. M. Nair, 5, 69 60

OHIO. — Berea, Rev. S. B. Beard, 5; Cleveland, Pilgrim Cong. ch., 100; do., Rev. and Mrs. H. A. Schauffler, 20; Columbus, Eastwood Cong. ch., 36; Conneaut, H. E. Pond, 10; Elyria, E. W. Metcalf, 100; Ft. Recovery, Friends, by Rev. E. S. Brooks, 8; Jefferson, Cong. ch., 22.50; Marietta, Mrs. S. C. D. Putnam, 10; Medina, A friend, 25; Oberlin, Mrs. H. Vance, 24.46, 360 96

ILLINOIS. — Albion, Cong. ch., 23; Buda, Cong. ch., 50; Carpenterville, A friend, 5; Chicago, A friend, in memory of Rev. Jeremiah Porter, 1,000; do., Victor F. Lawson, 500; do., Morris Trumbull, 100; do., H. W. Chester, 25; do., W. W. Baird, 10; do., Rev. J. A. Adams, 10; do., A friend, 10; do., J. H. Kedzie, 5; do., Arthur Woodcock, 5; do., Geo. A. Dupuy, 5; do., J. H. Pearson, 5; do., Alvan Whitney, 2; Dover, Cong. ch., 40; Dundee, Friends, 3; Englewood, Rev. Chas. Reynolds, 5; do., Kev. J. S. Burling, 1; Evanston, Rev. J. F. Loba, 25; Jefferson, Cong. ch., 2; Kewanee, Cong. ch., Sab. sch., and Y. P. S. C. E., 112.77; Lake Forest, Mrs. C. E. Latimer, 2; Marshall, Rev. S. G. Lamb, 10; Oak Park, Rev. A. N. Hitchcock, 50; do., Rev. H. F. Sayles, 50; do., M. S. and H. W. Austin, 25; do., Wm. R. Wickes, 10; Providence. Cong. ch., 41; Rockford, H. B. Chase, 1; Roseville, Mr. and Mrs. L. C. Axtell, 5; Sheffield, Cong. ch., 50; Spring Valley, Y. P. S. C. E., 10; St. Charles, Rev. G. H. Smith, 5; ——, A pastor, 50, 2,252 77

MICHIGAN. — Ann Arbor, Dr. James B. Angell, 50; Bethel, Cong. ch., 4.62; Calumet, D. T. MacDonald, 1; Grand Rapids, W. S. Kimball, 62.50; Detroit, A lady, 100; Eaton Rapids, 1st Cong. ch., 20; do., do., E. D. Goodrich, 5; Grand Rapids, Park Cong. ch., 105; Hancock, 1st Cong. ch., 30; Kalamazoo, Cong. ch., 4.76; do., S. A. Gibson, 30; Moline, 1st Cong. ch., 25; Portland, Rev. C. W. Bird, 10.20, 448 08

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IOWA. — Avoca, Rev. John Single, 2.50; Cedar Rapids, 1st Cong. ch., 6.23; Cherokee, Cong. ch., 50; Council Bluffs, Nathan P. Dodge, 50; Corning, A. M. Beman, 10; Dubuque, Summit-st. Cong. ch., 25; Eldon, Y. P. S. C. E., 1; Lewis, Cong. ch., 11.20; Muscatine, Jacob Fath, 10; Tabor Cong. ch., 50; Victor, Rev. W. B. Payne, 2; Wittemberg, J. R. Crawford, 5; do., J. Sinhart, 2; do., Eli Sinhart, 2; do., H. McElroy, 1.80; do., Friends, 1.50; do., J. Kerr, 1; do., J. P. Beatty, 70c. 231 93

MINNESOTA. — Austin, 1st Cong. ch., 75; Big Lake, Mrs. W. H. Evans, 2; Minneapolis, Rev. Henry L. Chase, 50; Northfield, Emily S. Hartwell, 10; Rochester, W. J. Eaton, 25; St. Paul, Rev. H. H. Hart, 10; do., Mrs. M. A. Robb, 2; do., Rev. R. B. Hall, 1; do., Rev. W. B. Millard, 1; do., J. F. Jackson, 1; do., E. G. Loring, 1; do., Mrs. S. B. Waller, 1; do., Etta Lowell, 1; do., Mrs. O. Jackson, 50c.; ——, N. R. C., 50, 230 50

KANSAS. — Arkansas City, Cong. ch., Rev. D. D. DeLong, 15; Leavenworth, Cong. ch., A friend, 25; Newton, Rev. F. W. Hemenway, 5, 45 00

NEBRASKA. — Chadron, Rev. A. E. Ricker, 5; Lincoln, Rev. W. H. Bross, 5; Ulysses, Y. P. S. C. E., 2.50; do., B. F. Diffenlocher, 2.50, 15 00

CALIFORNIA. — Benicia, Cong. ch., 9; Berkeley, Pres. Martin Kellogg, 25; Crockett, Cong. ch., 15.50; Etna Mills, Cong. ch., 14.65; Oakland, Cong. ch., 90c.; do., Mr. and Mrs. C. M. Cooke, 100; do., Rev. Walter Frear, 50; do., Mrs. M. E. D. Frear, 5; do., L. L. Wort, 1; Redlands, Friends, by Rev. J. H. Williams, 27; do., John P. Fisk, 10; Redwood City, Cong. ch., 2.10; Rio Vista, Mrs. Anna Gardner, 10; San Francisco, Rev. John Kimball, 50; do., Mrs. A. S. Stone, 25; do., Mrs. John Morton, 20; do., H. A. Smith, 10; Santa Rosa, Hon. E. F. Woodward, 25; Saratoga, Cong. ch., 15.30; do., Y. P. S. C. E., 1.20; do., Rev. E. S. Williams, 10; Stockton, Rev. J. C. Holbrook, D.D., 10, 436 65

COLORADO. — Colorado Springs, A. E. Blackmer, 50; do., H. M. Blackmer, 50; Greeley, W. W. Dunn, 10; Harmon, Rev. H. M. Skeels, 10, 120 00

SOUTH DAKOTA. — Aberdeen, Rev. T. J. Dent, 1; Armour, Rev. Wm. B. Hubbard, 5; Beresford, Rev. and Mrs. H. W. Jamison, 5; Chamberlain, Rev. E. W. Jenney,

25; do., John Rowe, 1; Ft. Pierre, Cong. ch., 50c.; Gettysburg, Rev. S. E. Fish, 5; Hudson, Cong. ch., 4; Huron, Rev. W. H. Thrall, to const. himself H. M., 50; do., A friend of foreign missions, 5; Mission Hill, Rev. D. B. Nichols, 5; Pierre, Cong. ch., 10.75; Sioux Falls, Rev. D. B. Scott, 25; Yankton, Miss H. Faulk, 1; ———, A pastor, 3, 146 25

Syria. — ———, A missionary, 50 00

52,921 29

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — So. Freeport, Cong. ch. and so., for support of native agencies, Western Turkey, 48 00

New Hampshire. — Meredith, Cong. ch. and so., for work, care of Miss Ellen M. Blakely, Marash, 36.13: Wakefield, Cong. ch. and so., for work, care of Miss Ellen M. Blakely, Marash, 27, 63 13

Massachusetts. — Belchertown, Y. P. S. C. E., for work, care of Dr. Pease, Micronesia, 11.50; Boston, George L. Potter, for church building at Tarsus, 100: 2d ch. (Dorchester), J. J. Arakelyan, for special work in Eastern Turkey, 50; do., J. W. Field, 30, and A friend, 5, for special work in Western Turkey; collected by Rev. G. H. Gutterson for Pasumalai College, 4: Northfield, Trinity Cong. ch., for work, care of Miss E. M. Swift, Madura, 72; So. Hadley, Mt. Holyoke College, for purchase of books for library, Kōbe College, Japan, 10; Winchester, Mrs. M. J. Richardson, for new church building, Philippopolis, care of Miss Ellen M. Stone, 10; Worcester, D. M. Wheeler, for native preacher, care of Rev. Henry Fairbank, 30: do., Hope ch. Y. P. S. C. E., for pupil, care of Rev. Mr. McLachlan, Smyrna, 10; ———, Friend, for W. P. Elwood, 5, 337 50

Rhode Island. — Providence, Beneficent Cong. Sab. sch., Chinese Dept., for Chinese helper, care of Rev. C. R. Hager, 100; do., Beneficent Cong. ch., Mrs. Maxfield, for native preacher, Harpoot, care of Rev. H. N. Barnum, D.D., 25, 125 00

Connecticut. — Newington, Young Men's Mission Circle, for work, care of Rev. L. B. Peet, Foochow, 30; Rockville, Mrs. A. W. Annis, for pupils, Euphrates College, care of Pres. Gates, 30; ———, Friend, for use of Rev. E. S. Hume, India, 25; ———, Friend, for use of Rev. John S. Chandler, 25, 110 00

New York. — New Rochelle, Miss E. Moulton, for work, care of Miss S. A. Closson, 30; Syracuse, Friend, for Rev. E. Fairbank, 5; Wellsville, Y. P. S. C. E., for Deccan Industrial School, 12, 47 00

New Jersey. — Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for native preacher, care of Rev. J. P. Jones, 12.50; Upper Montclair, "Willing Workers," for pupil, care of Mr. A. N. Andrus, Mardin, 25, 37 50

Pennsylvania. — Guys Mills, Woman's Miss'y Soc., for work, care of Miss Lucille Foreman, 7.25; Pittsburgh, Mrs. Catherine E. Way, for work, care of Rev. H. M. Allen, 50, 57 25

Florida. — Orange Park, Cong. ch., for library, for Miss M. L. Hammond's work, Chihuahua, 2 00

Missouri. — Kansas City, H. M. Lee, for work, care of Rev. L. O. Lee, 50 00

Ohio. — Maumee, E. C. Moore, for publication fund, care Rev. E. B. Haskell, 10.50; St. Mary's, Mrs. H. W. Northam, for work, care Dr. Francis E. Nieberg Goddard, 20; Thomaston, Rachel Davies, for work, care Rev. J. P. Jones, 10, 40 50

Michigan. — Detroit, 1st Cong. ch., for church building, Philippopolis, 10; Olivet, Albert Topping, for Seminary Building, care Rev. L. O. Lee, 11, 21 00

Wisconsin. — Ft. Atkinson, Y. P. S. C. E., for work, care Dr. F. E. Nieberg Goddard, 5; Kenosha, 1st Cong. ch., for work, care Rev. Geo. C. Raynolds, 40, 45 00

Minnesota. — Minneapolis, Girls of Pilgrim Cong. ch., for work, care Rev. H. K. Wingate, 16.38; do., Como-ave. Cong. ch. Woman's Miss'y Soc., for work, care Rev. A. Fuller, 10, 26 38

South Dakota. — Mission Hill, Y. P. S. C. E., for pupil, care Miss E. R. Bissell, 12 00

Canada. — Montreal, A class in Emmanuel Sab. sch., for pupils, care Rev. T. W. Woodside, 1 60

From The Canada Congregational Foreign Missionary Society.

Rev. W. T. Gunn, Montreal, *Treasurer.*

For use of Rev. W. T. Currie, 15 00
For boys, care Rev. W. T. Currie, 65 00——80 00

Turkey. — Marash, Armenian friends, Interest on endowment Theol. Seminary, 50 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Ellen Carruth, Boston, *Treasurer.*

For use of Miss A. T. Allen, 250 00
For use of Miss E. C. Wheeler, 10 00
For use of Miss C. E. Bush, 173 00
For use of Miss M. L. Daniels, 25 00
For use of Mrs. J. L. Fowle, 10 00
For use of Miss Nellie M. Cheney, 37 20
For medical work, care of Miss H. J. Melville, 3 00
For use of Miss E. M. Barnum, 45 34
For pupil, care of Miss C. E. Bush, 15 00
For pupil, care of Miss E. C. Wheeler, 10 00
For use of Miss E. B. Huntington, 65 82
For use of Dr. G. M. Kimball, 79 10
For use of Miss M. E. Brewer, 25 00
For pupil, care of Miss E. McCallum, 30 00
For use of Mrs. J. L. Fowle, 27 00
For use of Mrs. E. R. Montgomery, 98 50
For use of Mrs. D. S. Herrick, 49 00
For scholarship, care of Miss M. T. Noyes, 30 00
For use of Rev. W. M. Zumbro, 5 00
For use of Mrs. E. S. Hume, 400 00
For pupil, care of Miss E. J. Newton, 20 00
For pupil, care of Mrs. G. H. Tewksbury, 17 30
For use of Rev. D. Z. Sheffield, 10 00
For use of Miss I. C. Fox, 2 00
For use of Mrs. M. E. Logan, 5 00
For Miss M. L. Hammond's library, 2 00
For health allowance for Miss Belle Nugent and Miss J. P. Gordon, 135 00—1,570 26

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For Bible reader, care of Rev. J. E. Abbot, 25 00
For use of Miss C. D. Lawrence, 3 00
For work, care of Miss F. C. Gage, 5 00——33 00

From Woman's Board of Missions for the Pacific.

Miss Bessie B. Merriam, Oakland, California, *Treasurer.*

For use of Mrs. H. C. Hazen, 15 00
For pupil, care of Miss B. B. Noyes, 15 00——30 00

2,787 12

Donations received in February, 90,444 21
Legacies " " 19,632 24

110,076 46

Total from September 1, 1895, to February 29, 1896: Donations, $289,477.70; Legacies, $55,522.96=$345,000.66.

FOR YOUNG PEOPLE.

A. L. O. E.

A MISSIONARY IN INDIA.

THE juvenile libraries of England and America from 1852 onward have been often replenished by the addition of stories bearing on the title-page the mysterious imprint, *By A. L. O. E.* It was long before the public were informed that these letters signified *A Lady of England*, and that the lady was Miss Charlotte Tucker, the daughter of a gentleman who had been prominent in the Bengal Civil Service, and afterwards Chairman of the Board of Directors of the East India Company in London. His daughter Charlotte was born in May, 1821, and spent most of her life in England — a happy member of an honored family, moving in the best circles. Among the guests of the household in her younger days were the Duke of Wellington and other well-known people of distinction: and both in society and at home Miss Tucker was rich in loving friends.

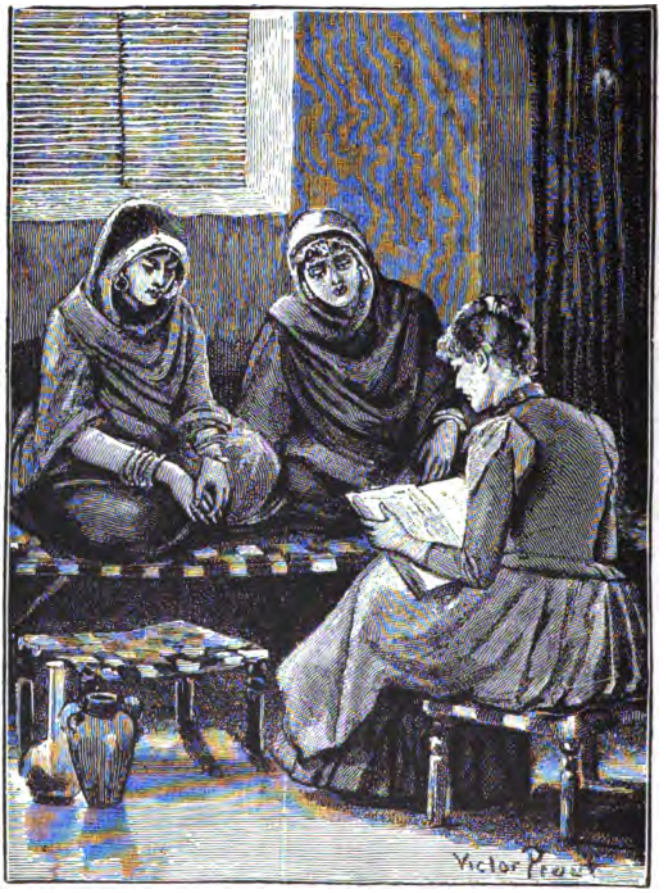
Gayety, energy, and industry characterized the youth of A. L. O. E. In middle life she resolutely set her foot upon all personal ambitions and yielded her gifts to the Lord's service in a way more earnest than ever before. The seventy-nine volumes of her published works were written with the single desire to do good, and were very popular and useful in their day.

But it was not till Miss Tucker had reached an age when toil is often exchanged for rest, that she began the work which gives her a place in the annals of missions. Her father's long residence in India, the honorable career of her brothers in that country, and the wonderful opening of doors for missionary effort had always engaged her eager interest in the Christian work done there. She "considered missionary work of all works the highest." Perhaps she had heard that story often told of the Duke of Wellington, whom she ardently admired, which narrates how he sternly said to a young man who was speaking of missions with supercilious contempt: "Sir, you forget your marching orders: 'Go ye into all the world and preach the gospel to every creature!'" At the age of fifty-four, Miss Tucker stood unfettered, absolutely necessary to none; she was in sound health and she could pay her own way, so that no risk of missionary funds would be involved: why should she not devote the evening of her life to India?

As might have been expected, her plan met with great opposition, for no such attempt had ever been made before at such an age. Her devoted friends shrank from the parting and they also believed that she could not endure the Indian climate or the strain of missionary life. However, her resolute spirit carried her through, and after a victorious campaign with the Hindustani language at home,

she offered herself to the Church of England Zenana Society, and sailed for India in 1875.

A missionary described her on her arrival there as "tall, slight, with lofty brow, sparkling eye, face constantly beaming with love and intelligence, genius in every look, figure agile and graceful." On her part she wrote: "I am particularly delighted with the American missionaries I have seen. . . . It seems to me as if both England and America had sent their cream to India."



IN THE ZENANA.

While traveling northwestward from Bombay to the Punjab, this indefatigable lady wrote her first book for the service of India. Thirty-nine booklets are mentioned in her biography as among those she wrote for translation into Indian languages. The love of symbol and parable, which appears in all her writings, wonderfully fitted her for dealing with the Oriental mind.

Miss Tucker's first India home was at Amritsar, a chief city of the Punjab, having a population of 135,000. There she was welcomed in a bungalow which she called The House Beautiful, "on account of the dwellers in it." She insisted

on the missionaries calling her "Auntie," and her loving, winning ways made the natives sometimes call her "Angel."

But the eager and self-denying spirit of A. L. O. E. soon moved her to seek the regions beyond Amritsar, and in 1876 she went to Batala, twenty-four miles eastward, a town of 25,000 inhabitants, and a Mohammedan stronghold. The only Christian work there was carried on by a native catechist and one convert. Here, with occasional breaks, the remaining seventeen years of this sweet woman's life were spent; chiefly in zenana visiting, but with a great variety of other missionary activities. She practised the most rigid economy that she

TRAVELING WITH BULLOCKS IN INDIA.

might have more to give away, she taught in the schools, secured the confidence and supported the hearts of persecuted converts, carried on a vast correspondence, besides her other writings, and entertained guests without number; giving, for instance, in one period of eight months "more than six hundred teas to boys or young men." "The blessing she was among those boys," says a missionary friend, "is incalculable. Her very age proved to be an advantage. The boys had a chivalrous admiration for her. She was not left alone at Batala; a missionary lady or family was stationed with her and she had the happiness of seeing

much growth of the work. Not that there appear to have been many converts as the result of her labors; her influence was of that diffusive kind which cannot be measured by statistics. She was kept from loneliness by the constant presence of her Master and by the feeling that separation of body from her home friends was nothing compared to separation of soul." She said: "My ties to my loved ones in England are not broken, they do not depend on time and space."

Eight happy years of Miss Tucker's India life passed away in perfect health, but then came a sickness which seemed "unto death." She was then sixty-two years old. In reply to her persistent inquiries she was told that the doctor thought her dying. A smile and an almost shout of joy escaped her. "I am so glad," she exclaimed, "so glad to be dying in harness! It is too good to be true." The high expectation of seeing the Lord face to face so thrilled her with joy that a remarkable result followed. Acting as a powerful stimulant, it revived her sinking bodily powers, so that this very rapture at the prospect of going brought her back to life!

HINDU WOMAN WITH ORNAMENTS.

It was a great disappointment; ten years longer she was to wait and serve, But she did it, though with failing strength, with the same loving trust, indomitable energy, and resolute self-denial. She carried on her old activities with high-spirited cheerfulness, "trying to keep herself from thinking too much about heaven," whither most of her dearest friends had now gone. When at length, in November, 1893, her own summons came she had reached the age of seventy-two. In the early part of her last illness she was taken back to Amritsar, and in her last letter she wrote: "I have come again to House Beautiful, where the four sweet damsels, Faith, etc., glide about to see to my comfort." One day hearing the voice of a friend outside and being told that she was too weak to see him, she answered, "I must see him;" and then, with a flash of her old determination, "I *will* see him!" To him she said: "I am dying, I know it; I am very happy, in perfect peace, without a doubt or care. I am longing to go home." She directed that she should be buried at Batala, that her "dear brown boys" should carry her to the grave, and that nobody was to wear mourning or shed tears. There was to be no coffin and the funeral expenditure might not exceed five rupees.

The loving associates of Charlotte Tucker, whether English or native, united to praise her beautiful and consistent life and to say that, "in giving her to India, the Church of Christ had given of her very best."

THE

MISSIONARY HERALD.

VOL. XCII. — MAY, 1896. — NO. V.

Financial.

THE receipts of the Board for the month of March, and for the seven months of the fiscal year, not including the receipts for the debt, are as follows: —

	March, 1895.	March, 1896.
Regular donations	$31,291.12	$32,499.91
Donations for special objects	2,537.55	4,456.73
Legacies	11,094.83	19,482.77
Total	$44,923.50	$56,439.41
	7 mos. last year.	7 mos. this year.
Regular donations	$235,292.33	$233,120.02
Donations for special objects	28,211.74	26,414.30
Legacies	91,793.66	75,005.72
Total	$355,297.73	$334,540.04

For the seven months the *decrease* in regular donations has been $2,172.31; *decrease* in special donations, $1,797.44; *decrease* in legacies, $16,787.94; total *decrease*, $20,757.69.

It will be seen that the receipts for the last month show a generous gain over the corresponding month of last year. For this we are grateful. Remembering the inadequate receipts for the work one year ago, it will also be seen that we have, as yet, no assurance of relief for our burdened and saddened missionaries, whose resources have been so painfully cut off. We earnestly urge our friends to read with care the messages of distress printed on other pages of this number of the *Herald*. The story of heroism and great need, carefully read and pondered, will produce a profound conviction of the crisis which rests upon our work for Christ. The following statement as to the debt gives us great satisfaction: —

Debt resting upon the Board September 1, 1895		$115,000.00
Receipts for the debt, September 1, 1895, to March 31, 1886	$98,085.00	
Leaving a balance still due, for which reliable pledges are now in hand	16,915.00	
		$115,000.00

Good News from China.

Do not overlook the letters on another page from the Foochow Mission reporting a widespread religious interest which promises large results. Writing on February 1, Mr. Hartwell confirms the report given by Messrs. Beard and Goddard, saying, "Never was our work so encouraging and so pressing as now. The openings in many parts of our field are such as we have never seen before." From the vicinity of Shao-wu reports come from the native preachers of a great movement, and that a number of villages have professed to come over to Christianity.

The Morning Star.

QUITE unexpectedly the *Morning Star* arrived at Honolulu from Micronesia on March 16, fully two weeks ahead of her schedule time. It seems that when the vessel reached Ruk, after finishing her work in the Marshall and Gilbert groups, Mr. Price was suffering from malaria and quite unable to take the tour of the Mortlock Islands. After waiting two weeks, it was deemed impracticable to delay longer and the vessel sailed for Honolulu. When the *Star* sailed on its annual voyage, in June last, it was not decided to build another vessel to take the place of the lost *R. W. Logan*, and hence those on board the *Star* did not know of the building and sailing, under charge of Captain Isaiah Bray, of the new schooner. It was confidently expected here that the new *Logan* would reach Ruk before the *Star* should arrive there, after her tours through the eastern groups. Such, however, was not the case. The *Logan* was much delayed in starting from San Francisco, and delayed again at Honolulu by a leakage which necessitated repairs. Captain Bray and wife were expecting to return on the *Star*, and it is quite problematical what they will do under existing circumstances.

News from Micronesia.

THE letters brought by the *Morning Star* from Micronesia arrived after the pages of this number of the *Missionary Herald* allotted to letters from the missions were already overcrowded, and they must be put over until our next issue. The schools on Kusaie have had a prosperous year and Dr. Rife's report of the Marshall Island churches is most cheering. In the Gilbert Group, the action of the British Commissioner in not restricting the corrupting dancing customs of the natives, in many cases against the wishes of the kings, has had a most deleterious effect. It was probably an error of judgment and not of intention on the part of the Commissioner. A new Commissioner is coming who, it is hoped, will learn wisdom from the mistake of his predecessor. Good tidings come from Mokil and Ngatic, while from Ponape, Henry Nanpei reports that the churches are alive and struggling, and with some success, though there is great need of support from outside. The illness of Mr. Price prevented the sending of full reports from Ruk, as well as of any report from the Mortlocks. He was recovering, however, when the *Star* left, and it is to be hoped that the *Logan* arrived soon afterward, and that with Captain Bray and Mr. Price the Mortlock Islands could be visited in a more deliberate way than ever before. Miss Crosby's health has again proved insufficent to warrant her continued residence in Micronesia, and she came up on the *Star*. It was expected also that Mr. and Mrs. Snelling would return, as they had been urged to do, but they declined, and remain on Ruk, doing independent work.

Protestant Missions in Japan.

THE Christian world is again indebted to Rev. Henry Loomis, agent of the American Bible Society in Japan, for his annual statistical table of missions and missionary work in the Japanese empire. From his large sheet showing the work of the year 1895, we have condensed the table as given on a subsequent page. Aside from the report there presented of Protestant missionary work, the statistics of the Greek Church show only two foreign missionaries, while they reckon 22,576 adherents. The Roman Catholic missions have 92 European missionaries, besides friars and sisters, who labor at 80 stations and have 250 congregations, the total number of adherents being given as 50,302.

THE reported arrest and expulsion from Bitlis of Rev. George P. Knapp brings to a definite issue the charges that have been made against Mr. Knapp and other missionaries of seditious conduct, inciting to revolution. These charges, absurd on the face of them and repeatedly denied, are yet credited by some who do not know the character of the men and who have no conception of the benevolent and Christian work in which they are engaged. It is important that these charges be fully examined before a competent and impartial tribunal, in order that their falsity may be exposed, and that it may not be possible for a respectable man anywhere to assert that missionaries are responsible for the disasters that have desolated Armenia. We believe that our government will insist upon and will secure a fair trial for Mr. Knapp, with consular supervision, as provided for in the "Capitulations," and that it will then be clearly shown that Mr. Knapp and all who have been associated with him in missionary service in Turkey have devoted themselves strictly to Christian and educational work, and so far from having incited any class of people to rebellion, they have uniformly, both by word and act, endeavored to prevent revolution or any violent proceeding.

The Case of Mr. Knapp of Bitlis.

OUR readers do not expect us to say all that is in mind concerning affairs in Turkey. We presume that the reasons for this reticence are well understood. There is no reason, however, why we should not here say emphatically that should there be any truth in the report that the Turkish government purposes to expel all missionaries from the empire, such a purpose will be in direct violation of treaty rights and must never be permitted by our government. We have no thought whatever that our government will consent that its citizens be driven from positions which, by the explicit pledges of Turkey, they have been allowed to occupy. Our citizens in Asia Minor who are engaged in commercial enterprises, such as dealing in rugs or cotton, could not be expelled without international complications in which Turkey would not wish to involve herself. Our citizens dealing in books and in other matters connected with education have the same right to remain where they are, and should enjoy fullest protection. We have no doubt whatever that our government will maintain this position.

Treaty Rights in Turkey.

THE Christmas feast at Chisamba, in West Africa, in December last, was a unique affair. A great crowd gathered for the religious service in the new school building, which holds about 600 people, and some were standing outside. After the service, the feasting began. An ox had been killed on the previous evening, and most of the people ate heartily of the boiled beef, besides mush and beans. In addition, each one received a little salt, which to them is the greatest luxury, too precious to be eaten on the meat, and they all carried it away carefully, to be eaten as a child would eat his confectionery. The girls and boys of the station attended to all the cooking and distribution of the food. The chiefs, according to their custom, deemed it beneath their dignity to eat with the common people in public, and their portion of meat was given them before cooking, and this they took to their homes. It was an altogether new experience with these people to connect such a scene with the life of the Saviour of men.

Christmas in Africa.

Gifts for Armenian Relief.

THROUGH the appeals by the *Presbyterian Witness* of Halifax, Nova Scotia, in behalf of the despoiled Armenians, contributions have been received amounting to between $1,300 and $1,400, which have been forwarded by the editor, Rev. Robert Murray, to the editor of the *Missionary Herald* for distribution in such manner as might be deemed best. The money has been sent, through the International Committee at Constantinople, to missionaries at several centres, to be used for the temporal relief of pastors whose churches had been broken up, or for the families of those pastors who have died as martyrs to their faith. Mr. Murray informs us that this generous amount has been contributed by individuals and churches of several denominations, but mostly from those who are comparatively poor. The offerings are certainly most liberal, and the donors can have the satisfaction of knowing that they have aided in the relief of some of the noblest of Christ's followers in the time of their distress.

Read What They Say.

WE make no apology for reiterating, both in the pages of our magazine and in leaflet form, the utterances coming from our missionaries in reference to the peril to their work, which is *our* work, arising from the reduction of their appropriations. We are aware that this is not pleasant reading, and that these extracts will give many a heartache. But that is no reason for their suppression. There is no church in the land that will not be blessed spiritually by taking to heart the situation of our missionaries as revealed in the extracts from some of their letters given on another page, and especially in the new leaflet just issued by the Board, entitled "Our Heroes in the Orient." May God give to our churches at home something of the courage and holy enthusiasm for the kingdom of God which are manifest in our brethren abroad. Then will their hearts be enlarged and the treasury will be full.

In Papal Lands.

THE work of the American Board in its three missions in papal lands was begun in 1872, nearly twenty-four years ago. Of the ten ordained missionaries in these three missions, two are in Austria, one in Spain, and seven in Mexico. The three missions now embrace thirty-five churches, with 1,913 members, while twenty-eight schools of all grades are maintained, having 1,672 pupils under instruction. These figures are not large, but they indicate good growth in view of the force employed, and they seem specially promising when it is remembered that the seed has been very widely distributed and may be expected to bear fruit in many parts of the wide field which these missions have attempted to cover.

The Precious Name.

WORD comes to us from Central Turkey that many of the Moslems have expressed great wonder that the Christians have so generally met death "unresisting, and with their hands over their eyes." They also came to the Christians asking, "What is the meaning of the word 'Hesous' that so many of these men pronounced just before we killed them?" Since Moslems accord to Jesus the position of a great prophet, it seems strange that they should not recognize his name, even under this form. The explanation of the fact sent us is that the Armenian pronunciation of the name is so different from the Turkish that it was not recognized, and the Moslems did not understand what these martyrs meant as, in the hour of death, they called upon Jesus.

THE following extract from a brief letter of Dr. Clark, of Prague, dated March 17, gives a cheering item for the Missionary Concert of May, on Papal Lands: "We have secured permission from the government to organize two more Young Men's Christian Associations, one in Smichov and another in Königgrätz. We shall apply soon for similar permission for our young men in Skalitz and Bystrei. On every hand there are open doors. We ought to put at once a first-class man into Vienna, to work for the 200,000 Bohemians in that great city now so sadly neglected. Where are the men? Where is the money? Alas, that the latter point should trouble us so much! We have plenty of suitable men for training. I do some teaching every week, helping to prepare men for the work of evangelization. The owner of a large building in Gratz has offered me the building as a 'Training Home' for workers for all parts of the empire, provided I will take charge of it. All Southern Austria is opening up to us in a wonderful way. For all Austria and Hungary there is no training school save the little we are doing. The time has come for enlargement. We must go forward."

Bohemia Opening.

DR. TRACY, of Marsovan, reports a pleasing incident of trustworthiness on the part of a Protestant Christian in this time of distress. In a certain town the principal business man was a Protestant, his chief being a Gregorian Armenian living in a neighboring city. This branch establishment, under the care of the Protestant brother, was thoroughly looted, shop, house, and all, so that scarcely a rag was left other than the clothes on the manager's person. He, however, succeeded in concealing a sum of money, ninety-eight Turkish liras, which, according to customs in vogue, he could have kept without having any questions asked. Instead of this he went to his principal as soon as opportunity offered, bringing the ninety-eight liras, and said he had saved so much from the wreck and wished to restore it. He stated also that though all was lost, and he remained heavily in debt to the firm, he would try, if he could ever get on his feet again, to pay the whole debt. The gentleman was so astonished and pleased at this Protestant's honesty that he canceled his whole debt and gave him back half of the money which he had brought, then set him up in business again, restocking the shop, and had a government guard stationed at his place of business.

An Honest Steward.

ECCLESIASTICAL councils are not covened with as much readiness in Mexico as they are in New England. Mr. Eaton, of Chihuahua, reports the organization, on March 21, of a church at Jimenez, a growing town of seven or eight thousand inhabitants on the line of the Mexican Central Railway. Two members of the council rode about 300 miles by rail, other two some 250 miles on horseback, one 100 miles on horseback, and another the same distance by diligence. Twenty-seven members were enrolled in the new church, presenting a cheering contrast to the situation six years ago when, as Mr. Eaton says: "Some of us attempted to hold a public meeting in a room in the same block where is now the rented chapel, and we were greeted with such showers of stones that we were obliged to put out the lights and close the one door through which alone the place could be ventilated." Public opinion often changes with great rapidity in the missions in papal lands.

A Council in Mexico.

THE FOOCHOW MISSION.

The Foochow Mission.

THE excellent engraving of the Foochow Mission on the opposite page is from a photograph taken in December last, when the missionaries had assembled for the celebration of the seventieth birthday of Rev. Charles Hartwell, who has now been connected with the mission for forty-three years. Of the members of the mission, Dr. and Mrs. Baldwin, Mr. and Mrs. Woodin, and Miss Garretson are in the United States; but all the other members are shown in the engraving excepting Mr. Hubbard, who was accidentally detained from the meeting. Mr. and Mrs. Hartwell are in the centre of the group, and on their right are Mrs. Walker (whose recent death is noticed in another paragraph), Dr. Whitney, and Miss H. C. Woodhull, and on the left Mr. Walker, Mrs. Whitney, and Dr. Kate Woodhull. On the rear line, beginning at the reader's right, stand Mr. Gardner, Mrs. Frances Nieberg Goddard, M.D., Mrs. Gardner, Mr. Peet, Dr. Kinnear, Mrs. Beard, Mrs. Kinnear, Mr. Beard, and Mrs. Peet. In the front row, commencing with the reader's right, are seated Dr. Bliss, Miss Newton, Mrs. Hubbard, Mr. Goddard, and Miss Chittenden. The presence of so many missionaries in the city of Foochow at one time is accounted for by the fact that after the Ku-cheng massacre those in the interior were advised by the American Consul to come to the open port, and not until recently has it been deemed best for them to return.

An Open Door in Turkey.

LET no one suppose that the evangelical work in Turkey is at a standstill because of present tribulations. On the contrary, from almost every quarter word comes of unusual opportunities for preaching the gospel. Dr. Dodd, of Cesarea, writes: "Our schools are nearly all continuing; our places of worship, without exception, are open. Whatever may be the motive at the bottom, there is certainly more readiness to listen to the preaching and reading of the Word than ever before." Mr. Bartlett, who has recently come to this country from Smyrna, says: "Our work in nearly every particular is encouraging. The Girls' School is larger than ever before, and the Boys' School is full and is doing its best work. From Kara Hissar we have never had such encouraging accounts as now. At Manisa every season brings new encouragement, and at Bourdour, Ak Hissar, and Oedemish there is much to stimulate our hopes." In a similar strain Dr. George F. Herrick writes from Constantinople: "Let our friends in America bear it in mind and lay it on their hearts that our door of welcome to the whole Armenian people for spiritual work is wide open, that we face an opportunity quite unexampled in the history of our work for that race, an opportunity practically without limit. We have every reason to believe that if we can weather this storm, larger and more self-reliant churches and communities will crown our efforts and the efforts of our fathers put forth for these so many years. This will require time and large present help, but if such help be given the expected result will not fail." A recent letter from Dr. Parmelee, of Trebizond, reports that notwithstanding the great amount of labor involved in relief work at that city, subjecting them to all manner of interruptions, the religious work has never been more hopeful than at the present moment. "There are now," he says, "twice as many scholars in the school as last year, and the chapel is packed from Sunday to Sunday with congregations three times larger than formerly, while the women's meetings are attended as never before."

U. S. Commissioners in China.

THE report of the Commission sent by our American government to investigate the riots at Chengtu, the Province of Sze-chuen, China, has not yet been made public, but Colonel Cockerill, the correspondent of the *New York Herald*, before his lamented death, had an interview with members of the Commission at Shanghai, and reported that the long, wearisome journey of these officials into the interior had produced little practical result. The Commission was composed of the United States Consul at Tientsin, the Secretary of the United States Legation of Peking, and Lieutenant Commander J. P. Merrell of the United States Navy. One result that was produced upon the minds of the commissioners is best stated in the words of Colonel Cockerill: "Commander Merrell, who has hitherto shared some of the antipathy naturally entertained in the United States Navy toward missionary workers, informed me to-day that the trip to Chengtu had caused him to modify his views materially. He had doubted the sincerity of many missionaries and had been inclined to believe that a number of them found better livings in China than could possibly have fallen to them at home. He saw no place in all his great journey where he could be induced to live for any length of time, no matter what the compensation. He saw something of the sacrifices made by the missionaries in remote China. He saw and noted their zeal, their earnestness, and their untiring industry. He envied no one of them. He realized that they earned the remuneration allotted them, over and over, and his sympathies went out to them. Upon this point I may say that the Commission is absolutely unanimous."

Death of Mrs. Walker of Shao-wu.

IT is with deep sorrow that we learn of the death, at Foochow, on February 22, of the wife of Rev. J. E. Walker. Mrs. Walker, whose maiden name was Adelaide C. Claghorn, was born at Evans, N. Y., September 17, 1843. She graduated at Oberlin College in 1870, after which she taught for two years among the Cattaraugus Indians. She joined the Foochow Mission in the autumn of 1872, and was married to Mr. Walker the next year. She was a most laborious and faithful missionary, always accompanying her husband back and forth between Shao-wu and Foochow. Suffering from an insidious disease, she showed remarkable fortitude such as would not have been possible except as the result of deepest consecration. Miss Emily S. Hartwell writes of her: "I never knew a more unselfish soul. Her work as a pioneer was unequaled in the Foochow field; she had known what it is to escape from the hands of robbers, to be saved from floods while on dangerous travels over the rapids of the Min River." Mr. and Mrs. Walker were at Foochow at the time of her death, having been advised by the American Consul to withdraw from Shao-wu after the Ku-cheng massacre. She was buried in the mission cemetery, in which the remains of six of the adult members of the mission now rest. Rev. Charles Hartwell, in writing of Mrs. Walker, alludes to her "fine voice for singing, which talent, like all her other talents, she consecrated to the Master's service. She was ready to meet the Master's call when it came and had spoken of the hymn, 'My Jesus, as Thou wilt,' as expressing her attitude of mind, saying also to an attendant that she 'had more courage to die than to live.'" The loss by her death, both to the mission and in her home, is most severely felt.

PROTESTANT MISSIONARY WORK IN JAPAN FOR THE YEAR 1895.

CONDENSED FROM A TABLE COMPILED AND PUBLISHED BY REV. H. LOOMIS, YOKOHAMA.

NAME OF MISSION.	Year of Arrival in Japan.	Missionaries: Male.	Missionaries: Unmarried Women.	Missionaries: Total, Including Wives.	Stations.	Out-stations.	Organized Churches.	Baptized Adult Converts, 1895.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of native Christians for all purposes during the year, in yen. 1 yen=54 cts. (gold).
Presbyterian Church of the U. S.	1859	17	22	55	9	21	..	...	...	..	..	..	.....
Reformed Church in America	1859	10	9	29	8	25	..	...	...	24	..	..	.....
United Presb. Church of Scotland	1874	2	..	4	1	.	...	...	...	...	...	...	.....
The Church of Christ in Japan	..	..	..	..	..	.	74	535	11,100	51	60	113	16,447.33
Reformed Church in the U. S.	1879	5	2	11	1	28	..	...	...	23	..	..	.....
Presbyterian Ch. in the U. S. (South)	1885	11	8	28	7	60	..	...	...	6	..	..	.....
Woman's Union Miss. Soc., U. S. A.	1871	..	5	5	1	.	..	...	...	..	..	..	.....
Cumberland Presbyterian Church	1877	4	6	14	3	12	..	...	...	2	..	..	.....
Evangelical Lutheran Mission, U. S. A.	1892	2	..	4	1	4	1	13	49	1	..	3	49.90
American Prot. Episcopal Church (a)	1859	15	10	37	7	41	29	186	1,446	20	10	39	3,279.08
Church Missionary Society	1869	24	31	75	16	44	40	288	2,733	22	10	81	3,011.60
Nippon Sei Kokuwai	..	..	..	..	..	.	..	...	...	..	..	..	.....
Society for the Prop. of the Gospel	1873	10	10	23	3	7	12	94	1,231	10	8	..	942.76
Wycliffe College Mission (Canada)	1888	3	2	8	1	2	1	5	50	..	..	2	39.69
English Church in Canada	..	2	2	6	2	5	3	12	95	2	2	2	128.82
Baptist Missionary Union, U. S. A.	1860	18	21	57	10	90	23	161	1,710	14	4	45	1,134.32
Disciples of Christ	1883	8	8	24	2	6	3	46	339	..	8	4	160.00
Christian Church of America	1887	2	1	5	2	5	4	30	240	7	2	15	208.47
Baptist Southern Convention (f)	1889	3	..	6	2	4	1	9	38	..	..	4	21.88
The Kumi-ai Churches, Mission (b)	1869	24	26	74	12	195	99	461	11,162	25	60	54	21,021.15
American Methodist Episcopal Church	1873	17	22	56	9	64	79	298	4,039	24	68	44	8,854.52
Canadian Methodist Church (a)	1873	9	16	34	9	14	23	125	2,070	8	23	23	3,943.84
Evan. Association of North America	1876	3	..	6	2	10	13	95	801	10	13	18	1,050.00
Methodist Protestant Church	1880	6	3	15	3	5	3	30	254	5	3	7	450.82
American Meth. Epis. Ch. (South) (d)	1886	16	4	33	10	22	8	53	514	13	8	24	1,455.00
The Scandinavian Japan Alliance	1891	2	6	10	8	21	..	13	95	..	4	4	.....
General Evan. Prot. (German Swiss)	1885	3	..	4	1	1	2	5	216	7	2	2	30.00
Society of Friends, U. S. A.	1885	2	2	5	1	3	..	(g)35	95	..	..	6	53.95
International Missionary Alliance	1891	2	1	5	2	10	..	6	...	...	...	12	.....
Unitarian (f)	1889	1	..	1	1	5	2	...	...	17	2	11	.....
Universalist	1890	3	1	6	1	7	4	16	133	4	3	6	56.71
Salvation Army	1895	5	5	10	1	..	(h)2	...	...	..	...	..	.....
Hepzibah Faith Missionary Association	1891	1	..	..	..	..	..	...	...	..	..	..	.....
Independent	..	1	2	4	3	..	..	...	(c)300	..	..	..	.....
Total of Protestant Missions, 1895	..	231	225	654	139	711	426	2,516	38,710	295	290	519	62,939.84

(a) Statistics to June 30, 1895. (b) These statistics cover the year ending March 31. (c) Approximate. (d) Statistics to August 1, 1895. (f) No report for 1895. The statistics are the same as given for 1894. (g) Admitted to Christian fellowship by public profession of faith in Christ. (h) Not churches but Army Corps.

HELP US TELL IT TO THE CHURCHES.

ONE of the most common expressions which we hear in regard to the sweeping reductions which have been made by the American Board on its missions, is, "Why have the churches not known of this?" Surely it ought to be told to the churches. This we have tried to do. In recent numbers of all our religious papers the story has been told with earnestness, both editorially and by correspondents.

A printed sheet, "The Churches Must Answer," has been sent to all the Congregational pastors in the United States, also to all the Sunday-school superintendents and presidents or secretaries of the Endeavor Societies. This sheet tells the reason for the reduction, and with most pathetic earnestness presents the situation as viewed by many of our missionaries. It was accompanied with expressions of hope that the message might in some way be given to the churches. We are grateful to know that not far from 40,000 copies of this appeal have been called for by friends of missions.

Another leaflet has been sent to the pastors and friends of missions entitled "Our Heroes in the Orient." In this may be found, told with straightforward earnestness, the story of heroism on the part of our missionaries in Asiatic Turkey, which ought to arouse all the best and noblest in the Christian church. Connected with the story of heroes is the story of suffering and need because of depleted resources. It is one of the most thrilling recitals we have ever been obliged to lay before the churches. We wish it might be put into the hands of all our Congregational Christians. It may be, if only it is called for. We desire the opportunity of sending these leaflets to all who will use them.

The sad story of retrenchment is still pressed home upon us from all our mission fields. It is so imperative that again we take it to our friends. This number of the *Missionary Herald* reiterates this cry from our loved friends who are in the front of the battle. We beg our friends to carry it along, until enthusiasm shall be raised to lift yet higher the tide of Christian benevolence, both cheering to those who receive and blessing those who give.

We invite our readers to send to Charles E. Swett, No. 1 Somerset Street, Boston, for these leaflets or other literature, which we shall freely furnish for either general distribution or for personal use.

HOW MATTERS LOOK ON RETURNING TO JAPAN.

BY REV. J. H. DEFOREST, D.D., OF SENDAI.

FIRST impressions are not always correct, but some things observed on returning to this empire are suggestive. One of the first places I saw in Yokohama was the new quarters of the British and American Bible Societies. Bibles great and small are visible as in former years, but the shelves in one room were loaded with tiny books in various bindings and colors. These little books show one of the greatest movements of religious thought that has taken place in the empire. They are the gospels which have been printed in this diminutive shape expressly

for free distribution among the soldiers of Japan. Up to the time of the late war the military department was decidedly averse to the entrance in the army of Christianity in any form. Even baptized soldiers were so emphatically cautioned against the "Jesus Way," that they largely withdrew from the churches, and the Bible was hardly allowed among the private belongings of a soldier. The whole world now knows that this prejudice against Christianity has broken

223 約翰傳福音書 第二十一章 24-25

ST. JOHN.

新約聖書 約翰傳

耶蘇降生千八百九十四年 大日本聖書館

明治二十七年 横濱二十六番

PUBLISHED BY THE BIBLE SOCIETIES' COMMITTEE FOR JAPAN. 1894.

THE GOSPEL OF JOHN.

down, and open permission by the highest in authority has been given to distribute Bibles in any part of the army. Many officers yet do not care to favor this, but the great opposition is practically ended. The cut above is an exact reproduction in shape and size of the title and last page of a copy of the Gospel of John, — such as is given freely to the soldiers.

On Sunday morning I attended the Bancho Church in Tōkyō. This church used to be filled with Christians and was one of the places that always gave hope and new joy to those who were interested in the growth of Christianity in Japan. But on this morning there were only thirty-five present. The day was pleasant, the sermon was excellent and wholly evangelical, but this church is like most of the others all through Japan. Attendance everywhere has fallen off, and the gain in converts during the last year can hardly equal the apparent losses. Yet this meeting had its hopeful side. A soldier was present, and on speaking with him I found that he belonged to the Imperial Guard. I told him that one of my old pupils was in the Guards. "I know him," he replied; "he was in many battles in Formosa, has been promoted and has received a special reward of fifty dollars. There are about seventy Christians in our brigade." It is no small sign of Christian brotherhood when the believers of different regiments seek each other out in time of an active campaign.

That same day I attended the Young Men's Christian Association lecture in their large and beautiful building. The speaker was the editor of one of the

largest dailies in Tōkyō and his subject was "Things in Formosa." He told, as the result of a visit, of the system of education prevailing there, the religious beliefs, and the need of Christianity. A Christian editor of an influential political paper addressing an audience of a hundred young men in this missionary way is a sign of the times.

I heard an interesting story of how the Christians in the Japanese army in the Pescadores discovered some Christians among the Chinese residing there, and held a meeting with them, at the end of which they had a photograph taken of the whole group. A few days later I entered a second-class car for a short ride and found myself next to an officer in the army. I took occasion to ask him a question and he replied in English. So dropping my Japanese I asked, "Were you in the Chinese campaign?" "No," said he, "but I was at the Pescadores

JAPANESE OFFICERS AND CHINESE CHRISTIANS IN THE PESCADORES.

and in Formosa. I am not a soldier but an army surgeon." Then I told him how I had just seen a photograph of some Japanese officers and soldiers, together with some Chinese in the Pescadores, all of whom were Christians. It was a delightful surprise to hear his reply: "And I am in that photograph, on the extreme left!" I might have rode in Japanese cars every day for ten lifetimes and never have seen one of those Christians.

On reaching Sendai I was requested to baptize three students of the Government College and one daughter of an old friend. On that same Sunday I was invited to speak with a young lawyer, a graduate of the Imperial University, in one of the church buildings of the city. The house was crowded. I had not expected that it would be my good fortune to stand with a lawyer as a witness for Christ. He told me that there are sixty Christians among the 800 students in the Imperial University. And there are thirty among the 500 students of the

Government College here in Sendai. I am told again and again that the prejudice against Christianity is disappearing among the students, and that there never was any better time to reach them with earnest spiritual thought.

It is impossible to give a correct statement of the religious situation in Japan from observations of only two weeks, but it is quite certain that the positive and even bitter opposition of two or three years ago has been widely modified. The distribution of the Gospels in the army surely shows the change that has come over the military department. In educational circles the change is by no means so marked, yet it is a sign of a coming change when the Director of the Bureau of Common Schools in Japan says publicly before the General Educational Assembly, of which a prince was president, and a governor was chairman: "Woman's education of to-day must be attributed to private female institutions, and especially to the Christian female institutions. . . . Christian schools should not be so much spoken against when liberty of worship is granted as it is to-day."

The conceit that some foreigners feared would result from the series of victories over China and from successful treaty-revision does not appear to any great extent. Rather there is a more friendly spirit manifested, and less of narrow jealousy and of dislike of foreigners. While difficulties of a disheartening nature will always confront foreign missionaries here, it seems as if there were a wider readiness than ever before to look with favor on Christ's teachings.

THE EFFECT OF REDUCTIONS.

MESSAGES from the missionaries on the fields are not solely for the Executive Officers or for Committees, but for the churches which are responsible for the carrying on of the Lord's work. We must pass on, therefore, to these churches the notes of distress as well as the notes of cheer reaching us from abroad. And just now the minor key predominates, not in view of the work itself, but by reason of the lack of support from home. The cries from our missionaries are piercing and well-nigh numberless. Some of them were given to our constituents a few weeks since on a broad sheet, which was widely distributed. Others, coming solely from Asiatic Turkey, have just been printed in tract form in connection with records of the heroism of our brothers and sisters in that empire. And we must follow these attempts to enlighten the churches by presenting here further utterances coming chiefly from missions not heretofore represented, showing the widespread distress caused by the financial situation.

Let the case be clearly understood. It may be briefly stated thus: —

The Prudential Committee, acting under explicit instruction from the Board to "restrict operations within the measure of the means furnished them," could appropriate such an amount only as they might reasonably expect to receive. Business principles, as well as instructions, required that while making strenuous efforts to remove one debt another debt should not be contracted. It would not do to act in view of desires or hopes. A careful estimate of the revenue to be expected must be made the basis of appropriations. And the basis which the Committee felt itself warranted to act upon, was the amount of the regular

income of last year. But that income, it will be remembered, was about $50,000 less than the expenditures of the year. This was the case though every possible economy was practised, and the missions were seriously crippled. Therefore, if a new debt was to be avoided, there must needs be a further reduction of $50,000 in the expenditures of the present year. This reduction, which was imperative until larger receipts were assured, could be accomplished in no other way than by a ten per cent. cut in salaries (saving about $18,000), and also a cut varying from thirty to fifty per cent. upon appropriations for general work (saving about $32,000), thus making the $50,000 reduction required. It was understood that should receipts increase, larger appropriations would be made. But there has been no such increase, and in the cloud resting upon the missions there is as yet no rift. Is there not to be some light soon? Under God it is for the churches to say. Let the following utterances of our self-denying and trusted missionaries be pondered prayerfully.

WHAT THEY SAY.

Rev. George E. Albrecht, Kyoto, February 10, 1896. — Now this (reduction) will be absolutely impossible. A reduction of fifty per cent. must result in the giving up a considerable part of the work. There is no place in the field of Kyōtō station where a reduction of fifty per cent. is possible. The only possible way is to give up some places entirely, yoke others, and reduce expenditures all round.

Rev. J. P. Jones, D.D., Pasumalai. — That we should be compelled to reduce upon our evangelistic and village school work more than fifty per cent. is cruel and disastrous. It makes one feel that it is hardly worth while staying out here and agonizing with the work any longer. The bitterness of it all is increased that we cannot see any reason for such drastic measures. It may seem "business" at that end to cripple our work here; we must be pardoned if we regard it as something far different from that, yea, an abandonment of the lofty principle which has in the past given such high distinction and success to the American Board.

Rev. James E. Tracy, Madura, February 5, 1896. — It hurts and even mutilates our work. In the first bitterness of the news I was tempted to say, "Is it for this that I left my children at home and came back to India?" But I have got over that now. I can stand the reduction on our salaries. We have learned how to economize and put a tenth each year into our work, and another tenth, though it may be a bit of a pinch, we can worry along with somehow. But to cut down our work to the extent of one half is more than I can believe is the Lord's purpose, though it may be the fiat of the impoverished churches at home.

Rev. W. M. Zumbro, Pasumalai, January 22, 1896. — I have not heard of any one inclined to complain on account of the reduction in personal salary. That means, of course, stricter economy than ever, but that is a small matter compared with the general reduction. What is to be done? It will be practically impossible to reduce the salaries of our native helpers. The only alternative seems to be to dismiss some of them and send them away. That

means the closing up of churches and schools. To take away their leader from these congregations exposes them to the cruelty of their enemies, and in many cases will inevitably mean the scattering of the congregation, and thus a start which has been made at the expense of much time and money will be lost.

Rev. James Smith, Ahmednagar, January 24, 1896. — I see my work for all these years swept away at a breath. Instead of the enlargements I have planned for, there is collapse. This school is by far the most important educational work we have, and in the centre of our Christian community It ought to be supported, but it is clear that it cannot be, and it ill becomes me to murmur amidst the general distress.

Rev. E. S. Hume, Bombay, February 11, 1896. — I cannot bear to write you in full what an awful blow to our usefulness these reductions have given. Our appropriations for the year are less than half of what I asked when making out estimates on a starvation allowance. The work *cannot* be carried on, even in a crippled way, for six months on the allowances granted from home. The feelings of humiliation, disappointment, and grief which overwhelm us cannot be told.

Mrs. Alice G. Gulick, San Sebastian, Spain, February, 1896. — We cannot submit to see disaster and ruin come upon our life-work, without making an effort of some sort to avoid it. In fact, the plan proposed *cannot possibly be carried out.* We are responsible for a year or thereabouts in advance for the rental of most of the buildings that we are occupying, and in some way it must be paid.

Rev. Wm. H. Gulick, San Sebastian. — The people who have borne so much persecution, who have lost position, employment, family, friends, and much that is dear to them, for having cast in their lot with evangelical Christians, what will they say when the moral support of the presence and of the counsels and the guidance of the pastors and of the school teachers is withdrawn, and the chapels are closed, and we are obliged to tell them that American Christians are tired of helping them?

Rev. George D. Marsh, Philippopolis, Bulgaria, February 28. — One thing is certain of all the Turkish missions — of ours in Europe no less than those in Asia — the wish and effort are to root us all out of the country. I do not think it is the wish of any of us to be rooted out, but unless it is the purpose of the churches and the Board to support us here in at least our present strength and vigor we cannot hold the fort. If there is any assurance of any degree of relief to be given us, we ought to know it. All the enemies and opposers of evangelical Christianity in Bulgaria rejoice in these critical times at every sign of weakness in us. Do you wish a number of us to plan to withdraw from the mission and find other work and support as soon as we can? It is better that a number of us withdraw than that the native workers be dismissed. Yet in the work crowding upon us and in the probable conflict before us every man of us is needed at his post.

Rev. C. S. Sanders, Aintab. — After describing the work of destruction accomplished by fire and sword in that portion of Central Turkey, Mr. Sanders

writes: "We have received our appropriations! Our churches seem (at least negatively) determined to finish up in good shape the same work of destruction which has already been done so well in other ways."

Rev. Robert A. Hume, D.D., Ahmednagar. — As matter of fact the appropriations do not suffice for *even one half* of the work which we have been carrying on lately. The question comes with great urgency, What shall we do? For myself, for the present I mean to drop a few of the boys from some schools, practise the strictest economy, and wait to see what relief is coming before going farther. Part of the Kalgaw district has been given to Mrs. Bissell to superintend. She found that for all her work in a considerable district, including her own tours, etc., the work of fourteen agents, of whom two are pastors, seven schools, etc., she has seventy-five rupees, or about $22 available! Naturally she was overwhelmed.

Rev. Lyman Bartlett of Smyrna. — We have learned to expect an annual cut down, but we were not prepared for such a blow as this. We did not expect an order for economy which actually *starves*. The simple fact is that if the retrenchment order is to be carried out *it sweeps away every outstation* of the Smyrna field, except perhaps that of the Greek Alliance in Manisa. Are the churches prepared to order such a retrenchment? That it is ruinous to the work they helped us establish, need not be said; that it is discouraging to the people beyond the power of words to express, that it is cruel and unjust to the faithful laborers who have given their lives to the work, nobody will question; and that it is a shameful confession of weakness in the face of the enemy, who will exult at our defeat, everybody knows. How can we execute these orders? Poor Armenians! In danger of extermination by the Turks, ignored by the powers that be, forsaken by the Christian churches of America, truly no man cares for their souls! My heart aches for them, and how shall I ever again face my Christian brethren and sisters in Turkey!

Rev. C. F. Gates, Harpoot, February 13, 1896. — We have now in all departments (of Euphrates College) 630 pupils, and I am daily compelled to refuse applications because I dare not increase the expense. The Gregorians have given us use of one schoolroom which was not burned. They also loan us their church carpets for our services. The lines seem blotted out; there is a grand opportunity now for laying new foundations on the simple basis of Christ and his gospel if we can only get the money to start our work soon, build our school large, and put up our church. Our schoolroom is crowded to suffocation every Sabbath. We have as yet received no assurance of support from America. On the contrary, our work is cut off fifty per cent. This is worse than the sword of the Turk. "Let mine enemies smite and not mine own friend."

Rev. J. H. Pettee, Okayama, Japan. — Reductions of this sort are simply suicidal to the general work. One of us missionaries had better withdraw, and his salary be divided up to keep worthy enterprises running. But I refuse to believe Christian America is so poor as to compel this alternative.

WHY A MISSION IN MEXICO?

BY MRS. JAMES D. EATON OF CHIHUAHUA, MEXICO.

THE reply to the question "Ought we to send the gospel to Mexico?" will depend upon our point of view. If we are satisfied with a formal religion, called Christian, and believe that baptism in the Roman church is sufficient for salvation, we shall believe that the religion which Mexico has is all that she needs, and we shall consider it a waste of money and labor to send her missionaries. But if we accept the doctrine of a *new birth*, a spiritual life hid with Christ in God, we must recognize the great need of a pure gospel for our sister republic.

(1) That there are many souls trying to satisfy themselves with the husks within their reach, while hungering for the Bread of Life, is the testimony of all workers here. One poor woman, but recently come to the light, relates how all her life she has felt the need of something, she knew not what. Day after day she awoke with the hope that the longed-for blessing would come to her that day. She once ventured to approach a priest with her longings, and asked him to explain to her the forms of the church, the mass, baptism, etc.; but he only replied that she was a *tonta* [a fool], who could not understand if she tried. But now that she has received the Word, and feels that Jesus is her Saviour, that longing is met, and she is daily satisfying her hunger and thirst by the Word of God and prayer. She represents a large class that our churches are reaching.

(2) There is needed a gospel of *holiness* in a land where religion and morals are divorced. A people that have been allowed to break the whole decalogue, and obtain an easy absolution at the hands of the priests; yes, even gain pardon *in advance* for crime to be committed, realize that it is a new gospel which says, "Thy sins be forgiven thee; go and sin no more." Of the newly formed church in Cusihuiriachic, four members were men who, led by the Spirit, had abandoned a life of drunkenness; and though years have passed since then, no one of them has returned to his cups. In every church are found such miracles of grace.

(3) There is need of the presentation of a *reasonable faith* to those who have revolted from the gross superstitions of the Roman church in Mexico. Nothing sadder can be imagined than the funeral orations by prominent citizens at the graves of their departed comrades. No hope, no gleam of light for the future, only a troubled look into the great unknown, which has received another soul. Not yet have the Protestant churches reached many of this class, which includes many leaders in education, journalism, and politics. Many men of the liberal party, bitterly opposed to the Roman church, which had thrown all its vast influence on the side of monarchy, now declare that they have done with religion; yet numbers of these are in sympathy with the churches that encourage education, progress, and rational thinking. This was shown in connection with the dedication of our church edifice in Chihuahua, when the superintendent of public instruction and a leading member of the legislature made appreciative addresses. In God's time the Spirit will breathe life into them also.

(4) There is urgent need of Christians who know how to *pray*, with intelligence as well as faith; and the enlightened fervor of many in our evangelical churches is one of the most hopeful effects of the gospel here. Perhaps the

grandest example of a faith-filled, holy man of God, to be found in Mexico, is the Rev. Arcadio Morales, of Mexico City (see *The Independent* for February 19). He is the peer of those of his calling in other countries where the gospel has been longer known. The great secret of his power with men is, that he has first power with God. He is a man of prayer. That he is only the first of many to follow him, we confidently believe.

(5) And there is need of the gospel for the sake of our *own countrymen* here. Americans are coming more and more to Mexico, to engage in mining, railroad, agricultural, and manufacturing enterprises. There are said to be several thousand of them in this State, some 700 in this city and vicinity. If home missions are a necessity in the new settlements of the United States, there is similar need on this side of the line. No Christian worker can reside amongst these foreign residents, and not do something for their spiritual needs. The English service in this city is better attended than is many a little home missionary church on the frontier; and while it is sad to see so many who care nothing for such Sunday privileges, it is yet a joy, as well as a duty, to offer to our countrymen in a foreign city the opportunity for worshiping God in their own tongue, and a place in which to train their children in the Christian way, as they themselves were taught.

THE REV. JOHN F. SMITH, OF MARSOVAN, TURKEY.

It is our sad duty to print this name as the heading for a memorial of one who has been called to the home above. It was our hope and expectation to have soon greeted Mr. Smith as he returned to this country for a well-earned vacation. His services had been long and laborious, and the rest which he needed would have been taken earlier had it not been for the exigencies of the work at Marsovan. But he had delayed availing himself of the permission granted him to come to America till now he has been called from earth to the eternal rest.

Mr. Smith was born at Windsor, Vt., January 30, 1833. After pursuing his studies at Dartmouth College and the University of Wisconsin, from which latter institution he graduated in 1857, he commenced his theological studies at Lane Seminary, graduating there in 1862. He was ordained at Lebanon, Ohio, in 1862, and sailed the same year for Constantinople and was immediately designated to Marsovan, at which post he has labored for over thirty-three years. The tidings of his death came to us by cable, and letters from Marsovan have not had time to reach us. But Rev. Dr. W. A. Farnsworth, who has known Mr. Smith from his first connection with the mission, and who is now in this country, gives the following appreciative testimony to the worth and work of his friend. We regret that we have no photograph of Mr. Smith to reproduce here, but his face will be seen in the engraving of the Marsovan Station, given in our last number. We specially commend not only the bereaved family, but the station, now a second time within a few weeks most sorely stricken.

Dr. Farnsworth says of Professor Smith: —

"For about a third of a century Mr. Smith has been a very efficient and

influential member of the Western Turkey Mission. Immediately on his arrival he was sent to Marsovan, to occupy an important post in the Theological Seminary. One of the fathers of the mission, a man of great experience and ability, Dr. Edwin E. Bliss, was urged to occupy that position, but quite providentially this young brother was thrust into it. With great modesty, but with a brave spirit, he took up the work given, and very successfully did he carry it on till the Master relieved him. I am sure that his brethren would all say, as no doubt the Lord has already said, 'Well done, good and faithful servant.' As a large proportion of the graduates of that seminary, about one third, have been from the Cesarea field, and many of them have returned to be our co-workers, we have had a good opportunity to observe the influence of that institution in moulding men. Mr. Smith was not alone in that great work. He has had noble associates, but taking all these years and looking at the position that he has always held as Professor of Systematic Theology, he has easily been first. This is confirmed by the frequent allusions of the men to Seminary days. While they loved all of their teachers, he has been the one to whom I have heard our preachers allude most frequently and lovingly. He too followed his students with the solicitude and the love of a father. He rejoiced in all their successes and mourned over their failures.

"Though a man of feeble frame and by no means firm health, he had the power of accomplishing a great amount of work. By the request of the mission, he attended to some literary work, the most important of which was the preparation of a commentary on the four gospels. Few books of all those issued from our press are more highly prized by our preachers and teachers than is this. By it he, 'being dead, yet speaketh.'

"Brother Smith had very peculiar executive ability. This was shown by the ease with which he kept the accounts of the station. When one remembers the large number of preachers, teachers, etc., with whom separate accounts must be kept, the Girls' Boarding School, the College, and the Theological Seminary, it will be seen that the keeping of these accounts is no easy task, yet I well remember that some years ago, when the work, it is true, was not quite so large as it now is, Mr. Smith once told me that he attended to his accounts as a sort of recreation when too tired to work.

"In the annual meetings of our mission, Brother Smith, when present, was always a very active and influential member. He had positive and very strong convictions and maintained them with great earnestness. Few men were more ready or more able in debate than he. Few were more sweet and tender and appropriate in all our devotional exercises than he. The removal, I will not say loss, of Professor Smith is both to the station and to the mission a severe affliction. May the Lord enable us who 'a little longer wait' to be found faithful!"

FEAR NOT: FOR I AM WITH THEE.

BY MRS. CAROLINE R. ALLEN, HARPOOT, TURKEY.

Composed a few weeks after the destruction and massacre at Harpoot, and while suffering from severe and protracted illness.

Oh, the blessedness of dwelling
Far away from earth's alarms!
Oh, the sweetness of abiding
Underneath God's shelt'ring arms!

Deadly foes their darts are hurling,
But my heart shall never fear,
For I am on him relying
Who my faintest call will hear.

Fierce the storms around are raging;
Hastening on the shades of night;
In his covert safely hiding,
Rest my soul shall find, and light.

Earthly treasures all are fading,
Never let me for them pine,
While his wonderful uplifting
Fills this emptied soul of mine.

Then farewell to joys so fleeting,
To the pleasant home laid low;
Since our God his grace revealing,
Makes me all his fulness know.

Many mansions are awaiting
In my Father's house above,
Thitherward my feet are tending,
There to dwell in heavenly love.

JANUARY, 1896.

SUGGESTED PROGRAM FOR MISSIONARY CONCERT, JUNE, 1896.

Topic, THE ISLAND WORLD.

(Places for prayer are not indicated, but are left to the discretion of the leader.)

HYMN: "Wake the Song of Jubilee."

RESPONSIVE READING: Psalm 98.

SCRIPTURE LESSON: Isaiah 42: 1–12.

SELECTED VERSES: Ps. 97: 1. Is. 41: 1. Is. 24: 15; 49: 1; 60: 9. Zeph. 2: 11.

PRAYER.

HYMN: "Come, Kingdom of our God."

1. LOCATE THE SEVERAL ISLAND GROUPS IN THE PACIFIC. (Use map of the world.)
2. FORMATION, CLIMATE, PRODUCTS, AND PEOPLES of these Islands.

3. SUCCESS OF MISSION WORK IN THREE GROUPS: —
   (*a*) Hawaii. (*b*) Fiji. (*c*) New Hebrides.
4. BRIEF SKETCH OF THE LIVES OF
   (*a*) John G. Paton. (*b*) William Calvert. (*c*) Titus Coan.
5. PRESENT MISSIONS OF THE AMERICAN BOARD. Workers, churches, and schools. Names of groups of Islands in Micronesia.
6. THE MICRONESIAN NAVY.
7. SHORT BIOGRAPHIES OF
   (*a*) Hiram Bingham, Sr. (Encyclopedia of Missions.)
   (*b*) E. T. Doane. (*Missionary Herald*, August, 1890.)
   (*c*) Robert W. Logan. (*Missionary Herald*, May, 1888.)
8. HIRAM BINGHAM, JR., AND THE GILBERT ISLANDS BIBLE. (Leaflet from American Bible Society, New York.)
9. PRESENT OUTLOOK.

SUGGESTIONS. — Read Autobiography of John G. Paton; Life of James Calvert of Fiji; Historical Sketch of Hawaii and Micronesia; Condensed Sketch and leaflets supplied by A. B. C. F. M. Consult the *Missionary Herald*, American Board Almanac for 1896, Annual Survey for 1895. Use the American Board map, on cloth 75 cents.

Letters from the Missions.

Foochow Mission.

THOUSANDS ASKING FOR CHRISTIAN TEACHERS.

IN our last issue reports were made of a marked growth within this mission during the previous year. Mr. Beard now writes of special religious interest in the Tiong-loh district. After referring to the trials through which missionaries in that section of China had passed, and especially to the massacres of missionaries at Ku-cheng, he says: —

"And now, only six months later, we find opportunities opening to us of preaching the gospel of the kingdom such as the oldest missionary has never seen. And these opportunities arise in a field which for years has been accounted the most barren and unprofitable in the whole region. Different members of the mission have spent much time and strength in the Tiong-loh district, and prayer without ceasing has been offered for the outpouring of the Holy Spirit on this field. Mr. and Mrs. Hartwell lived for some time in the city of Tiong-loh, in a small native house scarcely large enough to contain the necessary furniture. But the seed seemed to have fallen by the wayside, and to have been trodden under foot.

"About one year ago there were signs of better things in this district. I well remember the significant remarks of the older missionaries as one and another heard the news. 'The Lord is at last answering our prayers for Tiong-loh.' 'This is bread cast upon the waters, returning after many days.' The interest steadily increased, and spread from the city out into the surrounding villages. The chapel in Tiong-loh city became too small to accommodate the church members. An ancestral hall was offered the mission for rent, and accepted. A little later one village offered to support a pastor if one could be found. Men from several villages in this section came to Foochow to ask that teachers of the 'Jesus religion' be sent to them. These requests continued to come, until the native church was aroused. Pastor Ling,

of Ken-chio-tong, advised the sending of lay members into these villages, until changes could be made to send more experienced workers. As if to urge us to put forth the most strenuous efforts to send these villages Christian teachers at once, news arrived that the Catholics were entering the field and buying members for thirty cents each, requiring the keeping of only four Sundays in a year, and the burning of a little incense occasionally, promising at the same time the protection of their government in case of unfair dealing or oppression by the native officials.

"Pastor Ling was asked to try and find four men in his church who would be willing to go into the Tiong-loh district, visit these villages, and report to us the exact condition — whether these villages were merely seeking some material gain, or whether they were truly willing to listen to the gospel and to help support the men who would come to teach them. Four men were found willing to go. Three of them were business men. One keeps a wire shop, one is a silversmith, one a maker of tea boxes, the fourth is a Bible student supported by the mission. These men left their business, forming the first home missionary band to carry the news of God's love and of salvation through Christ to their brethren. No remuneration was offered. Each was given enough to pay his fare to the field and to provide for a few days' necessities. The band spent one week in the Tiong-loh district."

THE PLAN OF WORK.

"Their general plan was to go two by two, spending one day, or a part of a day, in a village, preaching and selling Bibles, books, and tracts, talking with the people, ascertaining in each village the attitude towards Christianity and the willingness to help financially toward the support of a pastor and the rent of a chapel. Eleven villages were thus visited, in eight of which church members were found and 149 who were attending church and learning the truth. The number who expressed a desire to learn varied from 500 in one village to 'very many' in other villages. In Gu Gaing there were twenty-two learners of the gospel and 500 Catholics. The remainder of the village is waiting to choose between Protestantism and Catholicism, as they see the results of each. The use of one large dwelling-house, two ancestral halls, and one Buddhist temple is offered free. This shows that the influential members of the families of ancestor worshipers are willing to listen to the gospel. In the case of the Buddhist temple it means that a majority, and among them the influential men of the village, are willing to think of giving up the worship of the image of a man long since dead, and that they desire to learn about the worship of the only living God. Two other villages promise the rent money for chapels. Five villages promise each to provide all or part of a pastor's salary. In Ka Mui was found a cabinet organ, in the possession of men who wished it used in Christian worship. This village is about eighteen miles from any place where the gospel is preached. The grandson of the head man has been in Foochow for three weeks, attending church regularly to learn the truth. When he was told that he must study six months he returned to Ka Mui, because the expense of living at Foochow was too great. Many men from this village and others near it have risen before it was light on Sunday morning, and started with lanterns to attend church. They could remain only through the service, when they had to set out again for home, returning after dark. It was with joy that these villagers welcomed the home missionaries and offered their Buddhist temple for the worship of Jehovah.

"To guard against the possibility of conveying a wrong impression, it may be well to state clearly that these people are not yet prepared to intelligently accept the gospel. But they are ready by the thousands to listen attentively to the explanation of God's Word. And hundreds have already exerted themselves to learn the principles of Christianity. By this willingness on the part of these

thousands to hear the truth, God is testing his missionaries. We know that beneath almost every act of the Chinaman is a selfish motive. And we know that in the minds of some of these inquirers there lies the one motive of material benefit. But what else is to be expected of this materialistic, practical people to whom the idea of a loving, unselfish Being is entirely foreign? They are willing in whole villages to listen to teaching that will give them higher motives, and this is the door which God has opened to the entrance of his truth.

"Pray for us, that we may have faith in the power of the Holy Spirit to transform these people. Pray that consecrated native workers may be found for this field, and that we may be used by the Holy Spirit to strengthen the faith of these workers so that they shall speak with power. Pray that these thousands, who have opened their minds, may open their hearts to the gospel; that it may be the power of God unto salvation to them; that these mountain-sides may no longer send back echoes of prayers chanted to the image of Buddha or Confucius or dead ancestors, but that they may ring with the praises of the living God."

INGHOK. — OTHER AWAKENINGS.

Mr. Goddard, writing early in February, says: —

"I have had another pleasant trip up country to Inghok after an absence of six months. Because of the Ku Cheng trouble the Consul had forbidden us to go into the interior until now. We found everything quiet and friendly, the Consul's fears being groundless. There is the same wonderful awakening here as everywhere in the Province. At Ga-tau five joined the church, one of whom was the wife of a deacon, one of our first members here, who has waited these twenty years for her to join him. Her face beamed with the joy of the saints. Fourteen or fifteen will join at Gak-liang on next communion. It is the answer to the multitude of prayers that ascended from all Christendom for us at the time of the Ku Cheng tragedy. We had last year one pastor, four preachers, and three school-teachers at work in the Inghok field, but the calls are so urgent from many places that we have opened two new preaching places and two new schools, and also stationed a Bible colporter at Inghok city.

"At Uong-kang, where last year we had for the first time a school kept by one of Miss Newton's girl graduates, the Christians have bought a house for a chapel and school, and have asked that she may remain with them to be their 'preacher and teacher.' How is that for the work of a young girl in one short year and in a land where women are looked down upon! The Lord bless 'Precious Gem'! Then the little mountain village of Puoi-sioh offers a house free of rent, and agrees to send twenty pupils if we will open a Christian day-school. Up at Pah-meng, twenty-five miles away, where we have never had even a preaching station, there are twenty inquirers, praying that we send them a preacher to guide them in the way of eternal life. Then there are Lung-cong and Uo-cia and Cha-ting-gio, all asking for preachers. May God grant that some day their prayer may be answered!

"We are looking for land in the district city of Inghok for a mission home, where we may live next year. We hope also that a young lady may go with us to open a girls' boarding school and do evangelistic work among the women. When the magistrate heard that we were looking for land he exhorted the people, if they had any land to sell, to let the foreigners have it more cheaply even than they would sell to their own countrymen, because the missionaries came only to do good, to open schools and hospitals, and to teach. Later on he sent us word of a lot of land that was available, over which he had influence, if it met our needs."

CHRISTIANS TRUSTED.

"A pleasant incident occurred at Inghok that shows how an increasing knowledge is raising the estimate of our missionary work in the minds of the native officials and also reflects great

credit on our pastor, Ciong. It seems that a report had reached the ears of a keeper of a gambling establishment that he was to be arrested. He thereupon fled to the mountain village of Gak-liang where we have a chapel. The magistrate sent 'runners' after him, who returned and reported that he had taken refuge at a Christian church. This was not true, although he had been there to see the pastor, whom he knew. The magistrate sent a letter at once to the pastor, demanding that he produce the man in his presence. The pastor wrote back that the man was not with him so he could not bring him, but that he could find the man and try and persuade him to give himself up. Meanwhile the gambler came to the pastor and asked to join the church, thinking that his chances of escaping punishment would be bettered. The pastor told him that he could not join the church until he had returned to Inghok and taken his punishment like a man; and that then, if he sincerely repented of his sins, gave up his gambling business and lived thereafter a Christian life, they would be glad to admit him. After a time he persuaded the man to return by agreeing to go with him, which he did to the door of the 'yamen.'

"When the magistrate examined him he told a straight story. He had kept a gambling place and, knowing that if he was arrested he would be severely punished, he ran away because his life was sweet to him. When asked what the pastor had advised him he told the whole story, saying that he had asked to join the foreigner's church, but that the pastor had refused to let him until he had returned and received his punishment and given up the business. Then he said that it was at the pastor's urgent advice that he gave himself up, but that he would not have had courage to do it except that the pastor had come with him. This pleased the magistrate and, after making inquiries to see if it was true, he wrote a letter of thanks to the pastor and said that if at any time he could aid the Christians he would be glad to do so. Thus Christianity wins its way."

North China Mission.

THE KINGDOM NEARER.

DR. SMITH, writing from Pang-Chuang, January 1, reports a tour to the principal out-stations made since his return to China, accompanied most of the time by Dr. Porter. We have not room for his detailed accounts of these out-stations, though there is much of interest in many of them. Special mention is made of classes formed in various places for the instruction of both men and women, those for the women having been specially under the care of Miss Gertrude Wyckoff. They are deemed a very important part of the work, inasmuch as they keep the men and the women within reasonable range of each other in the knowledge of the Scriptures. In summing up his experiences Dr. Smith says: —

"On looking over the whole field I think that there has been more progress made in the past three years than in any like period preceding. No matter in what direction our helpers go, we see and hear of indications that the kingdom of God is much nearer than it was. It is not unreasonable to expect much larger numbers of inquirers than we now have, and any increase of this sort will tax our staff of workers to the utmost. As it is, each helper is wanted in three places at once. We have just sent off one of the recent graduates of Tung-cho to Kuo Li, a village to the west of us, where with his wife, who is an educated woman from Tung-cho, we trust he will do a good work. I hope to leave immediately after the week of prayer for Kao T'ang, to hold a station-class of the best fifteen or twenty members there. Miss Wyckoff is going to Ho Chia T'un, to hold another women's station-class there, from which you will see that the ladies are most active. Miss Porter goes to Lin Ching to help there.

"During the past year the additions to the church by baptism have been between fifty and sixty, and the number of those received on probation is, I believe, 135 more than in any preceding year. We lay no stress at all upon mere numbers, but are glad to recognize the coming of a

new era in which the results shall be in greatly increased measure. I have been much impressed with the capacity of the Chinese to take in the best that we are able to give them of spiritual truth. The spirit of the Lord does certainly enlarge their hearts, the eyes of their understanding being opened. In this way what one of them called 'the sacred fire' spreads from one to another and from place to place.

"I have mentioned that from all quarters we hear of decided advance. The last mail brings a report from the Presbytery of Shantung, showing that they have this year received 389 converts, the entire membership being now 4,491. In Manchuria Dr. Ross reports that three missionaries have baptized more than 300 converts, and Dr. John, of Hankow, has written to *The North China Daily News* of baptizing more than 100 in a tour of nineteen days.

"The season has been more favorable for repairs to the many ruined buildings than we could have expected, and most of them have been rebuilt. The expense will be considerable, but the need is most imperative, and we have been obliged to go on in faith. The girls' school numbers twenty pupils, under the watchful care of Miss Grace Wyckoff, and the boys' school contains thirty-three boys, many of them of much promise, several of whom have been lately baptized, and others received on probation. The demand for school-teachers for local schools is greatly ahead of our ability to supply, and there is a growing appreciation of Christian education as seen in its results, which the Chinese can appreciate as well as we. There are several Christian families about us, which have been and are most useful models of what we may expect when the gospel more fully enters into the lives of all who profess it. For complete results we must be content to wait unto the 'third and fourth generations.'"

South China Mission.

A HOPEFUL OUTLOOK.

DR. HAGER, in his journal letter, speaks of December 20 as an eventful day at Cheung Sha Tong, where, after a careful examination, six adults were admitted to baptism, three of them women.

"Of the three men one was a farmer, another a doctor, and the third one deaf and mute, whose father is also a Christian.

"Altogether there were some thirty-seven present. I do not think that I ever administered a communion in China where there were so many Christians of one persuasion present, and where so many partook of the elements. During the present year there have been nineteen baptisms here, six of them children, while the expense for four schools and one chapel, including rents, chapel expense, two preachers' and four teachers' salaries, has been $420, or in United States coin about $225. I hope to open a new station next year which will augment the expenditure a little, but our opportunities for doing good will be increased. Forty-seven pupils have been instructed in the gospel, and I hope that some of the seed will bear fruit in time. There are many discouragements, but in no year of the mission's history have so many been baptized or brought under Christian instruction in this section, while the church, which was formed this year, is the largest of our mission in South China. We really need a chapel in the district city of Hoi Ping, which is only about two miles from Cheung Sha Tong, and we ought to have a boarding school there as well. I mean a place where Christian parents can send their children to school to receive a Christian education. I hope in time to have in each region a school of this sort. My wants are many, and if I should express what every physician wants I should say that I wanted a hospital and dispensary, but for the latter I am willing to wait a little while if I can push the evangelistic work."

On December 31 Dr. Hager, reviewing the work of the year 1895, says that he has baptized fifty-seven persons, and forty-seven have united with the churches. Seven persons have come by letter from churches in America. More persons have

been received to the churches within the year than during the eight years that Dr. Hager was in China alone. The present membership is 120.

Japan Mission.

WORK IN NORTH JAPAN.

DR. DEFOREST, on returning to Sendai, writes us: —

"During my vacation in the United States, two great events of international importance took place with Japan as their centre. These were the abolition of exterritoriality in the new treaties with Western powers, and the complete humiliation of big China by her little neighbor. Under these conditions there is, of course, a new sense of national importance on the part of Japanese, and it was natural to wonder what work would be open to me on my return to my old field a month ago. I did not have to wait long. Here in this city of Sendai were 3,000 sick and wounded soldiers, and, on February 14, ten of us missionaries were permitted in person to distribute the gospel of Luke to them, and the German Reformed and Baptist missionaries gave stereopticon views of the Life of Christ on successive nights to large audiences of convalescent soldiers.

"The next day a meeting of Christian workers, representing six different bodies, was held in one of the public halls of the city to deepen the spirit of consecration to Christ and to consider how the union prayer-meetings might bring larger blessings to the people here. About sixty were present, including a dozen missionaries, and no one could fail to see that God is truly guiding his children to a larger work. The thought of the meeting centred around the great idea that such bands of workers as these are really God's chosen instruments for shaping the future moral and spiritual history of this great nation.

"Two days later I started on a short trip, visiting Sanuma, a small town noted especially for its excellent primary school with 800 students and twenty teachers. The evangelist has been here two years with very little encouragement, but in the evening I was delighted to see his band of a dozen young men come in, with Bibles and hymn-books, for a meeting with us. Among them were two whose older brothers had become Christians, but had moved from town. It was a keen pleasure to tell them that a dozen young men, if consecrated to God and filled with his spirit, could elevate the moral thinking and living of that whole region as surely as the twelve disciples changed the moral currents of the world.

"We were invited to breakfast in one of the Samurai families, and to lunch in the broad rooms of the feudal chief of the town, where we were entertained with the sight of some very rare ancient lacquer work presented to one of the ancestors of the family 300 years ago by, perhaps, the greatest warrior and statesman Japan has ever had — Hideyoshi. The box, about a cubic foot in size, was lacquered and inlaid with pure gold and silver decorations and surmounted with two silver crests of the giver. But it was a deeper delight to have the son ask for baptism. One of the sons is a Christian graduate of our former Sendai school and is now an official in Formosa.

"The next day we walked over the frozen road five miles to Nishikōri, crossing the second largest river on this main island of Japan. Its name is the North God River, and a new bridge peculiarly Japanese was built across it last year. It rests on piers that stand on eighteen boats which are held in place by three huge wire cables. The first person to cross it was the aged mother of the chief of the village, who was chosen to open the bridge because she is eighty-two years of age. The custom shows reverence for old age as well as a desire that the bridge may last many decades.

"The two evangelists left me to rest at the hotel while they went to call on the chief of this village. Of course no one expected him to return the call, but in spite of the cold and the very difficult road from his house on the hill, he and his wife both came at sundown and stayed through the evening meeting, which lasted till after

ten o'clock. He inquired for an hour or more with great interest about things American. He said he was sixty years old and had on a former visit to Tōkyō received a Bible from Dr. Thompson, but could not understand it. He inquired about the one God we spoke of and wanted to know if it meant something like the Japanese character used for *gods* in the Shinto religion. He was told that while the character was the same, the meaning was very different, for the true God is Spirit, the Creator of heaven and earth, and Father of all men. 'Oh, then, he must be what we might call the Heart of the Universe!' he said. Questions and answers, with two addresses, went on through the whole evening with no cessation. 'How about the universality of the flood in Genesis?' 'What is the devil?' 'What is meant by the final judgment?' 'How do you account for differences of race?' All this took place in the presence of twenty or thirty of the best people of the village. He asked me what things I liked best, meaning by way of diversion and mental enjoyment. When I replied, 'Mankind,' all laughed heartily. 'Yes, but what next?' 'Books.' Again they laughed. For they all knew that as the old gentleman was a celebrated artist and a lover of antiques, he was trying to get me to talk on his pet subjects. So I told him I loved paintings and ceramics, but did not know enough of technical terms to talk about them, but should like to hear him tell the main points of Japanese paintings. He very kindly invited me to his home on my next visit and we parted for the time. One of the young men present is an earnest student of the Bible and is asking for baptism.

"On the fourth day, returning in a jinrikisha across the fields to the station, in spite of the three nights of chilling experiences in thick, damp, cotton comfortables, and days of airy hotels with only fire bowls over which to warm one's hands, I felt a new sense of the great moral and spiritual preparation God has so signally made in the hearts of this people that they may be brought into the knowledge of him who has never left them without a witness. As I rode between the low hills crowned with the evergreen, bamboo, and pines, out from which peeped the thatched roofs of the numerous farmhouses, I felt as never before the beauty of this beautiful land, and believe that all this array of natural glory is a part of God's way of educating this people to see at last the beauty of holiness and of eternal life in Jesus Christ, the Redeemer of the world.

"I must add that these four days with two evangelists, in which I traveled over 100 miles, held three meetings, and filled the whole time with conversations, so that we had no leisure even to eat properly, cost the Board less than $5. It cannot be denied that there are many and great discouragements to the work of foreign missionaries here, but the fields never seemed so shiningly white to harvest as they seem now, if we might only have God's spirit in power upon us here and upon the churches at home, by whose gifts we are enabled to see the beginnings of the coming of his kingdom."

Dr. Davis, writing from Kyōtō, February 7, says: —

"It was my privilege last month to baptize ten adults and a child in the little farming village of Bodaiji, across the lake. There were five Christians in the village before. This is the result of the work of one of our earnest Vernacular Theological students who has been working there during his vacations and on the Sabbath for a year and a half. I spent one Sabbath and a part of the week of prayer in Hiroshima with Pastor Yamanaka. The little band of Christians there are in earnest and much encouraged. Several young men are seeking to know the way. There are several Christians in the garrison there, and a few of the officers are much interested.

"On January 25, by invitation, I spoke to a company of about twenty young men in Okayama who have been connected with Doshisha University and who met to commemorate Mr. Neesima's death. The next day it was my privilege to stand before the 300 orphans in the old Buddhist tem-

ple of Mr. Ishii's orphanage and speak to them of Christ. I gained their attention better than I feared I might, and some of them shed tears as I spoke of our heavenly Father's love.

"Next Tuesday a little church building is to be dedicated in Minakuchi, across the lake, where Mrs. Stanford did such faithful work. The old gospel of positive truth has power here just the same as always. Negative preaching and destructive theories are paralyzing and unfruitful, but Christ and him crucified is the power of God unto salvation."

Mission to Spain.

PRADEJON.

REV. W. H. GULICK, of San Sebastian, sends interesting reports of a visit at Pradejón and Tauste: —

"For two or three years this flock, from lack of funds on our part, has been without pastor or teacher or helper of any kind. The schoolrooms stand empty, and the furniture and material on the walls and in the closets are mouldering and disappearing. The parents have been obliged to send their children to the Roman Catholic schools, which, deficient as they are, is better than that they should grow up in idleness and in complete ignorance. For lack of more advanced teaching, the older children, both boys and girls, are sent into the fields to help their parents plow and dig and plant and reap much earlier than when we had a teacher among them. It is sad to see the falling off among the younger people for lack of guidance and instruction.

"The brethren and sisters meet for Bible reading and prayer and worship regularly in the chapel, and one of their number, an uneducated but an intelligent man, takes the direction of the meetings. It is remarkable what knowledge this brother has of the Scriptures, and how much instruction and help he can draw from them, vithout commentaries or notes, which he does not incline to use. There are several of these humble men and women who have been deeply taught of the Lord, and their knowledge of the Bible seems to be a gift of God to them in lieu of the teachers of whom they have been deprived.

"On Sunday afternoon I celebrated the Lord's Supper with them. The meeting lasted far into the shadows of the night. The good people did not wish to light the lamps, and there we talked and wept and prayed when we could not see one another's face, but could only hear one another's voice and could feel the presence of God who spoke to us by his Holy Spirit in a rare and tender manner.

"I left these brethren at four o'clock on a wintry morning. A little springless, open cart was provided, the skeleton mule being driven by a small boy who was dressed in the thinnest cotton clothes. I wrapped myself up in my long Scotch shawl, but the cold wind cut like a razor to my bones, and I, who am especially sensitive to the cold, knew that it was a dangerous ride for me. In an hour's time we reached the railway station, and at ten o'clock I left the train to reach our station of

TAUSTE,

in the province of Zaragoza. I immediately set out for the two hours' walk to the home there of the evangelist and teacher. I knew that he owned a field near the road, about halfway on my route. Here he was at work, and work it was indeed. From early morning until nightfall, with short periods for rest, he was swinging a heavy five-pronged hoe, each one of these teeth being twelve inches long! This hoe, with the long swing of his arms and body, he would bring down into the moist but stiff soil, every time burying the tines up to the handle; then throwing his weight upon the handle he turns up the clod, skilfully inverting it completely by the motion. But, oh, the fatigue of it! For years it has been the habit of this man to rise so early that after walking an hour he would reach his fields by early dawn. Working in them until eight o'clock he would return home, take a cup of chocolate, and then teach the children in the

school until three o'clock, when, during the longer days, he would return to the fields and work until dark, coming home in the evening to teach again until nearly ten at night.

"This effort at self-support was near breaking down his health entirely, and he was forced to give up the day-school so that he could devote his days more fully to the cultivation of the crops, on which the maintenance of the family chiefly depended, teaching only in the evening. The small aid in cash from the mission was generally set apart for the gradual building of the house in which he lives, and in which are the rooms for chapel and for the classes. This is the most conscientious, persistent, self-sacrificing, and heroic effort at self-support that I know of in the evangelical work in Spain. And it is not in all respects a success."

The reasons for this which Mr. Gulick gives are that the preacher's hard and unceasing toil do not give him time and strength for necessary reading and study, and hence he does not have the influence over his flock which he otherwise would have. But Mr. Gulick adds: —

"Not a little, however, has been accomplished by this energetic brother. The Scriptures, through all these years, have been the chief reading book of his school both by day and by night, besides which the doctrine of the gospels has always been taught as a daily lesson. Once during the week and on Sundays he leads a more formal meeting for prayer and worship. A considerable number of souls have been brought to a knowledge and to the practice of the truth as it is taught in the gospels, and some of them have died triumphantly in the faith. And throughout all that wide district the 'Protestant of Tauste' is known as a hard-working, intelligent, and trustworthy man. Would that there were more like him in all the rural districts!"

Western Turkey Mission.

THE DESTRUCTION AT GURUN.

MRS. PERRY, of Sivas, went early in January to Gurun, to care for the smitten remnant of the Protestant population, the Vali furnishing a guard for the journey. She found that a Moslem gentleman at Gurun had opened a part of his house to the Protestant pastor, and from this Turk and his family Mrs. Perry received the very kindest attention. Her special business was to secure from the *kaimakam* and the military officer a house in which the Protestant people who had survived the massacre could assemble for worship and hold their school.

"These two gentlemen received me most kindly, aided me as I requested, found a house which after personal inspection I accepted, and they promised to give it to us for the consideration of £1 T per month. I objected to this price as too high, and laid the responsibility of securing it at a more reasonable rate upon the two officials, who called upon me and showed me such a great kindness.

"Of our eighty Protestant families, sixty-four were robbed of everything they had on earth. Forty men, five women, and five children were massacred, and ten brides and young girls carried away captive. Thirty-eight houses were totally burnt and destroyed. Twelve houses were partly burnt and twenty-five houses were not burnt, though most of them were looted. Total value of property belonging to Protestants in Gurun that was destroyed is about £ T 14,105 ($62,000). Three hundred survivors have neither homes, daily bread, clothing, bedding, nor work, except twenty-five who have a little clothing, bedding, and food saved from the wreckage. For six days the massacring was vigorously pushed in Gurun, and probably 1,200 persons were killed, possibly more, though we have not exact figures yet from the Gregorians. In all, about 1,600 houses were destroyed, and much wheat, flour, and provisions for the winter were lost by fire. The people are huddled together in Catholic houses, Turkish houses, stables, close to the market (which was protected by government), and in the remaining rooms or walls of their ruined homes, if there is even one room under roofage. All of our chapels

are totally destroyed, but one schoolroom remains standing, although its floor is torn up and carried off, and I think, too, all its windows and doors. It is too far from the concentrated, terrorized population to be of any avail now, even if it were good. Our pastor owned his house. His loss is $660. He was stripped of everything. Our two Boys' School teachers lost everything, and our young girls' young lady teacher, after one of the most thrilling experiences I ever heard, was saved in her old clothes, with all else lost. A married woman, teacher of sixty little boys, possesses the clothes on her back; nothing else left to her.

"After a six days' attempt to recross the mountains I reached Sivas, January 15, bringing with me four young girls from Gurun; the terrible blizzard of wind and snow having shut us in two different times in villages. Once we spent the night in a stable, but got a room in a house for the next twenty-four hours."

RELIEF WORK AT TREBIZOND.

Dr. Parmelee writes of the great amount of labor involved in relief work in which he is aided by Mr. and Mrs. Crawford from Brousa, of whose aid both in planning and executing he speaks very warmly.

"The manufacture of quilts, which gives employment to a goodly number of the poor, the sorting and distribution of large consignments of clothing that reach us from Constantinople, some being sent to interior points, the examination of applicants, and the distribution of weekly allowances of money have kept us, together with several assistants, very busy, The handling of $500 to $1,000 a week in these various ways, with the sending of weekly accounts to the central committee in Constantinople, is not a slight labor.

"Our house has been a very lively place since some days before the massacres. For two months refugees were in it, ranging in number from a dozen to 200 or more. Then the crowds of poor began to press on us. For a season, while our schools were taking their holiday vacation, we turned our house into a manufactory of quilts. Now a good part of this work has been transferred to a neighboring house which a wealthy Turk gives us free of rent. The schools are in operation and our house is still as busy a place as ever."

Central Turkey Mission.

FAITHFUL UNTO DEATH.

MR. SANDERS went from Aintab to Oorfa, for the purpose of relieving Miss Shattuck, and on the way visited Beridjik, Adiaman, etc. It is a sad story he tells of the defection at some points of those who have professed the Christian name. As an illustration of the fact that the Christians are now compelled to stay at home, Mr. Sanders states that at his first stopping place, which is a busy point, he was told that his was the first Christian face they had seen for sixty-five days. The churches at Beridjik and Jibbin have been wiped out. At the former place there were four specially prominent Christians, three of whom are now in the "glorious army of martyrs," but others apostatized and saved their lives. A similar report comes from Jibbin, but Mr. Sanders writes: —

"From these craven souls who were willing to deny the Lord, it is a great joy to turn to our Adiaman church. The building, already rendered unsafe by the earthquake, was terribly handled by the mob. The people now wander about the streets in rags, their houses are bare, and they have to eat what very many of them would have utterly refused before. But they died by scores and, taking the whole city, by hundreds rather than turn apostate. It seems as though many would have been spared had they known what was intended by the demand on them to 'surrender.' But they understood it to involve turning Moslem and, declining, died in crowds. Now all the Syrian, Armenian, Armenian Catholic, and Protestant churches are ruined or very much injured externally, and may truly be called martyr churches, for in all a very heavy percentage died for the faith. They have not had services in any of the churches

yet, but our congregation has met very secretly for worship. Here in Oorfa they had no services in the church for a few days over three months. On Saturday the commander here was asked whether he had any objection to our having services as usual, and he said 'No,' and furthermore ordered us to ring the bell, a proceeding which did not quite commend itself to our judgment. But as long as he took the responsibility, we were ready enough to do it. The last service, October 27, 1896, had been communion and baptism Sunday. Yesterday we had a large attendance, but in such different circumstances! The last time I preached here the pastor was in the pulpit. Now he wears the martyr's crown. The commander ordered the Syrians and Catholics to open their churches and ring their bells, and so yesterday Oorfa heard church bells for the first time for three months. It greatly excited the Moslems, however.

"I wrote you a few weeks ago on hearsay that, as far as I could make out, about one half of the adult males of our congregation here were killed. When I visited Adiaman I found that my surmises were correct, that just about that proportion were gone. The Armenian priest said that about the same proportion had gone from his congregation. The number turning Moslem here is small, and these are not welcomed by the Moslems, who never admire turncoats.

"Of one thing I am very glad to be able to assure you; namely, if no more massacres take place in Adiaman, our church there will continue and be vigorous. Of course the numbers have been lessened, but still it will be a strong church. They are now suffering very much, and it is doubtful whether they can use the aid I took them, except very secretly, but still those I saw were happy and cheerful, — 'Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.'

"Our good deacon, one of my most prized and most intimate friends, had gotten together his immediate connections and was praying with them when the crowd of Koords — whom he was expecting — burst in, and he was transferred to the glorious mansions prepared for such as he. And yet this noble man, who sealed a most exemplary Christian life with a martyr's death, was an arch-persecutor of the Protestants before his conversion. Others perished in the same way. In only a single case was resistance offered. Our pastor here, whom we have considered rather a weak man, was tried about as severely as man can be tried and emerged a Christian hero. In all those terrible days, even when they supposed the caravanserai, in which they were, was going to be burned, with all in it, he was constantly encouraging and sustaining the weak and faint-hearted, and stirring them up to die rather than deny the Lord. As far as I can understand, it was his exertions, with Christ's blessing, which kept those congregations so firm in the faith

"In Adiaman women were in some cases stripped of all but a single garment, a thing which I have not heard of in any other place in our field. Even in Oorfa a very few houses were spared, but in Adiaman I cannot hear of a single one that was not completely plundered. In most cases a very little of the poorest stuff has been restored, so that a majority of the people have a little to eat and some covering, and have perhaps a single utensil for cooking food. But the worst is that since then, in many cases, the living ones are being forced to give up their shops and real estate. etc. The idea is evidently to reduce them to the state of servitude in which they were fifty years ago.

"In one respect our station has been spared. There has been very little burning of houses anywhere. A few have been burned in Aintab and in Adiaman, but very few. Aintab as a station was however pretty wealthy for Turkey, hence the plunder has been very extensive and has yielded rich results for the plunderers.

"Though Adiaman has been so roughly treated, Behesni has suffered almost nothing. A prominent Moslem there has protected them. I hear that they at one time

began to plunder, and ten houses were looted before it stopped, but no lives were lost. All honor to the few prominent Moslems who have stood out for humanity and justice. I say prominent Moslems, because the ordinary class cannot resist the overwhelming majority. In the Adiaman field are two places where Christians are quite numerous. In both of them the Christians were neither plundered nor killed, and the reason was that a single Moslem Agha in one of the villages would not allow it.

"When we speak of Oorfa we are taking up a subject almost too dreadful to mention. Comparatively Aintab is nothing, and Marash is not severe. Adiaman is the closest parallel, but the number of Armenians there being much less, the number killed is, of course, proportionately much less. I am of the impression that in proportion to size of the Armenian community many more were killed at Oorfo, but that the plundering was more complete in Adiaman. The burning of the Armenian church was the most dreadful incident I have heard of in all this accumulation of horrors. It seems pretty well established that over 2,000 — more probably considerable over 3,000 — people, including children, were inside the church. Of these not more than 100 escaped. They were killed with swords and the destruction ended in an awful holocaust. Yesterday I visited the place. It contrasted painfully with its former condition. The situation for the Gregorians is desperate."

Madura Mission.

THE EFFECT OF REDUCTIONS.

MR. ELWOOD, in writing of the day at the mission meeting when the news of the reductions was received, says: —

"In the mission prayer-meeting on that sorrowful morning there was hardly a steady voice, and I can bear witness to the strong faith that characterized all the prayers. May the Lord divert such a catastrophe as a fifty per cent. reduction means! The great consolation is that the work is the Lord's, and if not in one way in some other way he will look after it, but yet he does not always make up what his own people neglect to do. It certainly requires a brave and trusting heart to look cheerfully upon the circumstances in which every missionary is placed. It requires a great deal of grace not to be blue, and to go ahead or perhaps stand practically still while there is so much to do. I have been planning to go on itineracies with the helpers into some of the more neglected parts of this station, but such work cannot be done without expense, and as the cost of that kind of work is met by funds which the mission treasurer reserves for miscellaneous purposes, there can be no certainty that there will be any funds. I am hoping for better things. I hope that larger grants will be given from the Board.

"This is a festival time among the Hindus, and the air is full of their crying the name of the god as they go to the temple hill to worship. The town is full of strange people from the west coast, and they are even more zealous than the people of the town. The moon is shining very brightly these nights, but I think I will try and show the magic-lantern pictures to the crowds who surge through the streets. Such an opportunity we like to improve, as good seed is carried far and near and some of it may grow."

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For missions in papal lands, that blindness and superstition may give way before the light of the gospel; that persecutions may cease, and that the truth as it is in Jesus may be widely preached and heartily welcomed.

For the suffering Armenians, that in their sore distress they may find protection and comfort, and that God would lead the rulers among the nations to act justly in reference to this afflicted people.

ARRIVALS AT STATIONS.

February 13. At Madura, Southern India, Rev. and Mrs. Hervey C. Hazen.

March 4. At Sivas, Western Turkey, Rev. A. W. Hubbard. Mr. Hubbard has been detained at Constantinople awaiting permission to return to Sivas. Mrs. Hubbard and family are still at Constantinople.

March 25. At Samokov, Bulgaria, Rev. James F. Clarke, D.D., and wife.

ARRIVALS IN THIS COUNTRY.

March 28. At San Francisco, Miss E. T. Crosby, of the Micronesian Mission.

April 1. At New York Rev. H. O. Dwight, of the Western Turkey Mission.

DEPARTURES.

March 18. From New York, Miss H. J. Gilson, to join the East Central African Mission.

April 15. From New York, Rev. Francis W. Bates and wife, returning to the East Central African Mission.

April 16. From San Francisco, Miss Bessie B. Noyes, returning via Japan to the Madura Mission.

DEATHS.

February 22. At Foochow, Mrs. Adelaide C., wife of Rev. Joseph E. Walker, of the Foochow Mission. (See page 184.)

March 20. At Marsovan, Turkey, Rev. J. F. Smith. (See page 194.)

March 13. At Monmouth, Me., Rev. John E. Pierce, a missionary of the American Board in Turkey for twenty-two years, from 1868 to 1890. He was born in Monmouth, Me., September 22, 1838, and graduated from Bowdoin College in 1862 and from Bangor Theological Seminary in 1868. His first term of service was spent in Eastern Turkey, at Erzroom, but in 1878 he was transferred to the Western Turkey Mission and was located at Nicomedia, where he labored faithfully till his return to the United States in 1890 and his release from the service of the Board. Mr. Pierce was a man of most excellent character, devout and earnest in service, and to the last a lover of that missionary work to which he gave his heart and life.

April 2. At Lakewood, N. J., Mrs. Catherine Sedgwick Sergeant, widow of Henry A. De Forest, M.D., missionary in connection with the American Board in Syria from 1842–1854.

Donations Received in March.

MAINE.

Bangor, 1st Cong. ch. and so.	47 15	
Belfast, 1st Cong. ch. and so.	50 00	
Bucksport, Mrs. Edward Buck,	5 00	
Calais, 1st Cong. ch. and so.	31 00	
Gardiner, A friend,	40 00	
Hampden, Cong. ch. and so.	5 00	
Hiram, Cong. ch. and so.	7 85	
Houlton, Cong. ch. and so.	35 50	
Limerick, Cong. ch. and so.	4 00	
Norridgewock, Two friends, for the "Forward Movement,"	11 00	
Orland, A friend,	12 00	
Sebago Lake, Cong. ch. and so.	3 00	
Togus, James Garvin,	50 00	
——, A friend,	5 00	306 50

NEW HAMPSHIRE.

Amherst, Cong. ch. and so., 6.75; "L. F. B.," 150,	156 75	
Barnstead, Cong. ch. and so., for Turkey,	10 00	
Berlin, Catharine E. Green,	5 00	
Brookline, Cong. ch. and so.	8 00	
Concord, Cong. ch. and so.	20 00	
Durham, Cong. ch. and so.	2 00	
East Jaffrey, Cong. ch. and so.	14 75	
Greenville, Cong. ch. and so.	13 00	
Keene, Y. P. S. C. E. of 2d Cong. ch., for Armenia,	21 00	
Lebanon, Cong. ch. and so., 10; Mr. and Mrs. George M. Amsden, 5,	15 00	
Meriden, Cong. ch. and so.	34 60	
Merrimack, 1st Cong. ch. and so., 41; A friend, to const. Rev. ALBERT G. TODD, H. M., 100,	141 00	
Newport, Cong. ch. and so.	60 52	
North Hampton, Cong. ch. and so., 26; J. L. P., 5,	31 00	
North Sutton, Martha A. Shepard,	3 00	
Piermont, "A steward,"	5 00	
Plymouth, Cong. ch. and so.	6 00	
South Barnstead, Cong. ch. and so., for Turkey,	3 25	
Troy, Trin. Cong. ch. and so.	9 90	
Webster, 1st Cong. ch. and so.	25 00	
Westmoreland, A friend,	5 00	589 77
Legacies. — New Ipswich, Leavitt Lincoln, by Trustees, add'l,	50 00	
Wilmot, Stephen Felch, by George E. Shepard, Adm'r, add'l,	29 94	79 94
		669 71

VERMONT.

Chelsea, Cong. ch. and so.	10 75	
Clarendon, Cong. ch. and so.	12 00	
Coventry, Cong. ch. and so.	35 00	
East Fairfield, Y. P. S. C. E., for the "Forward Movement,"	3 11	
Essex, Cong. ch. and so.	1 00	
Georgia, Cong. ch. and so.	7 00	
Granby, Cong. ch., George A. Appleton,	15 00	
Greensboro, Rev. C. L. Guild,	5 00	
Guildhall, E. F. Greene,	3 25	
Hartford, Cong. ch and so., 8.10; "N.," 15,	23 10	
Island Pond, Cong. ch. and so.	15 00	
Leicester, Cong. Sab. sch., for the "Forward Movement,"	2 50	
Lyndon, Cong. ch. and so.	15 00	
Newport 1st Cong. ch and so.	16 77	
Northfield, Cong. ch. and so.	14 24	
North Pomfret, Cong. ch. and so.	10 00	
Pittsford, Cong. ch. and so.	70 00	
Rochester, A friend, 25; Mrs. E. A. Chaffee, deceased, 10,	35 00	
West Brattleboro, Cong. ch. and so.	19 90	
West Dover, Cong. ch. and so.	2 40	
Westminster West, Cong. ch. and so., Society of Morals and Missions,	40 00	356 02
Legacies. — Norwich, Betsey M. Tilden, by N. S. Huntington, Ex'r,		1,156 61
		1,512 63

MASSACHUSETTS.

Amherst, So. Cong. ch. and so., 17.78; 1st Cong. ch. and so., 10, 27 78
Andover, Rev. C. C. Starbuck, 5 00
Belchertown, Mrs. G. B. Richardson, 1 00
Beverly, Dane-st. Cong. ch. and so. 24 00
Boxboro, Cong. ch. and so. 6 70
Boston, Old South ch., 675; Walnut-ave. ch. (Roxbury), 369.25; Immanuel ch. (Roxbury), 197.80; Central ch. (Jam. Plain), 197.76; 2d ch. (Dorchester), of which 26.50 for the "Forward Movement," 51.50; Pilgrim ch. (Dorchester), 50; Eliot ch. (Roxbury), 14.04; Phillips ch. (So. Boston), 5; do., A friend, 1; Mt. Vernon ch., 5; A member of Union ch., 2.50; Boylston ch. (Jam. Plain), 1; T. G., 30; A friend, 2; A friend, 1; Excess of subscriptions for the three Eastern members of the Japan Deputation over expenses, 93.63, 1,696 48
Boylston, Cong. ch. and so. 7 00
Bradford, Mrs. Caroline G. Ordway, to const. RUTH INGERSOLL CARLETON, H. M. 100 00
Cambridge, Mr. and Mrs. George O. Robinson, for support native agency in Turkey, 75 00
Cambridgeport, Prospect-st. Cong. ch. and so., 181.96; Russell L. Snow, 100, 281 96
Charlemont, 1st Cong. ch. and so. 21 65
Charlton, Cong. ch. and so. 20 31
Chesterfield, Cong. ch. and so. 11 05
Colerain, Cong. ch. and so. 11 17
East Longmeadow, 1st Cong. ch. and so. 3 80
East Wareham, Two friends, 10 00
Erving, Cong. ch. and so. 5 00
Essex, Cong. ch. and so. 14 16
Essex Co., A friend, 2 00
Globe Village, Free Evan. Cong. ch. and so. 4 02
Gloucester, Trinity Cong. ch. and so. 350 00
Granville Centre, Cong. ch. and so. 23 20
Groton, Union Cong. ch. and so., 115.50; A friend, 100, 215 50
Halifax, Cong. ch. and so., Extra-cent-a-day band, 14.60; Cong. ch. and so., m. c., 97c.; A little girl, for Bibles for India, 32c, 15 89
Hampden, Cong. ch., Wm. V. Sessions, 10 00
Hanson, Cong. ch. and so. 6 53
Harvard, Cong. ch. and so. 30 00
Haydenville, Cong. ch. and so. 8 49
Hinsdale, Cong. ch. and so. 58 58
Holbrook, Winthrop Cong. ch. and so. 134 75
Kingston, Mayflower Cong. ch. and so. 35 00
Lancaster, Evan. Cong. ch. and so., 6.95; Mary A. Marvin, for the "Forward Movement," 5, 11 95
Longmeadow, Extra-cent-a-day band, 11 00
Lowell, High-st. Cong. ch. and so., 225.01; Highland Cong. ch. and so., 83.02; John-st. Cong. ch. and so., 81.39, 389 42
Mattapoisett, Mrs. P. G. Hubbard, 5 00
Maynard, Cong. ch. and so., of which 12 for Armenia, 250 00
Millbury, Rev. Geo. A. Putnam, 5 00
Milton, A friend, 10 00
Monson, Cong. ch. and so., 20.32; G. E. Fuller, 10, 30 32
New Salem, Cong. ch. and so. 11 18
Newton, Eliot Cong. ch. and so. 150 00
Newton Centre, 1st Cong. ch. and so. (of which 25 from Extra-cent-a-day band for extra appropriations in Madura), 196 63
North Attleboro, 1st Cong. ch. and so. 2 86
North Easton, Cong. ch. and so. 3 00
North Falmouth, Cong. ch. and so. 17 25
Oakham, Cong. ch. and so. 30 51
Orange, Central Evan. Cong. ch. and so., to const. Rev. GEO. W. JUDSON, H. M. 100 00
Pepperell, Evan. Cong. ch. and so 29 75
Pittsfield, South Cong. ch. and so. 63 37
Raynham, 1st Cong. ch. and so. 18 10
Reading, Cong. ch. and so. 10 00
Rockport, 1st Cong. ch. and so. (of which 5 from Z. A. Appleton), 18 00
Salem, Tabernacle Cong. ch. and so. 56 02
Southboro, Pilgrim Cong. ch. and so. 19 68
South Braintree, Cong. ch. and so. 5 00
South Hadley, 1st Cong. ch. and so., 17; Mt. Holyoke College, Prof. A. M. Fletcher, 5, 22 00
Springfield, Park Cong. ch. and so., 59.78; Faith Cong. ch. and so., 10; A Thank-offering, 100; "A. H. S.," 75, 244 78
Taunton, Union Cong. ch. and so. 12 55
Tewksbury, Cong. ch. and so., Y. P. S. C. E. and Sab. sch. 47 63
Townsend, Cong. ch. and so. 19 10
Wellesley, Y. P. S. C. E., for the "Forward Movement," 7; A friend, for Ahmednagar High School, 20, 27 00
West Newton, 2d Cong. ch. and so. 407 52
West Royalston, Cong. ch. and so. 6 95
West Yarmouth, Cong. ch. and so. 4 00
Wilbraham, Cong. ch. and so. 10 50
Williamstown, Cong. ch. and congregation, 10 00
Winchester, 1st Cong. ch. and so. (of which 49 for the "Forward Movement"), 85.78; do., Estate S. A. Holt, 15, 100 78
Worcester, Union Cong. ch. and so., 107.43; Plymouth Cong. ch. and so., 48.70; Armenian Sab. sch., for Turkey, 37.19; A member of Central ch., 5, 198 32
———, A friend, 300 00
———, A friend, 5 00—6,076 19

Legacies. — Enfield, Josiah B. Woods, by R. M. Woods, Trustee, 80 00
Lowell, Lucinda R. Parker, by S. P. Hadley and J. F. Savage, Ex'rs, 3,000 00
Wrentham, Jemima Hawes, by Samuel Warner, Ex'r, add'l, 108 00—3,188 00

9,264 19

RHODE ISLAND.

East Providence, Cong. ch. and so. and Y. P. S. C. E. 5 05
Providence, Beneficent Cong. ch. and so. 171 36—176 41

CONNECTICUT.

Clinton, A friend, 5 00
Colchester, Cong. ch. and so. 104 13
Collinsville, Cong. ch. and so. 14 00
Columbia, "Forward Movement," Y. P. S. C. E., 8.80, and Friends, 6.20, for the work of Rev. A. W. Clarke, 15 00
Danielsonville, Westfield Cong. ch. and congregation, 100 00
Durham, Cong. ch. and so. 13 00
Easton, Cong. ch. and so., for work in Turkey, 5 00
East Hampton, Cong. ch. and so., add'l, 1 00
East Hartford, 1st Cong. ch. and so. 25 00
Fairfield, Cong. ch. and so., towards support Rev. W. P. Elwood, 50 00
Farmington, An unknown friend, 5 00
Hadlyme, Cong. ch. and so. 20 00
Hebron, Cong. ch. and so. 5 00
Higganum, Cong. ch. and so. 44 00
Huntington, Cong. ch. and so., special offering, 14 00
Lebanon, 1st Cong. ch. and so. 52 96
Ledyard, Cong. ch. and so. 13 56
Middle Haddam, 2d Cong. ch. and so. 2 00
Middletown, 1st Cong. ch. and so. (of which 200 from a friend), 224 18
Milford, 1st Cong. ch. and so. 30 22
New Britain, Y. P. S. C. E. of South Cong. ch. and so., toward support of Mrs. Amy B. Cowles, 150 00

New Hartford, Horace Tracy Pitkin, 100 00
New Haven, 1st Cong. ch. and so., 150; A friend, for the "Forward Movement," 50; Lawrence Thurston, 20; G. F. Bradstreet, for the "Forward Movement," 10; A friend, 4, 234 00
New London, 1st Ch. of Christ, m. c. 14 72
Norfolk, Cong. ch. and so. 24 60
North Woodbury, Cong. ch. and so. 25 94
Norwich, "In memory of S. P. C." 25 00
Oxford, Cong. ch. and so. 20 71
Prospect, Cong. ch. and so. 15 00
Putnam, 2d Cong. ch. and so. 55 38
Salisbury, Susie Norton, 3 00
Sharon, 1st Cong. ch. and so. (of which 10 from Mr. and Mrs. E. B. Reed), 33 00
Shelton, Cong. ch. and so. 37 50
Somersville, Cong. ch. and so. 16 19
Southford, Cong. ch. and so. 2 17
Southport, "Forward Movement," Mrs. W. D. Gookin, toward support Rev. James Smith's Industrial School, India, 50 00
Stamford, Cong. ch. and so. 48.00
Wauregan, Cong. ch. and so. 12 00
West Hartford, 1st Cong. ch and so. 27 37
West Haven, 1st Cong. ch. and so. 21 89
Weston, Cong. ch. and so. 12 00
Windsor, Friends, 100 00
Woodstock, 1st Cong. ch. and so. 14 75—1,786 27
Legacies. — Cornwall, Silas C. Beers, by J. E. Calhoun and G. C. Harrison, Ex'rs, add'l, 737 33
New London, Charles D. Boss, by Miss Elizabeth M. Boss, Exec'x, 1,500 00—2,237 33
4,023 60

NEW YORK.

Albany, 1st Cong. ch., 90; A friend, 30, 120 00
Amenia, Rev. S. F. Woodin, 10 00
Binghamton, 1st. Cong. ch. (of which 25 from Y. P. S. C. E., towards support Rev. W. M. Zumbro), 199 21
Brooklyn, Rochester Cong. ch., 7.35; Beecher Mem. Cong. ch., 7; East Cong. ch., 2.86, 17 21
Busti, Eli Curtis, 10 00
Canandaigua, 1st Cong. ch. 18 70
Danby, Cong. ch. 7 82
East Albany, Cong. ch. 12 00
Flushing, Robert B. Parsons, 25 00
Ithaca, 1st Cong. ch. 112 77
Lebanon Springs, Cong. ch. 11 57
Mt. Vernon, Cong. ch. 12 60
New Lebanon, A mother in Israel, aged 89 years, 6 00
New York, Bethany Cong. ch., 13.43; Trinity Cong. ch., 10; Christ Cong. ch., 6.48; Bedford Park Cong. ch., 2.20; Friends, by *Christian Herald*, for India, 37.66; Mrs. Caroline L. Smith, 25; Mrs. Willard S. Bugbey, for "Forward Movement," 5; C. W. Preston, for do., 5; Mrs. R. Seberecht, for do., 5; Ruth G. Strong, 5; Mrs. G. G. Bliss, 2.50, 117 36
Northville, Cong. ch. 18 36
Norwich, Cong. ch., for Scudder Mem. Fund, 40 00
Orient Cong. ch. 11 76
Phelps, Mrs. W. D. Norton, 1 00
Phœnix, Cong. ch. 21 00
Poughkeepsie, Wm. Adriance, 10 00
Rochester, Rev. Theodore W. Hopkins, 1 00
Syracuse, W. E. Abbott, 5 00
Ticonderoga, 1st Cong. ch. 9 07
West New Brighton, N. F. Martin, 1 00
West Winfield, Cong. ch. 28 80
Woodhaven, Cong. ch. 3 55—830 78
Legacies. — Albany, Julia Treadwell, by Emma T. Thacher and George C. Treadwell, Ex'rs and Trustees, 950 00
Gloversville, Mrs. Sarah B. Place, by Wm. H. Place, Ex'r, less expenses, 11,821 56—12,771 56
13,602 34

NEW JERSEY.

Newark, Y. P. S. C. E. of Belleville-ave. Cong. ch., for native preacher, India, 10 00
Paterson, Lambert Bewkes, for India, 5 00
South Orange, Mrs. John Van Vechten, 5 00
Westfield, Cong. ch. 10 00—30 00

PENNSYLVANIA.

East Bradford, Mrs. E. S. Beckwith, 4 00
Edwardsdale, Welsh Cong. ch., for Turkey, 12 30
Erie, Friend, 40 00
Forest City and Vandling, Cong. churches, for "Forward Movement," 5 00
Harford, Cong. ch. 13 90
Scranton, Providence Welsh Cong. ch. 2 60—77 80

MARYLAND.

Catonsville, P. K. Savvas, 1 00

VIRGINIA.

Falls Church, 1st Cong. ch. 32 00

DISTRICT OF COLUMBIA.

Washington, People's Cong. ch., 3.75; L. F. Symonds, for "Forward Movement," 3, 6 75

FLORIDA.

De Land, Alfred Howard, 8 00
Sanford, Mrs. Moses Lyman, 10 00—18 00

ALABAMA.

Talladega, Cong. ch., 37.56: Rev. H. S. De Forest, D.D., and wife, 100, 137 56

INDIANA.

Angola, Cong. ch. 9 85
Orland, Cong. ch., Friends, 4 35
Terre Haute, Friends, 2 00—16 20

KENTUCKY.

Evarts, Cong. ch. 70
Washington, Geo. Taylor, for India, 10 00—10 70

MISSOURI.

Amity, Cong. ch. 7 00
Carthage, 1st Cong. ch. 18 04
Cole Camp, Cong. ch. 11 80
Neosho, Cong. ch. 5 25
Old Orchard, Cong. ch. 12 50
Sedalia, 1st Cong. ch. 39 31
Windsor, Cong. ch. 5 50—99 40

OHIO.

Atwater, Mrs. Mary Brush, 5 00
Clarksfield, Cong. ch. 4 00
Columbus, Alice Gladden, for "Forward Movement," 25 00
Elyria, 1st Cong. ch. 71 26
Frost, Y. P. S. C. E. of Centennial Cong. ch., for "Forward Movement," 1 60
Fitchville, Y. P. S. C. E., for "Forward Movement," 1 50
Kent, Cong. ch. 16 72
Lenox, Cong. ch. 3 22
Medina, Cong. ch. 240 00
North Fairfield, Cong. ch. 9 00
North Olmsted, Cong. ch. 33 58
Oberlin, 2d Cong. ch., 122.05; 1st Cong. ch., 89.07; Students of Oberlin College, towards support Rev. C. A. Clarke, 150; Mrs. L. G. B. Hills, 100; C. H. Churchill and family, 10, 471 12
Penfield, Cong. ch. 4 00
Springfield, Lagonda-ave. C·

(of which 1 from Ladies' Miss. Soc.), 6 00
Unionville, Cong. ch. 4 63
Wellington, 1st Cong. ch. 64 71
Williamsfield, Y. P. S. C. E., for "Forward Movement," 1 00
Windham, 1st Cong. ch. 3 07
Youngstown, Elm-st. Cong. ch. 16 10
——, A friend, 10 00—991 51

ILLINOIS.

Aurora, New Eng. Cong. ch., 20.50; Rev. E. F. Goff, for native pastors in Armenia, 6, 26 50
Batavia, Mrs. J. F. Lockwood, 5 00
Buda, Cong. ch., of which 50 from Miss L. C. Stewart, to const. Rev. E. F. SCHAWB, H. M. 126 74
Bureau, Cong. ch. 1 50
Chicago, 1st Cong. ch., 71.85; Bethesda Cong. ch., for Bible-woman, Madura, 40; Friends, 20.56; A friend, for native agency, Armenia, 3; A friend, sale of jewelry, 2.16; "A. W.," 1; A friend, sale of ring, 75c. 139 32
Chillicothe, Cong. ch. 10 00
Earlville, Cong. ch., 15; "J. A. D.," 25, 40 00
Evanston, Asbury-ave. Cong. ch. 9 16
Galesburg, E. Main-st. Cong. ch. 2 34
Geneseo, Cong. ch. 20 09
Glen Ellin, Cong. ch. 5 00
Granville, Cong. ch. 46 75
Henry, 1st Cong. ch. 12.17
Lawn Ridge, Cong. ch. 3 51
Oak Park, 2d Cong. ch. Y. P. S. C. E., for "Forward Movement," 5 00
Peoria, Plymouth Cong. ch. 6 00
Princeton, Cong. ch. 109 23
South Chicago, 2d Cong. ch. 2 00
Tolono, Mrs. L. Haskell, 15 00
Wilmette, Cong. ch. 47 00
Winnebago, Friends, 5 00
Woodburn, A. L. Sturges, 10 00
Woodstock, Cong. ch. 15 00
Wyoming, Cong. ch. 20 00—682 31

Legacies.—Buda, J. F. Hyde, by H. T. Lay, Trustee, add'l, 6 66

688 97

MICHIGAN.

Bancroft, Cong. ch. 2 10
Detroit, Brewster, Cong. ch., 17.76; Miss M., 2, 19 76
Farwell, Cong. ch. 2 00
Paddy's Run, Cong. ch. 26 25
Republic, Mary Erwin, 20 00
West Bay City, John Bourn, to const. Rev. J. G. GRABIEL, H. M. 100 00
Whittaker, Cong. ch. 1 66—171 77

WISCONSIN.

Beloit, 1st Cong. ch. 66 00
British Hollow, Thomas Davies, 50 00
Columbus, Cong. ch. 129 60
Delavan, Cong. ch. 6 10
Eau Claire, 1st Cong. ch. 42 00
Hartland, Cong. ch. 6 50
Hillsboro, Cong. ch. 3 22
New London, 1st Cong. ch. 10 93
Oshkosh, Plymouth Cong. ch. 53 45
Potosi, L. B. Nobis, 25 00
Sparta, 1st Cong. ch. 36 73—429 53

IOWA.

Bellevue, Cong. ch. 6 75
Carnforth, Cong. ch. 3 00
Castana, Cong. ch. 5 85
Chester Centre, Cong. ch. 3 93
Decorah, Cong. ch. 14 00
Fairfield, Cong. ch. 3 20
Hampton, 1st Cong ch. 19 38
Long Creek, Welsh Cong. ch. 30 00
Lyons, Cong. ch. 8 77
Manchester, 1st Cong. ch. 31 70
Miles, Cong. ch. 31 06
Monona, Cong. ch. 8 08
Monticello, H. D. Smith, 50 00
Olds, J. H. Martin and wife, 5 00
Osage, Cong. ch. 6 00
Osceola, Jennie M. Baird, 38 00
Ottumwa, 1st Cong. ch. 34 60
Reinbeck, Cong. ch. (of which 15 from Ladies' Miss. Soc.) 38 76
Shenandoah, Cong. ch. 19 25
Wales, Cong. ch. (of wh. 5 from Ladies' Aid Soc.) 18 49—375 82

Legacies.—Iowa City, Alfred Woods, by Ezra Nuckolls, add'l, 42 67

418 49

MINNESOTA.

Belgrade, 1st Cong. ch. 6 90
Duluth, Pilgrim Cong. ch. 129 50
Little Falls, Cong. ch. 6 10
Marshall, Cong. ch. 12 00
Minneapolis, Plymouth Cong. ch., 62.86; "Rodelmer," 2, 64 86
Morristown, Cong. ch., for "Forward Movement," 12 00
New Ulm, Cong. ch. 40 74
St. Anthony Park, Cong. ch. 17 50
Waterville, Cong. ch., for "Forward Movement," 8 00
Winthrop, Cong. ch. 5 50—303 10

KANSAS.

Axtell, Lura Conable, 4 00
Haven, Cong. ch. 1 75
Kansas City, Bethel Cong. ch., 10; Pilgrim Cong. ch., 4, 14 00
Linwood, Cong. ch. 2 00
Manhattan, 1st Cong. ch., 51; A friend, by Rev. R. M. Tunnell, 1, 52 00
Seabrook, Cong. ch. 9 92
Topeka, Students of Washburn College, for Japanese preacher, 19 00
Wellesville, Cong. ch. 6 00—108 67

NEBRASKA.

Aurora, Cong. ch. 20 00
Cortland, Cong. ch. 2 70
Curtis, Cong. ch. 3 52
DeWitt, 1st Cong. ch. 10 45
Fremont, 1st Cong. ch. 40 20
Grant, Cong. ch., for "Forward Movement," 5 00
Virginia, A friend, 35 00
Waverly, Cong. ch. 5 20—122 07

CALIFORNIA.

Black Diamond, Cong. ch. 5 00
Claremont, Cong. ch. 20 46
Dehesa, Cong. ch. 2 10
Mills College, Mission Band, 5 00
Oakland, Miss L. M. Walcott, 5 00
Pasadena, "G. L." 9 00
Pomona, Pilgrim Cong. ch. 115 34
San Francisco, Plymouth Cong. ch. 10 00
Santa Barbara, 1st Cong. ch. 122 00
South Riverside, A tithe, 1 00—294 90

OREGON.

Albany, Cong. ch. 4 00
Salem, Mrs. D. J. Cooper, for "Forward Movement," 3; William Staiger, for do., 2, 5 00—9 00

COLORADO.

Colorado Springs, 1st Cong. ch. 124 00
Denver, 1st Cong. ch. 111 10
Silverton, Cong. ch. 5 00
Whitewater, Union Cong. ch., towards salary Rev. O. C. Olds, 7 00—247 10

WASHINGTON.

Dayton, 1st Cong. ch. 10 00
Ritzville, 1st Cong. ch. 2 00
Seattle, Taylor Cong. ch. 5 00—17 00

SOUTH DAKOTA.

Aurora, Cong. ch. 3 78
Burdette, Cong. ch. 5 00
Carthage, Cong. ch. 6 00
Columbia, Cong. ch. 3 40
Cresbard, Cong. ch. 1 40
Esmond, Cong. ch. 3 00
Friedens, Cong. ch. 2 50
Jakobs, Cong. ch. 2 00
Myron, Cong. ch. (of which 3 from Ladies' Miss'y Soc.) 4 35
Ree Heights, Ladies' Aid Soc. of Cong. ch. 2 45——33 88

MONTANA.

Livingston, Mrs. Herbert E. Jones, 5 00

WYOMING.

Lusk, Cong. ch. 3 50

UTAH.

Salt Lake City, Plymouth Cong. ch. 13 10

OKLAHOMA.

Perkins, 1st Cong. ch., 1.85; Olivet Cong. ch., 1.15, 3 00

ARIZONA.

Nogales, Rev. J. H. Heald, for "Forward Movement," 10; Mrs. Isabella Mercer, for do., 5, 15 00
Tucson, Cong. Sab. sch., for "Forward Movement," 5 00——20 00

DOMINION OF CANADA.

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer*.

For the Canadian Station, West Central African Mission, add'l, 190 00
For native teacher, Madura, 40 00——230 00

FOREIGN LANDS AND MISSIONARY STATIONS.

CHINA. — Kalgan, Rev. W. P. Sprague, 25; Tung-cho, Y. M. C. A., for school in Africa, 20.50, 45 50
HAWAIIAN ISLANDS. — Honolulu, Caroline Snow, "for the work of the brave missionaries in Turkey," 5 00
INDIA. — Madura, Friends, 9 60
ITALY. — Florence, A friend, 50 00
MEXICO. — Chihuahua, Trinity ch. (Eng. Cong.), 25.41, silver, 14 00
TURKEY. — Cesarea, Rev. W. A. Farnsworth, D.D. 20 00——144 10

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part, 11,574 47
For trav. expenses of Miss Ella Samson and Miss Eva M. Swift to America, and trav. expenses of Miss Swift's return to India, 928 75
For Balance of Miss Laura M. Mellen's outfit, 100 00-12,603 22

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*. 3,000 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

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For Miss Gunnison's traveling expenses from Japan, 127 21

MISSION SCHOOL ENTERPRISE.

MAINE. — Cape Elizabeth, Y. P. S. C. E. of South Cong. ch., 1; Rockland, Young People's Asso. of Cong. ch., 12, 13 00
NEW HAMPSHIRE. — Colebrook, Y. P. S. C. E., 10; Greenville, Y. P. S. C. E., 3; Hinsdale, Cong. Sab. sch., 5.50; Warner, Y. P. S. C. E., 3, 21.50
VERMONT. — Newbury, Cong. Sab. sch., 20.93; Newfane, Y. P. S. C. E., 1.50; Olcott, United Y. P. S. C. E., 5, 27 43
MASSACHUSETTS. — Barre, Cong. Sab. sch., 13.10; Boston, Central Cong. Sab. sch. (J. P.), 25; do., Walnut-ave Junior C. E. so., 5; Feeding Hills, Y. P. S. C. E., 3; Granville Centre, Y. P. S. C. E., 2.50; Halifax, Y. P. S. C. E., 2; Hardwick, Cong. Sab. sch., 5; Y. P. S. C. E., 5; Lakeville, Precinct Sab. sch., 7.50; Leominster, Y. P. S. C. E., 13.25; Mansfield, Y. P. S. C. E., 3; New Bedford, Trin. Bible school, 21.36; Newton, North Evan. Sab. sch., 15; North Woburn, Y. P. S. C. E., 1.81; Princeton, Y. P. S. C. E., 4.31; Southboro, Int. and Prim. classes, Pilgrim Cong. Sab. sch., 3; South Natick, Y. P. S. C. E. of John Eliot ch., 5; Wellesley, Y. P. S. C. E., 2, 136 83
RHODE ISLAND. — Little Compton, Y. P. S. C. E. 2 00
CONNECTICUT. — Cromwell, Y. P. S. C. E., 2; East Norwalk, Cong. Sab. sch., 2; Griswold, Y. P. S. C. E. of 1st Cong. ch., 3.17; Killingworth, Cong. Sab. sch., 5; Meriden, 1st Cong. Sab. sch., 34.08; Norwich, Faith, Delia, and Dickson Leavens, for a scholar in Erzroom High School, 10; Southington, 1st Cong. Sab. sch., 17.55; Stamford, Y. P. S. C. E., 17.50; Westbrook, Mrs. H. B. C., for two scholars, Ceylon Training School, 1; Windsor, Y. P. S. C. E. of 1st Cong. ch., 5, 97 30
NEW YORK. — Alexandrian Bay, Mrs. L. Ferris, for scholar in India, 1; Bath, Girls of the Davenport Home, 3; Berkshire, Cong. Sab. sch., 30; Bridgewater, Y. P. S. C. E., 5; Brooklyn, Willoughby-ave. Cong. Sab. sch., 110; Danby, Y. P. S. C. E., 2; Freeport, Mary E. Miller, for Mission School, India, 5; Somerville, John Dalton, for scholar, India, 1, 157 00
NEW JERSEY. — East Orange, Y. P. S. C. E. of 1st Cong. ch., for Mission School, India, 5; Montclair, Y. P. S. C. E., 15.39; Newark, Y. P. S. C. E., 10; Woodbridge, Y. P. S. C. E. of 1st Cong. ch., for Ceylon, 10, 40 39
PENNSYLVANIA. — Dundaff, Y. P. S. C. E. 20 00
DISTRICT OF COLUMBIA. — Washington, Y. P. S. C. E. of Mt. Pleasant Cong. ch. 15 00
FLORIDA. — Mt. Dora, Y. P. S. C. E. 5 00
INDIANA. — Orland, Y. P. S. C. E. 10 00
OHIO. — Brownhelm, Cong. Sab. sch., 7.50; Marietta, Y. P. S. C. E., 5; North Fairfield, Y. P. S. C. E., 5; Tallmadge, Y. P. S. C. E., 1 34, 18 84
ILLINOIS. — Chicago, Central Park Cong. Sab. sch., 5; 1st Scan. Sab. sch., 3; Dwight, Y. P. S. C. E., 5; Jefferson Park, Cong. Sab. sch., 2.37; Moline, 2d Cong. Sab. sch., 2.57; Park Ridge, Cong. Sab. sch., 1.14; Peoria, Y. P. S. C. E. of Plymouth Cong. ch., 95c.; Providence, Y. P. S. C. E., 5; Rockford, 2d Cong. Sab. sch., 18.83; Winnebago, Cong. Sab. sch., 5; Yorkville, Y. P. S. C. E., 16, 64 86
WISCONSIN. — Appleton, Junior C. E. Soc. of 1st Cong. ch., 20; Clinton, Y. P. S. C. E., 18.20; Iron River, Y. P. S. C. E., 5, 43 20
IOWA. — Chester Centre, Y. P. S. C. E., 4.05; Grinnell, Y. P. S. C. E., 2; Kelley, Y. P. S. C. E., 10; Larchwood, Y. P. S. C. E., 1; Little Rock, Y. P. S. C. E., 1.25; Manchester, Y. P. S. C. E., 11; Miles, Cong. Sab. sch., 3; Y. P. S. C. E., 1.75; Junior C. E. Soc., 1.75; Wales, Busy Bee Soc., 3.36; Westport, Y. P. S. C. E., 3.35, 42.51
MINNESOTA. — Elk River, Y. P. S. C. E., 8; Minneapolis, Y. P. S. C. E. of Oak Park Cong. ch., 1.55; St. Paul, Plymouth Cong.

Sab. sch., 2.63; Worthington, Un. Cong. Sab. sch., 1.26, 13 44.
KANSAS. — Alma, Y. P. S. C. E., 2.30; Newton, Y. P. S. C. E., 6.68; Wabaunsee, Y. P. S. C. E., 1.03 for India, and 2.89 for Armenia, Sab. sch. class for Armenia, 98c. 13 88
NEBRASKA. — Curtis, Cong. Sab. sch. 76
CALIFORNIA. — Highland, Cong. Sab. sch. 5 55
NORTH DAKOTA. — Amenia, Y. P. S. C. E., 3.50; Caledonia, Y. P. S. C. E., 5, 8 50
SOUTH DAKOTA. — Clark, Y. P. S. C. E., 1; Ree Heights, Y. P. S. C. E., 1.35, 2 35
759 34

CHILDREN'S "MORNING STAR" MISSION.

CONNECTICUT. — New Britain, Primary Class, South Cong. Sab. sch., 40; Norwich, Faith and Delia Leavens, 1, 41 00
NEW YORK. — Buffalo, 1st Cong. ch., for Mrs. Logan, 12; Flushing, Cong. Sab. sch., 17.95, 29 95
70 95

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Chicago, Y. P. S. C. E. of University Cong. ch., 10; Lyonsville, Y. P. S. C. E., 25; Maywood, Y. P. S. C. E., 5; Oneida, Y. P. S. C. E., 2.06; Park Ridge, Y. P. S. C. E., 6.25, 48 31
IOWA. — Belle Plaine, Y. P. S. C. E., 12.50; Stuart, Y. P. S. C. E., 26, 38 50
SOUTH DAKOTA. — Erwin, Y. P. S. C. E., 14.05; Vermillion, Y. P. S. C. E., 15, 29 05
CALIFORNIA. — Pasadena, Y. P. S. C. E. of North Cong. ch. 2 00
117 86

CONTRIBUTIONS FOR THE DEBT.

MAINE. — Bath, Central Cong. ch. and so., 62.89; Bangor, 1st Cong. ch. and so., 85; Central Cong. ch. and so., 85; Hammond-st. Cong. ch. and so., 80; Norridgewock, B. Tappan, 10; Portland, High-st. Cong. ch. and so., add'l, 2.40; ——, ——, 200, 525 29
NEW HAMPSHIRE. — Amherst, Cong. ch. and so., 24; Centre Harbor, Rev. J. A. McKnight, 5; Keene, 1st Cong. ch. and so., 85; Manchester, Central N. H. Cong. Club, 100; North Hampton, E. Gove, 50; Penacook, Cong. ch. and so., 15.26; Stoddard, Rev. Geo. W. Ruland, 20, 299 26
VERMONT. — Bellows Falls, C. W. Osgood, 100; Bennington, Cong. ch. and so. (of which 20 from Y. P. S. C. E.), 120; do., Rev. M. L. Severance, 12; Brattleboro, Centre Cong. ch. and so., 10; Rutland, Cong. ch. and so., 300; St. Johnsbury, North Cong. ch. and so., 208.84; Mrs. Horace Fairbanks, 750, 1,500 84
MASSACHUSETTS. — Auburndale, Cong. ch. and so., C. C. Burr, 200; Edward L. Pickard, 100; C. S. Roberts, 100; James Braman, 50; H. A. Hazen, 25; Boston, Old South ch., 3,655; A member of Union ch., 100; Samuel Johnson, 2,500; Henry D. Hyde, 2,500; Henry Woods, 1,000; Mrs. Charlotte M. Fiske, 500; Elizabeth S. Fiske, 500; Rev. A. Wiswell (Roslindale), 40; Clinton, C. L. Swan, 100; Dedham, A lady, 500; Easthampton, Payson Cong. ch. and so., 107.24; Gilbertville, Y. P. S. C. E., 9.61; Monson, E. F. Morris, 100; Newton, H. A. Wilder, 500; Rev. C. H. Daniels, D.D., 100; Mrs. Nettie A. Gay, 50; Northampton, A. L. Williston, 500; South Framingham, Grace Cong. ch. and so., 500; Taunton, West. Cong. ch. and so., 16; Ware, Rev. Austin B. Bassett, 50; Winchester, 1st Cong. ch., Mrs. N. W. C. Holt, 5; Worcester, Union Cong. ch. and so. (of which 100 from Maria G. Moen), 201.01; Salem-st. Cong. ch. and so. (of which 20.50 from Y. P. S. C. E. and 9 from Sab. sch.), 175; Pilgrim Cong. ch. and so., 75; Hope Cong. ch. and so., 25; Mrs. Marshall Green, 3, 14,286.86
RHODE ISLAND. — Providence, Beneficent Cong. ch., Geo. E. Webster, 50; do., Mrs. D. C. Moulton, 50; Beneficent Cong. Sab. sch. (of which 1 from two children in the Infant Room), 105.03; Royal C. Taft, 500, 705 03
CONNECTICUT. — Bridgeport, Park-st. Cong. ch. and so., 141.25; Black Rock Cong. ch. and so., 7; Clinton, Rev. B. G. Northrop, 100; East Windsor, 1st Cong. ch. and so., 5.11; Hartford (in April *Herald*, 25 acknowledged from A friend, should be from Rev. W. D. Love, and 5 acknowledged from Rev. W. D. Love, should be from A friend); New Haven, Rev. Chas. Ray Palmer, D.D., 275; Rev. W. L. Phillips, D.D., 50; New London, Rev. James W. Bixler, 25; Norwich, Broadway Cong. ch. and so., 1,300; So. Norwalk, Frank A. Ferris, 100; Cong. ch., Jacob M. Layton, 50; Rev. Gerald H. Beard, 25; Torringford, Cong. ch. and so., 19.65; West Winsted, Cong. ch. and so., 65.50; Woodbury, Cong. ch. and so., 15, 2,178 51
NEW YORK. — Brooklyn, Tompkins-ave. Cong. ch., 1,430; Church of the Pilgrims, additional to 1,000 received in December, 1,160; Rochester-ave. Cong. ch., 11; Central Cong. ch., C. F. Carrington, 10; Buffalo, 1st Cong. ch., with other dona., to const. MAURICE E. PREISCH, F. MASON HAYES, HAROLD A. HAYES, BURTON F. JACKSON, G. WESLEY THATCHER, WM. DEMPSTER, and Mrs. DELLA E. BLEKDON, H. M., 167.30; Mrs. W. G. Bancroft, 100; Cambridge, Cong. ch., 20; Canaan Four Corners, Y. P. S. C. E., 20; Lockport, 1st Cong. ch., 63; Maine, Cong. ch., add'l, 20; Napoli, Cong. ch., 7; New Lebanon, Iva Allen, 1; New York, Mrs. Frederick Billings, 1,000; Mrs. Roxana A. Wentworth Bowen, 500; Dr. and Mrs. C. Irving Fisher, 100; E. F. Browning, 100; Susan D. Griffith, 50; Mary J. Griffith, 50; Margaret E. Griffith, 50; Geo. S. Hickok, 25; Mrs. C. W. Benedict and Miss F. L. Benedict, 25; Poughkeepsie, Guilford Dudley, 10; Rochester, South Cong. ch., 20; Salamanca, Cong. ch. (of which 4 from Y. P. S. C. E.), 14; Sherburne, Friends, 250; Sloan, Halsted-ave. Miss. Soc., 2, 5,205 30
NEW JERSEY. — 1st Cong. ch., JOSEPH VAN VLECK, to const. Mrs. MELINDA N. VAN VLECK, JOSEPH VAN VLECK, Jr., and himself H. M., 300; do., Mrs. C. W. Sweet, 100; do., F. T. Bailey, 50; Rev. H. S. Bliss, 5, 455 00
PENNSYLVANIA. — Philadelphia, Mrs. E. B. Ripley, 50 00
DISTRICT OF COLUMBIA. — Washington, Ministers of Howard University Faculty, 50; Members of 5th Cong. ch., add'l, 2, 52 00
SOUTH CAROLINA. — Charleston, Circular Cong. ch. 11 35
FLORIDA. — Avon Park, Y. P. S. C. E. of Union Cong. ch., 2; Belleview, Cong. ch., 5; Haines City, Cong. ch., 2; Jacksonville, Cong. ch., 2, Key West, Cong. ch., 2; Lake Helen, Cong. ch., 2; Longwood, Cong. ch., 4.05; Mary Esther, Cong. ch., 2; Mount Dora, Y. P. S. C. E., 2; New Smyrna, Cong. ch., 2; Ormond, Union Cong. ch., 2; Palm Springs, Cong. ch., 2; Philips, Cong. ch., 4; Tavares, Cong. ch., 2, 35 05
INDIANA. — Ft. Wayne, Cong. ch., 25; Indianapolis, Rev. N. A. Hyde, 35; Prof. W. A. Bell, 5; C. J. Buchanan, 5, 70 00
MISSOURI. — Amity, Cong. ch., 10; Aurora, Cong. ch., 10; Green Ridge, Cong. ch., 3; Kansas City, 1st Cong. ch., 140.50; Clyde, Cong. ch., 20.66; Kidder, Cong. ch., 25; Maplewood, Cong. ch., 8; Neosho, Cong. ch., 9.67; New Cambria, Cong. ch., 4.50; Old Orchard, Cong. ch. (of which 5 from Sab. sch.), 16.40; Peirce City, Cong. ch., 36.10; Sappington, Cong. ch., 1.05; Springfield, Pilgrim Cong. ch., 1.25; 1st Cong. ch., 53.07; St. Joseph, Cong. ch., 69.82;

St. Louis, 1st Cong. ch., 100; Hyde Park, Cong. ch., 15; Reber-pl. Cong. ch., 12; 3d Cong. ch. of Aubert pl., 8; Immanuel Cong. ch., 7; Memorial Cong. ch., 5.05; Church of the Redeemer, 5; Bohemian Cong. ch., 2; Olive Branch Cong. ch., 1.25; Mr. and Mrs. McManus, 25; Rev. Wm. Johnson, 5; Webster Groves, Cong. ch., 46.40, 636.81

OHIO. — Austinburg, Cong. ch., 12; Cleveland, Pilgrim Cong. ch., Boys' Brigade, 20; Columbus, 1st Cong. ch., 50; Y. P. S. C. E. of Eastwood Cong. ch., 25; Lindenville, S. A. Babcock, 2; North Fairfield, Cong. ch., 9; Painesville, Cong. ch., 25; Ruggles, Cong. ch., 12; Wauseon, Cong. ch., 200, 355 00

ILLINOIS. — Aurora, W. F. Jobbins, 100; Batavia, Cong. ch., 6; Miss K. E. Chapman, 55c.; Bunker Hill, Cong. ch., Friends, 18; Mrs. A. P. Sanborn, 10; Mrs. Pettingill, 5; Chandlerville, W. K. Mertz, 2; Willie Butcher, 1; Chicago, 1st Cong. ch., 10; Charles H. Hulburd, 1,000; A friend, sale of gold watch, 16.50; Prof. F. Risberg, 25; Danvers, Cong. ch., 30.50; De Kalb, Cong. ch., 25; Elgin, G. P. Lord, 150; Mrs. Mary E. C. Lord, 150; Mrs. M. C. Town, 50; Rev. J. H. Selden, 50; A. B. Church, 25; Elmwood, Cong. ch., 10; Englewood, Rev. Charles Reynolds, add'l, 5; Evanston, W. H. Rice, 10; H. L. Boltwood, 5; Galesburg, Central Cong. ch. (of which 5 from Y. P. S. C. E.), 45.25; Griggsville, Cong. ch., 64; Jacksonville, Pres. J. E. Bradley, 10; B. W. Smith, 10; Cong. ch., Friends, 8; Prof. E. Sturtevant, 5; Mrs. J. E. Bradley, 5; J. A. Palmer, 5; Mr. and Mrs. C. H. Smith, 2; Joy Prairie, Friends, 2; Kewanee, Cong. ch. Y. P. S. C. E., add'l, 45c.; La Grange, M. J. Carpenter, 25; La Moille, Cong. ch., 12.84; Neponset, Cong. ch., 40; Normal, Cong. ch., 50; Oak Park, D. J. Kennedy, 50; Mrs. W. S. Herrick, 10; Edith M. Ames, 5; Ottawa, Cong. ch., 79.68; Peoria, Plymouth Cong. ch., 25; Pittsfield, A. Dow, 10; Dr. A. Cary, 1.25; Princeton, Cong. ch., 100.75; Quincy, Charles H. Bull, 100; Rockford, Mrs. H. K. Perley, 5; Roscoe, Rev. S. W. Eaton, 5; Spring Valley, French Cong. ch., 10; Toulon, Cong. ch., 15; Waverly, Cong. ch., Friends, 3.75; Rev. J. B. Fairbank, 10; Wilmette, Cong. ch., 10, 2,429 52

MICHIGAN. — Alpena, Cong. ch., 25; Clinton, W. S. Kimball, 50; Detroit, Cong. churches, 200.81; Grand Rapids, George Parsons, 25; F. B. Wallin, 5; Hudson, Cong. ch., 100; Imlay City, Nelson Haskin, 25; Olivet, Cong. ch., 75; Richmond, Rev. H. R. Williams, 50; Stanton, T. N. Stevens, 10.25; Three Rivers, Mary L. Matthews, 50c.; Union City, Cong. ch., 25.87, 591 83

WISCONSIN. — Beloit, B. C. Chapin, 15; Columbus, Rev. H. J. Ferris, 50; Edgerton, T. A. Perry, 5; I. W. Doty, 5; E. C. Hopkins, 5; Henry Ebbolt, 5; W. T. Pomeroy, 5; Henry Marsden, 5; M. Pelton, 5; A. P. Nicholson, 5; Robert Attlesey, 5; T. B. Earle, 5; C. L. Burnham, 5; C. L. Culton, 5; A. S. Flagg, 5; Babcock and Birkenmeyer, 5; C. F. Mabbett, 5; H. S. McGiffin, 2.50; J. H. Arthur, 2.50; W. S. Heddles, 2.50; B. C. Willson, 2.50; C. P. Frank, 2.50; J. D. Whittel & Son, 2.50; J. W. Conn, 2.50; B. F. Watson, 2.50; Bowen A. Mawhinney, 2.50; The Topping Co., 2.50; Fond du Lac, Rev. D. L. Holbrook, 10; Ixonia, Welsh Cong. ch., 1.50; Janesville, Mr. and Mrs. T. M. Jeffries, 30; La Crosse, Cong. ch., 35; Menasha, Rev. S. T. Kidder, 5; Milwaukee, H. J. Holden, 25; Prescott, M. T. Dill, 20; Raymond, Cong. ch., 1.44; Ripon, Cong. ch., Friends, 6; Roberts, Rev. Wm. Gill, 5; Sparta, Cong. ch., Friends, 1; Spring Green, Rev. John D. Davis and friend, 6; Temah, Cong. ch., 5.56; West Superior, Rev. J. Kimball, 5, 321 50

IOWA. — Atlantic, Cong. ch., 35; Clay, Mrs. S. Meacham, 50c.; Elkader, Mary H. Carter, 24.50; Iowa City, Cong. ch., 61; Manchester, Cong. ch., 25; Monticello, H. D. Smith, 10; Osage, Cong. ch. (of which 5 from Woman's Miss. Soc.), 16; Postville, Cong. ch., 25; Red Oak, E. M. Cary, 100; Salem Cong. ch., 26.40; Sioux City, 1st Cong. ch., 25; Waterloo, 1st Cong. ch., 50, 398.40

MINNESOTA. — Lake Park, Rev. R. P. Upton, 5; Minneapolis, Miss M. Jameson, 10; Morris, Cong. ch. (of which 5 from Rev. A. H. Tebbitts), 11.25; New Paynesville, Rev. D. Donovan, 5; Northfield, Extra-cent-a-day Band, 25; Rochester, Rev. J. F. Tainter, 50; Mrs. A. Lyon, 50c.; St. Paul, Park Cong. ch., 5; Carrie Pond, 10; Miss Schultz, 1; Minnie Kellar, 1; West Dora, Cong. ch., 3.45; Winona, Wm. H. Laird, 50; Zumbrota, Rev. Jas. Oakey, 1, 178 20

KANSAS. — Kansas City, Pilgrim Cong. ch., 6; Powhattan, Rev. W. S. Bixby, 5, 11 00

NEBRASKA. — Ashland, Rev. Wilson Denney, 5; Bladen, Rev. W. A. Davis, 1; Leigh, Rev. J. G. Lange, 10; Lincoln, Vine-st. Cong. ch., 20; Omaha, Rev. S. W. Butler, 25, 61 00

CALIFORNIA. — Alameda, Cong. ch., 50; Berkeley, Pres. Martin Kellogg, 25; Oakland, 1st Cong. ch., Friends, 103.25; Rev. Geo. Moser, D.D., 22.50; Geo. T. Hawley, 10; S. T. Alexander, 10; Rev. F. B. Perkins, 10; Ontario, Cong. ch., 15; Petaluma, Cong. ch., 11; Pomona, Pilgrim Cong. ch., Woman's Miss. Union, 50; Redlands, Friends, by Rev. J. H. Williams, 6; San Diego, Y. P. S. C. E. of 1st and 2d Cong. ch., 15; San Francisco, Charles Holbrook, 25; N. P. Cole, add'l, 20; Mrs. H. Cowell, 20; Miss B. Cowell, 20; Mrs. Geo. H. Bowers, 20; Q. H. Morse, 10; S. F. Bufford, 10; Friends, Bethany Cong. ch. 10; W. J. Dutton, 10; D. J. Staples, 10; Rev. Joseph Rowell, 5; Vacaville, Cong. ch., 7.50, 495 25

COLORADO. — Colorado Springs, 1st Cong. ch., 50; Mrs. Josephine R. Gill, 50; Denver, Plymouth Cong. ch., 120.96; Greeley, 1st Cong. ch., 20.50; Rev. W. W. Dumm, 10; Pueblo, 1st Cong. ch., 25; Telluride, Cong. ch., 25, 301 46

NORTH DAKOTA.—Kulm, Rev. Paul Burkhardt, 5 00

EAST CENTRAL AFRICA. — Mt. Selinda, Rev. G. A. Wilder, £5, 24 50

INDIA. — Madura, Girls of Madura Boarding School, 1 24

31,185 20

FROM JAFFNA GENERAL MEDICAL MISSION FUND.

For salary of Dr. and Mrs. T. B. Scott, and other expenses to December 31, 1895, 1,064 62

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Centre Lebanon, "Little Cedars of Lebanon," for industrial work, care Rev. H. M. Allen, 10; Portland, Second Parish Chinese Sunday-school, for native helper, South China, 10, 20 00

NEW HAMPSHIRE. — Laconia, Through Mrs. G. S. Blakely, for use of Miss E. M. Blakely, 5 00

VERMONT. — St. Johnsbury, Miss C. H. Lincoln, for pupil, care Miss M. J. Gleason, 4 00

MASSACHUSETTS. — Boston, Friends of Rev. N. G. Clark, D.D., for native preachers, care Rev. J. E. Tracy, 100, and from do., care Rev. J. E. Abbot, 100; Second ch. (Dorchester), Mr. Wilder, for extra appropriations, Central Turkey, 25; Cambridgeport, Woman's Mis. Soc. of Pilgrim ch., for work in Harpoot, 25; Campello, South Cong. Sab. sch., for work, care Miss E. C. Wheeler, 10.27; Cohasset, Y. P. S. C. E., for use of Rev. E. P. Holton, 5; Franklin, Cora B. Goodwin, for work, care Miss M. L. Daniels, 5; Groton, ———, for Rev. James Smith, 12.50, and for Rev. J. E. Abbot, 12.50; Holyoke, Second ch., toward salary Mrs. W. R. Hitchcock, 150; Kingston, May-

flower Y. P. S. C. E., for use of Rev. E. P. Holton, 11; Malden, Rev. H. Adadourian, for pupil, care Mrs. E. R. Montgomery, 7.80; Maynard, Ladies' Circle, 25; Mrs. L. Maynard, 25; Miss A. Wolcott, 2; Mrs. Chas. Cheney, 2; Mrs Wentworth, 1; Miss L. Maynard, 1; Mrs. Dennis Buckley, 1, all for use of Miss C. Shattuck; Northampton, Edwards Y. P. S. C. E., for Okayama Orphanage, 15; Northfield, Volunteer Band, for Rev. C. F. Gates, for pupils employed in printing texts, 8; Oakham, Miss E. Dean, for school work, care Mrs. W. O. Ballantine, 5; Somerville, Franklin-st. Sab. sch., for pupil, care Rev. E. G. Tewksbury, 15; South Acton, Cong. ch., for work, care Miss C. Shattuck, 13; Springfield, A. H. S., for work, Yozgat, 25; Sterling, Y. P. S. C. E., for extra appropriations, 10; Swampscott, O. B. A., L. P. A., and H. S. A., for kindergarten building, Maebashi, 75; Woburn, First Cong. Sab. sch., for work, care Rev. J. L. Fowle, 100; ———, Friend, for use of Rev. W. P. Elwood, 5, 792 07

CONNECTICUT. — Torringford, Rev. A. H. Norris, to restore appropriations, 50; do., Isaac W. Brooks, toward Peet Memorial Printing Press, Foochow Mission, 50; Norwich, Park Cong. ch., for tract work, care Rev. J. H. De Forest, 20; Waterbury, Miss K. L. Peck, for Peet Memorial Printing Press, 10, 130 00

NEW YORK. — Angola, Miss A. H. Ames, for Theol. student, care Rev. C. Hartwell, 5; Brooklyn, Charles Hartwell, for Peet Memorial Printing Press, 5; do., Foreign Sunday School Association, for work, care Rev. J. P. McNaughton, 5; Castile, Mrs. H. A. Southworth, for work, Yozgat, 10; New York, Mr. and Mrs. M. C. D. Borden, for evangelistic and educational work in Spain, 500, and for do. in Ceylon, 500; do., Dr. and Mrs. Edward W. Peet, for Peet Memorial Printing Press, 135; Sherburne, Mrs. C. S. Gorton, for school work, care Rev. W. N. Chambers, 110, 1,270 00

NEW JERSEY. — Boonton, Presb. Y. P. S. C. E., for pupils, Cesarea, 52; Glen Ridge, Y. P. S. C. E., for work in Cesarea, 50; do., T. M. Nevius, for Bible-reader, care Rev. H. C. Hazen, 10; Plainfield, Cong. ch., for use of Miss H. L. Cole, 247; Stanley, Mrs. G. S. Page, for school, Madura, 25, 384 00

PENNSYLVANIA. — Germantown, Somerville Presb. Mission, for pupil, care Miss L. Foreman, 30; Pittsburgh, W. R. Watson, for work, care Miss F. C. Gage, 20, 50 00

DISTRICT OF COLUMBIA. — Washington, Miss C. O. Richards, for work, care Rev. E. Fairbank, 80 00

TENNESSEE. — Knoxville, C. A. P., for medical work at Lin-ching, 50; Nashville, Y. P. S. C. E. of Fiske University, for pupil, Aintab, 10, and for pupil, Mt. Selinda, 10, 70 00

KENTUCKY. — Berea, Cong. Sab. sch., for use of Miss S. F. Hinman, 30 00

MISSOURI. — Forest City, Ladies' Miss'y Soc'y of 1st Presb. ch., for pupil, care Rev. Lewis Bond, 8 00

ILLINOIS. — Chicago, Mary Newell, for native preachers, care Rev. J. C. Martin, 4; do., Miss Gillis, for do., 2; do., A friend, for use of Rev. G. B. Cowles, 12.50; do., Simon Exusian, for pupil, Yozgat, 5; Oak Park, Forest-ave. Cong. ch., for use of Rev. G. B. Cowles, 12.50, 36 00

OHIO. — Huntsburg, Cong. ch., to restore appropriations in Turkey, 10; Painesville, Enterprise Mission Circle 1st Cong. ch., for pupil, care Miss M. M. Haskell, 6; Toledo, Y. P. S. C. E. of 1st Cong. ch., for catechist, Madura, 30, 46 00

MICHIGAN. — Chelsea, Y. P. S. C. E., for work, care Rev. H. G. Bissell, 10; Highland Station, Rev. H. G. Bissell, for his work, 5; Monroe, Primary Dep't, Presb. Sab. sch. for work, care Mrs. M. E. Bissell, 3.60, 18 60

KANSAS. — Seneca, Y. P. S. C. E., for building chapel, care Rev. Dwight Goddard, 100; Wakefield, Y. P. S. C. E., for work, care Rev. and Mrs. I. M. Channon, 5, 105 00

WISCONSIN. — Milwaukee, Grand-ave. Cong. ch., for North China College, 10 00

CALIFORNIA. — Los Angeles, Y. P. S. C. E. of West End Cong. ch., for use of Miss A. G. Chapin, 3 26

CANADA. — Dundee, Zion ch., for work, care Rev. J. C. Martin, 15; Hamilton, Angela Jarvis, for use of Mrs. F. W. Macallum, 4.30; Montreal, A class in Emmanuel Sab. sch. toward education of two boys, care Rev. T. W. Woodside, 2.90,

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

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For work, care Rev. W. T Currie, 20, 42 20

MISSION WORK FOR WOMEN.

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For Kōbe Kindergarten,	2 40	
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From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal, Canada, *Treasurer.*

For Bible-woman, Harpoot,	7 70
	4,456 73
Donations received in March,	68,141 84
Legacies " " "	19,482 77
	87,624 61

Total from September 1, 1895, to March 31, 1896: Donations, $357,619.54; Legacies, $75,005.72=$432,625.26

For Young People.

AFION KARA HISSAR.

BY REV. LYMAN BARTLETT, OF SMYRNA, TURKEY.

The picture on the next page represents imperfectly one of the out-stations of the Smyrna mission field in Asia Minor. It is located about 250 miles east of Smyrna, at an altitude of more than 3,000 feet above sea level, and is an important centre for the opium trade, the soil of the surrounding district being peculiarly adapted to the growth of the poppy, from which the opium comes, and which is cultivated in great abundance. Hence the name of the city, Afion (opium) Kara Hissar (black castle), to distinguish it from several other cities called Kara Hissar, each with some designating prefix.

It is very compactly built in a valley, on one side of which an immense perpendicular rock rises 500 feet above the city, and is surmounted by the ruins of a very ancient castle, built for the defence of the town. Its streets are very narrow and generally without sidewalks, paved with rough stones.

The population is estimated at 30,000, of which probably 7,000 are Armenians.

The gospel has been preached and a school maintained in this place for many years and with a fair degree of success, considering the difficulties to be overcome, for almost all who have accepted the truth have been called to suffer severe persecution.

Our young friends in America do not know what it costs to be a Christian in countries where there is but little freedom of conscience. A few years ago this small band of Armenian believers passed through a long siege of persecution, not from the Turkish government, but from their own people, encouraged by a bigoted priesthood.

The collection of the taxes imposed by the Turkish government furnishes an opportunity for the practice of great injustice. As the apportionment of these taxes to individuals is always left to the leading men of the different nationalities, obnoxious persons, like those who have declared themselves Protestants, are liable to have their taxes doubled on the slightest provocation, and these poor brethren found themselves obliged to pay two and three times as much as could justly be required of them, and were plainly told that if they would return to the mother church their burdens would be lightened. One of the brethren had an infant child whom he wished to have baptized by a Protestant pastor, but as their preacher was not ordained there was necessarily some delay. Taking advantage of this delay, the relatives one day seized the child from the arms of its grandmother and hastened it away to the Gregorian church, where it was baptized by a priest against the will of the father. The child's mother, who was not a Protestant, was taken to the house of her brother and kept, with the child, for two and a half months, even against her will, her husband being obliged to

pay a certain sum each month to meet their expenses, and because he had not the money to pay he was imprisoned until the preacher came forward and paid it for him. He finally appealed to the government, claiming his wife and child, but before action was taken a mutual friend interposed and brought them back.

There were two excellent women who frequented the Protestant worship, but they were bitterly opposed by their husbands. They were slandered, they were beaten, they were sometimes shut out of their houses and sometimes locked into them, and were forbidden to go near the Protestants. A son of one of these Christian sisters, about sixteen years old, began to attend the worship and to show sympathy with his mother in her trials, and was ordered by his father never to enter his house again till he would take an oath not to attend the Protestant service. He accordingly left his father's house and apprenticed himself to a Protestant brother to learn shoemaking. During my last visit to the place these two persecuted sisters, with the rejected son just mentioned, became members of the church, but I have never heard that the father had become reconciled.

During the summer of 1892 I visited this place with my daughter at a time when the persecution was at its height, and during our stay of three weeks the house we occupied, which was the home of the preacher, was stoned every night but one. The front windows, being protected by wire netting, were uninjured; but the back rooms, whose windows were exposed, could not be used for a time, and the windows were taken out to save them from destruction. The brethren were almost daily stoned by the boys in the streets, and one Sabbath during our stay a crowd gathered about the door, railing at those who dared to enter, and stoning the door after we had assembled for worship, till finally we were obliged to call on the Turkish police to protect us from the violence of the mob. For a long time most active measures were employed to prevent people coming to the worship, both slander and threats being freely used, and the preacher was most shamefully maligned.

At one time a document was presented to the governor accusing him of having, in a public place, shamefully slandered the Virgin Mary, and this document was emphasized by 200 signatures, mostly Armenians. The governor informed me of this foul accusation, but declared that he should not submit it to the court, as it could be nothing but slander. Yet, after we had gone, it was served in due form, and the good man was summoned before the Turkish court for trial. He had no one to plead his cause, and his accusers were many, but being allowed to speak in his own defence he easily convinced the court and all who heard him, of his entire innocence and of the perfidy of his accusers. The case was dropped without further trial. In this affair he rejoiced in the fulfilment of our Lord's promise: "It shall be given you in that hour, what ye ought to speak."

But now all is changed. Enemies have become friends, and those who have slandered the preacher now speak his praise. The patience and forbearance of the persecuted brethren during all their trials have put to silence their opposers and won the confidence of all. The number of those who come to listen to the truth has much increased, and a Sabbath-school of 150 children has been gathered. A faithful and devoted Bible-woman finds ready access to the

homes of the rich and of the poor, who gladly listen to her earnest words and gather in large numbers at her weekly meetings for Bible study and prayer.

The Armenians of Afion Kara Hissar are very ambitious in the matter of education, and large sums of money are expended annually for the support of their boys in the best schools in Smyrna and Constantinople, while at home a large public school is supported by the people, and several private schools of different grades have long been sustained. Thus far advanced education has been sought mainly for boys, yet a few girls from this place have been connected with our Girls' School in Smyrna, and at present the preacher's daughter is a promising pupil there.

For the last two and a half years strenuous efforts have been made to secure from the government permission to establish a kindergarten, and friends in

GIRLS' BOARDING AND DAY SCHOOL IN SMYRNA.

America have kindly contributed funds for this special object, but thus far we have been unsuccessful. However, we do not despair, but hope that after the present excitement is allayed we shall be able to secure this very important aid in the work of education.

The importance of this place has been much advanced during the last year by the building of a new railroad, by which it is now put in direct communication with Constantinople at Scutari, and another road is being built which will connect it with Smyrna, so that we shall soon be able to go by rail from Smyrna to Constantinople, via Afion Kara Hissar, and this will tend to make our relations with that place more intimate and effective.

An essential need of the evangelistic and educational interests of the place is a permanent home. Thus far we are dependent upon rentals, and while no house can be found suitable to the work in hand, the confidence of the people in the permanency of the work undertaken can never be secured so long as its only home is a rented building; and the large rents, continued through a series of years, often amount to a sum sufficient to purchase the property rented.

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A REMARKABLE incident is reported from the Harpoot district in Eastern Turkey, where on Sunday, the fifth of April, at Mezereh, three miles from Harpoot, the Protestant Christians were invited to hold a communion service in the Gregorian church. Dr. Barnum and other missionaries were also invited and the service was crowded, hundreds being obliged to go away for lack of room. It is not long since such a mingling of Gregorians and Protestants would have been impossible, and would have been deemed a pollution of the old church. In the congregation were many whose husbands and fathers were among the recent martyrs for their faith, and also many pastors and teachers from neighboring villages. The service of song was divided between the Gregorians and Protestants. The Protestant pastor then received some fifteen men and women into the church, and preached a sermon on "Christ our Passover is sacrificed for us." Dr. Barnum followed with an address, and with the doxology and benediction the Protestant service closed. But the people were requested to remain and the Gregorian priest spoke most pleasantly and evangelically, rejoicing in the fellowship they were thus manifesting, and thanking Dr. Barnum and his fellow missionaries, who had brought them a new faith and an open Bible and were now following up that work by bringing relief to suffering widows and orphans. Other addresses followed from both Protestants and Gregorians, when this most remarkable service was brought to an end. It is a sign of the times in Turkey. Reports from several towns on the Harpoot plain indicate that evangelical work is being gradually resumed.

An Extraordinary Communion Service.

AN article of great interest and value entitled "Foreign Missions in the Light of Fact," by Secretary Judson Smith, was given in the *North American Review* for January last. The article attracted much attention, and there has been such a call for it that the *North American Review* has issued it separately, in pamphlet form. Copies may be obtained freely at the rooms of the American Board in Boston, New York, and Chicago.

Foreign Missions in the Light of Fact.

A NEW and much enlarged edition of the pamphlet entitled "Sketches of the Missions of the American Board in China," prepared in the main by Dr. Blodget and Dr. Baldwin, has just been issued, and will be found most helpful by those who take China as a topic for the Missionary Concert of July.

Sketches of Chinese Missions.

Who is to be Blamed?

We have listened recently to many sharp denunciations of the governments of the world because of their relations with Turkey, some for their failure to fulfil treaty obligations, and others for their disregard of the claims of humanity and civilization in reference to the Armenians. That a gigantic wrong has been committed nearly all agree, though men will differ in apportioning the blame. But when we hear these sharp criticisms of Great Britain and of our own country, we feel like saying: Brethren, pastors, and members of churches in America! *We* have come under obligations to the Christians of Asia Minor. With the aid we have given them they have made great advances in all educational and religious lines. Largely because of these advances, they have now fallen into dire distress. If the jealousies of governments hinder *them* from affording relief, shall the *churches* fail these persecuted Christians? That is just what they are doing now. We ought to give our Protestant Christian brethren special and abundant help to buoy them up in their Christian work, now that they are despoiled and their forces so sadly depleted. But instead of this we reduce our aid. Twenty thousand dollars additional to the amount granted to them in previous years would be none too much to enable them, in their present feebleness, to maintain the educational and religious work in hand. But in place of giving them this, we reduce the sum heretofore allowed them by just about this amount. This fact we have sought to present to the churches in every possible way. The heroism and needs of our missionaries in Turkey are or ought to be known throughout the land. We confess to a feeling of sad disappointment that, in view of the facts and appeals presented so widely, no adequate response has been received. We have cherished the hope that by this time our receipts would indicate a purpose in our churches to rise up strongly for the relief of our brethren in Turkey. But the paragraph on the next page shows that the receipts for April were nearly $5,000 less than for the corresponding month last year. We cannot but ask very seriously, what does this mean? Will not our readers join us in asking this question before God? One of our missionaries in Turkey writes that he regards the reduction in their appropriations as "a more serious threat of expulsion than that we had been preparing to hear from the government. For if the government should order us out, we should expect God's interposition; but if the churches should order us home, such interposition would seem far less probable." See the letter of Dr. Greene from Constantinople on another page. One thing is clear, that the constituents of our Board cannot with any consistency denounce national governments, our own or that of Great Britain, for neglect or inefficiency, while they fail to provide the $15,000 or $20,000 for the Turkish Missions necessary in order to make their appropriations equal those of last year.

The Bible in Japan.

The Annual Report of the Bible Societies' Committees of Japan for the year 1895 has just reached us, and reveals a most remarkable work accomplished in the distribution of the Scriptures. The most significant item concerns the circulation of the Scriptures in the army and navy. An entire change is manifested in the officials in reference to the possession and reading of the Bible by soldiers. The total number of copies of Bibles, Testaments, and portions circulated was no less than 257,578.

Financial.

PLEASE read the following story of receipts. Knowledge has been a good friend to the American Board, especially when the knowledge has been given to the readers of the *Herald*. Will not our friends rally?

	April, 1895.	April, 1896.
Regular donations	$39,369.29	$34,656.14
Donations for special objects	1,992.36	2,904.09
Legacies	21,374.60	8,452.87
Total	$62,736.25	$46,013.10
	8 mos. last year.	8 mos. this year.
Regular donations	$274,661.62	$267,776.16
Donations for special objects	30,204.10	29,318.39
Legacies	113,168.26	83,458.59
Total	$418,033.98	$380,553.14

For the eight months the *decrease* in regular donations has been $6,885.46; *decrease* in special donations, $885.71; *decrease* in legacies, $29,709.67; total *decrease*, $37,480.84.

Never did we need more earnest prayers for a divine interposition than in this hour of extremest need. Such prayers should be accompanied by generous gifts. It is a most opportune time for our pastors to preach arousing missionary sermons, such as shall become a note of rally in each congregation. Surely not one church can afford to pass its regular contribution to the Board without understanding the cry from the field, which has the power of a mandate. The appeals from our faithful men and women in Japan, China, India, Africa, Turkey, Papal Lands, and the Islands of the sea, made under the pains of reduced appropriations, should cause rich and poor alike to give eagerly to swell the receipts for the coming four months of our year, and so lift the shadow of fear and drive away the overhanging cloud.

The Logan at Ruk.

BY a letter received from Captain Bray, by way of Japan, we learn that the schooner *Robert W. Logan* reached Ruk on February 6, only a few hours after the *Morning Star* had left that archipelago. It was, of course, a great disappointment to Captain Bray, who was expecting to return by the *Star*, to find that the vessel had gone. He, however, proposes to remain for a time, and inasmuch as Mr. Price is better in health, take him for an evangelistic tour on the *Logan* through the Mortlock group. This is much to be desired. When the *Morning Star* was at Kusaie, the Spanish governor of Ponape arrived there. While very courteous, he positively refused to allow the *Star* to touch at Ponape, declaring that he had received no instructions from his government to permit the calling of that vessel. Such prohibition is in violation of the rights that belong to a peaceful vessel carrying the American flag. But, of course, under these circumstances, the *Star* did not attempt to touch at Ponape. The *Logan*, however, is permitted to call, and we trust that this little vessel will be able to do something effective toward ministering to the needs of the Christian population of that now neglected island. In a letter from Miss Palmer, of Kusaie, she speaks of having received a letter from Henry Nanpei, who reports that the Metalenim chiefs on Ponape had called on the Spanish governor and feasted with him. Many of the church members are still faithful, and nearly all the teachers are holding their schools regularly, but are much hampered in their work from lack of books.

Memorial of Dr. Alden.

MANY striking tributes have been paid to the memory of Dr. Alden, since his sudden death on April 30. The funeral service, held in Park Street Church on Monday, May 4, was remarkable not only for the size but also for the character of the audience present. We are glad to learn from the representative of the family that a memorial volume is to be issued, and the request is made that friends who have papers or facts which may aid in the preparation of such a volume will send them at once to Professor E. K. Alden, Packer Collegiate Institute, Brooklyn, N. Y. We are informed that the will of Dr. Alden, after making provision for his widow and gifts for a few friends, bequeaths his house on West Cedar Street, Boston, to the American Board, for the use of the Madura Mission, and that the bulk of his personal property is to be divided into ten equal shares, one share to be given to each of the following societies and institutions, namely, The American Board, the Congregational Home Missionary Society, the American Missionary Association, the Congregational Education Society, the Boston City Missionary Society, Amherst and Iowa Colleges, and Hartford, Oberlin and Chicago Theological Seminaries.

Retrenchment in European Turkey.

THE task of dismantling some of our missions has already begun. Our European Turkey Mission has hitherto made much account of its Bulgarian Christian newspaper, *The Zornitza*, but it has been decided that unless the Prudential Committee can grant the mission an additional amount of $2,850, *The Zornitza* must be discontinued at the end of June; that the Samokov and Collegiate and Theological Institution must be closed at the end of the school year; and that three fourths of the native teachers must be dismissed. Dr. House writes from Salonica: "Our work at this station had seemed so hopeful that it was a great pity to have all our plans broken up for the year, or at least so disturbed as to make it impossible to carry out some new plans which we had made. I myself esteem the work of devoted colporters as most important in a large and promising new field like ours. Last year I kept one going at my own personal expense, but we had planned for two this new year, and we had one promising man in view who was willing to go into the work with small wages. Now, however, there is not a para left for colportage, and we are trying to see, after cutting down one man about twenty-five per cent. and dropping another entirely, how we can patch up accounts so as to meet absolute engagements."

Martyrs in Severek.

IN the town of Severek, in Central Turkey, there were recently three of the original members of the Protestant community formed forty years ago. Two of these became martyrs, one while praying on his housetop. The third denied his faith in order to save his life. It is said that every minister and priest in the place sealed his faith with his blood, excepting one Catholic priest who saved his life by flight.

Bible Lesson Pictures.

THERE are repeated calls coming to us from abroad for secondhand copies of the Providence Bible Lesson Pictures. Any Sunday-school that has made use of these pictures will confer a great favor by sending them to our missionary rooms, that they may be forwarded to some of our mission fields, where they will be greatly prized, and will be efficient aids in the preaching of the gospel.

Faithful unto Death.

AN affecting incident connected with the massacre at Oorfa was that of a mother, in whose presence her two sons were caught by the mob, while men with drawn swords, ready to cut them down, demanded of the young men that they should accept the Moslem faith. But the mother called out to them, "Die, but don't deny the Lord." They stood firm and were immediately cut down.

Sympathy from Great Britain.

"THE General Body of Protestant Dissenting Ministers," of England, composed of Presbyterians, Independents, and Baptists, has forwarded to us a minute, adopted unanimously at its Annual Meeting, expressing its deepest sympathy with the American Board and its missionaries in view of recent experiences in Turkey. Such an expression of sympathy is most gratefully received. These British Christians, in the same minute, declare that they regard "with unspeakable sorrow and shame" the attitude taken by their government in relation to the persecution of Armenian Christians.

Aid for Impoverished Churches.

WE are glad to report that the Bible Lands' Mission Aid Society, formerly called the Turkish Mission Aid Society, of Great Britain, has succeeded in raising, in connection with an appeal signed by Lord Kinnaird and Sir Wm. Muir, the sum of £2,000 ($10,000) for the relief of the suffering Christians in Asia Minor. This is a special fund, and is forwarded to the Relief Committee at Constantinople, to be used especially for those "who are of the household of faith." There are many Protestant Christians in Turkey, still spared in life, who were able, prior to the massacres, to maintain without foreign aid the churches with which they were connected. Having now lost their all, these churches of course are helpless. This aid from the British Society is to be used in helping these impoverished Christians and their churches, and will be of immense service.

"Covered by a Shadow."

DURING the fearful massacre at Oorfa three Turkish guards protected the street on which Miss Shattuck resides, constantly crying out, "It is the residence of a foreigner, and it is forbidden to touch her." Some houses near by were plundered, but the statement is made that, by actual count, seventeen houses and 240 people were "covered by the shadow" of this single missionary lady. Miss Shattuck writes, "It was apparent that the utmost was done to protect me, but how willingly I would have died that the thousands of parents might be spared to their children!" After the massacre, the church and the schoolrooms were filled with the wounded, all of them most forlorn and needy.

Christian Nurses in Japan.

THE Nurses' Training School at Kyōto, commenced and carried on by Dr. Berry, has proved an efficient evangelical agency. The school now passes wholly into the hands of the Japanese, and Miss Fraser, who has been associated with Dr. Berry, reports that the only remaining non-Christian member of the graduating class has asked for baptism, and that, including the thirteen members of this graduating class, there will have been sent out seventy-five nurses, only one of whom has graduated without being a professing Christian. These nurses are scattered all over the country, and most of them are doing excellent work, and their influence must be far-reaching.

A Packing Room at Constantinople.

We give on this page a photo-engraving of the packing room at Constantinople, from which the Ladies' Relief Committee is sending forth bales of garments to different sections in the interior of Turkey. This committee is composed of ladies connected with our

PACKING ROOM OF LADIES' RELIEF COMMITTEE AT CONSTANTINOPLE.

mission, together with ladies of the English Colony at Constantinople, who have been organized for this kind of work and have rendered most efficient aid in providing clothing for the despoiled Armenians. We are glad to hear from

Constantinople that contributions for the relief work are now being received not only from Great Britain and America, but also from Germany, Holland, Switzerland, Japan, Egypt, and India, the aid coming in many cases from parties in high social position.

Books for Marash Seminary.

AN urgent call has come for books of reference for the students in the Theological Seminary at Marash. In the massacre of last November, the Seminary building and all its contents were destroyed by fire. Neither teachers nor students were daunted, and instruction in the Seminary classes was at once resumed, though under great disadvantages. A small reference library, costing not more than $150 or $200, is imperatively needed to replace, in part, the 1,200 volumes that were burned. Who will help these courageous men in their sore need?

The Lovedale Institution.

THE Lovedale Missionary Institution in South Africa has for a characteristic feature an industrial department, which has sent forth large numbers of trained men as artisans and as teachers into many sections of South Africa. This department has been referred to so often with approval that many suppose that Lovedale is merely an industrial school. But Dr. Stewart, the eminent head of the Institution, says: "Our chief means here is education. But we do not profess that that is our chief end. It is not our end at all. And we wish all to know this. We say that we shall educate to the best of our power, and will provide and impart here the very best education, in the ordinary sense, that we can. But we declare that that is not our end, and that we shall use our supremest endeavors and all our educational machinery to make our pupils Christians, and to furnish them as Christians for the work of God on earth." It should be added that the education here given is not the less thorough because it is not the primary end kept in view. Lovedale may well be regarded as a model institution.

Fruits Only by Labor.

A RECENT writer of some repute, in a somewhat lavish commendation of a native African of noble character, acknowledges that this character is the direct result of missionary work, yet the writer says: "We candidly admit that missionary literature has no attractions for us, and that to listen to the dry details of church work among far-away tribes is a severe trial." But without this church work, the details of which are stigmatized as dry, the character which is applauded would not have existed. We are quite sure that there is little in missionary literature more stupid than is this remark, taken in its connection. The writer wants rich fruit without any care for the tree or the ground or the process by which the fruit is produced. Why not dispense with trees altogether? They are dull things; we want only *fruits*. We have seen a man go into ecstasies over a gorgeous plant of chrysanthemum, but he was not silly enough to disparage the work of the gardener, who for months had watched and watered and trimmed and fed the plant, encouraging it here and checking it there, until, in all its symmetry and brilliant bloom, it was ready for exhibition. The beautiful products both in plant life and human life are not to be secured without hard and long labor. To disparage the process while lauding the results is childish in the extreme.

THE REV. EDMUND K. ALDEN, D.D.

ONLY four months ago we recorded the death of Rev. Dr. N. G. Clark, who for twenty-nine years had ably filled the office of Foreign Secretary of the American Board, and we now must make record of the death of Rev. Dr. Edmund K. Alden, who for twenty-four years, seven of them as a member of the Prudential Committee and seventeen as Home Secretary, was associated with Dr. Clark in the administration of the affairs of our Board. Having both laid aside

their official connection with the Board, these two eminent men have nearly simultaneously finished their earthly course and entered their Master's joy.

Dr. Alden came of both Pilgrim and Puritan lineage, having been a direct descendant, in the eighth generation, of John Alden of the Mayflower company. His father was Ebenezer Alden, M.D., an eminent Christian physician of Randolph, Mass., where the son was born April 11, 1825. Graduating from Amherst College in 1844, and from Andover Seminary in 1848, he was ordained to the ministry of the gospel and installed at Yarmouth, Me., in 1850. After four

years of service, considerations of health led him to remove from the seacoast to the inland parish of Lenox, Mass., where he remained until 1859. He then became pastor of the Phillips Church, South Boston, continuing in that relation for seventeen years, until, in 1876, he was elected Corresponding Secretary of the American Board. Death came to him very suddenly on Thursday, April 30. As he rose that morning he repeated more than once, in his most animated tones and with shining face, a favorite verse,

> "Well! the delightful day will come
> When my dear Lord will bring me home."

He conducted morning prayers in the family, at which, according to his custom, he played the accompaniment upon the parlor organ, the hymn chosen including the lines,

> "Though in a foreign land,
> We are not far from home."

After breakfast he had a brief period of physical discomfort and lay down upon his bed and soon fell asleep, which by noontime became the sleep of death.

During his years of service in the three churches of which he successively had charge, Dr. Alden was preëminently a missionary pastor. With Wesley he might have said, "The world is my parish." But because he stretched his vision beyond the bounds of his own church and city and country, he did not care the less earnestly for the members of his immediate flock. He sought to build them up by giving them a large idea of the Kingdom of God, and by inspiring each one with a sense of his personal responsibility for the evangelization of the world. The pastorate was his chosen sphere of labor. He loved to preach the gospel. He gloried in the message of grace and redemption which he was permitted to proclaim, and in his view no calling of earth could compare in dignity and attractiveness with that of the Christian ministry. Posts of service in academic and theological institutions, the importance of which he fully recognized, were pressed upon him for his acceptance, but he would not leave the direct ministry of the word. It was only by a wrench that he brought himself to turn from the pastorate to a secretaryship, and this simply because he came to feel that, though it must be done indirectly, he could yet in this service bring the message of divine love and pardon to a greater number than by remaining where he was. He undertook the new form of work with the same spirit of consecration that sends the missionary to Africa or to China. It was to him, with his tastes and plans of life, a sacrifice, but a sacrifice made with a spirit so loyal to Christ and to the interests of his kingdom that it seemed as if the new service were his first choice.

When Dr. Alden was summoned to this office, his fitness for it was universally and cordially recognized. He was known as a leader among his associates, a man of deep spirituality, of fervid eloquence, and of fine intellectual abilities. Had his profession been that of the law, it may well be believed that he would have found his place upon the bench in some high court, where his powers of acute analysis, of patient investigation and clear statement, his broad reasoning, as well as his judicial temper would have given him eminence. Had he entered public life, his alertness of mind, his power of mastering details, his readiness of speech, and his great capacity for work, would have made him a

model senator. They were no ordinary powers of mind with which he was endowed. And he brought them all into service of the great missionary cause, for which he could plead as few have the abilities and grace to do. His addresses before ministerial and state associations, and especially his papers presented at the annual meetings of the Board, were clear and forcible, touching the highest themes that concern the Christian life and Kingdom of God, appealing both to the intellect and the heart of every hearer. It is rare to find in one person such gifts for public address as Dr. Alden possessed, combined with a special capacity for business affairs and the management of details, such as are connected with the Home Department of a great missionary organization. He watched the treasury both as to its receipts and its outgoes with unceasing vigilance and economy, showing a keenness and fidelity which were remarkable. Everything in his department was orderly, kept with the most scrupulous exactness.

But it is not for his intellectual or administrative abilities that he will be chiefly remembered by those who knew him best. The crowning glory of his character was that he was a man of such simple yet exalted faith in God. His piety was tender yet robust. It grew out of his profound convictions concerning the great evangelical doctrines of the Bible. Though far from assuming that he had reached the goal of Christian perfection, he yet knew whom he had believed, and he never distrusted God's promise or his grace. It was not assumption, in his view, to look for the "assurance of faith," and he had it. Whenever he led in prayer — a phrase which always seemed specially appropriate when he voiced the common supplication — no one could listen to him without feeling that he knew the way to the Mercy Seat. He seemed to come at once and to take others with him into the presence chamber of the King, talking with God, not in strained phraseologies, but in simplest language, of the things nearest the heart.

Those who knew him well remember that his salutations as he met them commonly had an element of sportiveness, and that he often welcomed them with some bright sally, accompanied with more than a ripple of laughter. Some years ago, a friend, knowing well the deep seriousness of his life, asked him how he could be so uniformly cheerful and even jovial. The reply, in substance, was that whenever in the morning, before meeting the world, he had met his Saviour and had come into conscious communion with him, consecrating himself anew with all he had to the Master, then his joy abounded, his spirits were light and free. And hence it was that his mouth was filled with laughter. "The joy of the Lord was his strength."

Only one other matter must we take the space to allude to here. In the latter days of Dr. Alden's administration, differences of judgment arose and misunderstandings were prevalent. They are now of the past, and there is no other occasion to refer to them except to bear witness that during the whole of that period he lived in utmost charity towards those from whom he differed. Observing him closely during a daily intimacy extending over a period of fifteen years, we can confidently affirm that though he was often astonished and even startled at some things said about him, yet never in the privacy of his own office and in the most familiar intercourse did there escape from his lips an unkind expression, a sharp word, or a stinging epithet. It is not necessary to say that his judgments were

always right in order to say emphatically that he always acted on honest convictions and without passion, and that when assailed he followed the Master's high precept and example and "held his peace."

Since the foregoing was written a personal note received from Rev. Dr. Storrs, President of the Board, contains a reference to Dr. Alden so appreciative and just that we gladly quote what he says: —

"I have known Dr. Alden since he was a boy, three or four years younger than myself, when his father was my father's honored friend and physician. I have known him in all the years of his maturity, and always as a diligent and successful student of God's Word, an earnest and reverent believer in it; a man of genial, playful, affectionate temper, of tender and deep feeling, yet of extraordinary power and skill in administration, of the utmost sincerity and uprightness in aim, positive in his convictions, steadfast in his purpose, unflinching in the championship of the truth as he saw it, yet noticeably kindly and catholic in spirit even toward those from whom he felt bound sharply to differ. I have seen him under most trying circumstances, patient, gentle, self-contained. I have seen him in hours of glad success, grateful to God, never unduly elated for himself. In many ways his example must have brought a blessing to those who knew him truly and well.

"Certainly he was a man to be greatly missed by those associated with him in sympathy and work; but also one to be grandly welcomed by those above whom he had aided and guided here in Christian service; by Him, above all, their Master and his, whom he adoringly worshiped, and whose gospel in the world it has been the joy of his life to exalt and advance."

RELIEF WORK AT VAN, EASTERN TURKEY.

OUR readers are already somewhat familiar with the character of this relief work at Van through the letters and paragraphs in several recent numbers of the *Missionary Herald.* In the April number of the *Review of Reviews* there is an illustrated article concerning this work, entitled "An American Heroine in the Heart of Armenia," giving an account of Dr. Grace Kimball's labors at Van, accompanied by a report from her pen of the beginning and progress of the relief work at that city up to January 1. To this article in the *Review of Reviews* we would especially refer our readers for the history of the undertaking, while we give below Dr. Kimball's Fourth Report, covering the month of February last. We have also before us the financial statement of the work, reporting receipts and expenditures in the different departments, prepared by Rev. H. M. Allen, the treasurer at Van, and endorsed also by Major Williams, the British Consul at that city. This statement gives full details but is too long to reproduce here. It is sufficient to say that up to March 11 the receipts had amounted to £ T. 7,035 and the expenditures to £ T. 6,688, the Turkish pound being equal to $4.40. The small balance in the treasury of less than £ T. 400 would not last long, but other funds have been forwarded and much more will be needed. The chief sources from which these funds have come are two; namely, the *Christian Herald* of New York and the Woman's Armenian

Relief Committee of England. We are tempted to use many adjectives in the superlative in characterizing this work, but leave our readers to do this for themselves. It is sufficient for us to present facts.

FOURTH REPORT OF THE VAN INDUSTRIAL BUREAU AND VILLAGE RELIEF WORK. FEBRUARY 1—MARCH 1, 1896.

BY MISS GRACE N. KIMBALL, M.D.

During the early months of the winter we clearly foresaw that February, March, and April would make the heaviest demands on all departments of the Relief Work, and our expectations are being fully realized. The people have been literally eating themselves out of house and home; and every day brings to light scores of those in the city who have completed this process and who therefore fall into the lists of the hungry. These families — often those who two years ago were considered the well-to-do of the city — make application through any one of the many channels, and the caring for these cases has been one of the heavy tasks of the management. Work is given wherever work can be found or *created.* And here it is encouraging to notice that almost all the applications we have from city people are for work. Many resist free aid to the last degree, and we are not infrequently obliged to give help to such, when work is not to be had, by indirect means. I have known many families to go hungry for days, while insisting on work rather than free aid.

In the case of the villages the process of exhausting the winter supplies has gone on as in the city; but the heavy snows have kept the people in the villages until the cessation of the January storms and the opening of the roads to some extent. And with this and somewhat milder weather, the villagers have apparently risen as one man and descended upon us. Most are driven by the sorest straits to incur the dangers and hardships of several days' journey over snow-covered mountains to reach us. It is pitiful to see the half-clad women and children who have come several days' march through cold and snow and over the cruel mountains that we see from our windows, dazzling in their cold beauty. Many of those refugees are frost-bitten and some have died in the mountain passes.

So great have been the crowds, both of the city poor and village applicants, that we have been obliged to treat them *en masse,* to a great extent. In the case of the city poor we oblige them, so far as possible, to make application through their ward officials, and treat the lists thus presented as a whole, after they have been verified by our own examiners. In the case of the villagers, we again treat them in groups through their headmen or priests. The entire group is called up, looked over to get a general idea of the degree of misery represented by them, and their appearance, together with our own knowledge of the condition of their village, is made the standard of our giving. These groups are often very pitiable. One in particular included many women and children who were in such a terrible condition from their long-endured poverty in the village and their cruel sufferings from cold and hunger on the way, that our entire secretariat was dissolved in tears at the sight of their misery.

The villagers from the districts of Khizan, Norduz, and Moks show the most

distress. In Khizan, a district partly in the Bitlis, partly in the Van vilayet, there is a large Koordish population — fanatical Moslems, headed by a sheikh, the son of the famous Sheikh Jeladin. Last fall the sheikh instituted a regular campaign against the Christian population, with a view to rooting out that religion from his borders. This outburst of fanaticism was avowedly brought to a climax by the visit of a British vice-consul to the region. All the Armenians who entertained him, or in any way had to do with him, were either killed or barely escaped by flight and hiding. As a result of this crusade of last fall, practically the whole Christian population has nominally accepted Islam, the churches are turned into mosques, and even the gravestones, bearing the sign of the cross, have been pulled down and defiled by serving as lavatories for the Koords. Very many — it is impossible to know how many — were killed out of special spite, and as an argument to facilitate the "conversion" of the rest. The priests in particular were victims either of slaughter or of forcible conversion. One poor priest was brought in disguised as a common villager, who for over four months had been buried in a pit, never seeing the light of day, through fear of detection. As he pathetically related, he could not even have his children brought to him, lest they innocently say afterwards that they had seen their "Der Baba." Another priest and a vartabed who had been the hosts of the British consul, escaped as by a miracle, and their friends made a "grave" for them under the mangers of the cattle in a dark, damp stable. After more than four months' imprisonment in this unhealthful and melancholy refuge, they were helped to escape by night, by their friends, at the risk of their lives. The attitude of the Moslems of this remote region is one of rampant fanaticism, and the poor Christians are entirely at their mercy, both as to their faith and their lives. Of property, they practically have none left. Nor can we send help there. We can only succor those who succeed in escaping and find their way here.

The region of Norduz is nearer us and should be in better condition, but it is under a reign of terror at the hands of the Koordish outlaw Shakir, who for years has been allowed by the government, which tried and sentenced him for the worst of crimes, to rob and kill and generally terrorize the entire Armenian population of the region. Many have already emigrated, but those left are impoverished to the verge of starvation and naked beyond decency. All their possessions are in the hands of this chief and his men — even to the treasures of their monasteries and churches. The peasantry are obliged to do the work and provide the fodder necessary for their former flocks; but not one drop of milk or a single sheep can they use or sell. We must care for those who come in from this region until the snow melts, and we can perhaps return them to their homes. We hope to have the funds to at once send a relief expedition there, under government protection, so as to save others from being forced from their homes.

Moks is another district to which we must get immediate help. And we have appropriated, on the faith that it will be forthcoming from abroad, £T. 200 to that district, to be sent this week if possible.

Our plan of action now is to send the villagers back as fast as possible and to care for them in their own villages wherever there is reasonable safety for life. This object is much desired by the government, which looks askance at the crowds

of villagers in the city. It promises to coöperate with us in getting them back to their homes, by securing safety in the villages. On this understanding we have already sent over 700 persons back, with the promise of sending help to them in their villages. On the prompt fulfilment of this promise, in the majority of cases, hangs the very life of the people.

During February we have sent help to the amount of £ T. 100 to the region of Ardjesh, to be distributed by a resident Armenian Committee. And they are asking for more. We have also sent under government escort a deputation to Shahdagh with £ T. 150. They report great destitution, but have not notified us as to the amount of money still necessary. We need imperatively £ T. 3,000 to carry on the village relief work, both to supply bread until the spring opens and the villagers can help out their diet with green things, and, more imperative still, to give them oxen and farming implements, with seed-corn, so that they can again become self-supporting.

Turning to the work actually done in the city during the past month in the various departments, we will take first the Industrial Bureau.

Industrial Bureau. The number of employees has reached 1,900, and the demand for work is constant. The wages in this department during February amounted to $2,312 (£ T. 438). The product has been 2,314 webs of cloth, woolen and cotton; 486 pairs of socks. The Tailoring Department shows 6,167 garments manufactured, and 127 beds have been made — chiefly on orders from the local Relief Committee, with which we constantly work, shoulder to shoulder. They have assumed the distribution of bedding, as well as of fuel and shoes. The bedding we manufacture and sell to them at something below cost, so that both Relief Committees have an interest in the distribution. We have already received from them $461, for bedding sold to them. The value of the Industrial Department becomes more and more evident both as supplying the greatest amount of help with the least possible outlay and also as preserving the moral tone of the community. The need for this department will not cease until some degree of prosperity is restored to the community. Hence we urge its further claims on the benevolent friends abroad, that we may be able to continue it for at least three months. The total cost of this department for February was $2,984, but out of this sum was also provided more than one half of the clothing distributed. In the future we shall expect to sell almost all the product and thus reduce the expenses to a minimum. This sale, however, will depend on the restoration of peace and security, as does everything else here.

Department of Clothing Distribution. Although during February every effort was made to limit the work of this department and thus to reserve our resources for the more vital matters of bread and of aid for next spring, we have still been obliged to distribute 1,963 webs of cloth; sewed garments, 6,496; socks, 119. This distribution benefited 5,601 persons, and the value of the goods at current prices is some $2,820.

The Bakeries, now six in number, supply some 7,500 persons with bread. In addition this department has furnished 442 bushels of wheat where wheat could be given instead of bread, thus saving the expense of milling and baking. The bakeries are using about sixty bushels of wheat and are running at a daily expense of $125. We are making every effort to cut down the bread list by

returning people to their villages, where they can be helped at less expense than here; more than 700 have been so returned. But the incoming tide is greater than the outgoing, and no real decrease can be as yet reported, although we have even asked the government to use means to keep the crowds from coming in.

Department of Free Aid. This has been called upon as the cheapest and most expedient avenue through which to reduce the number of refugees in the city by returning them to their homes. Each village is taken in turn; it is ascertained if safety exists, and if this is affirmed, the refugees from that village or district are called, their needs inquired into, and a certain sum decided upon for each family represented; their most pressing need for clothing is relieved, their bread tickets are taken, and they are wished Godspeed. During February we have used in this way $662. Since this sum was divided among about 700 families it will be seen that it is only a tentative help, given in the hope that we can speedily send relief expeditions to the people in their villages.

To sum up — a total of $7,838 was used in February, helping thereby, in work, free bread, clothing, and bedding, some 19,000 persons. We can as yet see no end to the need. It is simply a desperate fight for race existence; and without this help in the past there would have been no question as to the issue. Nor will the demand for help cease for at least two months, even if the most sanguine hopes for reform are realized. The Industrial Department should be continued for at least three months.

The time has not arrived when the Armenians are free even to express gratitude for what is being done for them. But let not their benefactors think for a moment that this great wave of beneficence sweeps over an unfeeling and unappreciative people. For the present they cannot speak; but this that is being done for them will never be erased from their history or their memory — the only bright spot in this, their darkest and most terrible experience.

PRISON REFORM IN JAPAN.

BY REV. W. W. CURTIS, SAPPORO, JAPAN.

MANY of the readers of the *Missionary Herald* have shown an interest in the work of the Christian chaplains in the Hokkaido Convict Prisons. Some, it may be, have met Chaplain Tomeoka during his year's study of prison reform work in America, which he took with special reference to these prisons, but with a view to a more general work throughout the land.

The good work being done has been suspended, and the cause of reform in Japan checked, through the resignation of Superintendent Oinuye, and the consequent withdrawal of these chaplains he had appointed. During Mr. Oinuye's very able administration great progress had been made in the management of these prisons, and in the morale of their inmates. His resignation was a result of the transfer of these five great penitentiaries from the Hokkaido Department to the Central Government, bringing them into relations with certain high officials who took radically different views from Mr. Oinuye as regards certain features of his policy. With his conviction that these features were essential to the best

interests of the prisoners and to the maintenance of efficient discipline, he could not conscientiously change his policy, and therefore resigned.

The opposition should not be attributed to feelings of hostility to Christianity, nevertheless the features of management to which exception was taken were the legitimate fruits of the Christian humane teaching that it is the duty of State and society to seek not merely the confinement or the punishment of criminals, but their reformation. It was hoped that the change in administration would not necessitate the cessation of the good work the chaplains were doing. But the new superintendent came strongly prejudiced against Christianity, and with precious little sympathy for any efforts at reform. Since no fault could be found with the work of these Christian chaplains as an excuse for their removal, the method taken to get rid of them was the appointment of Buddhist priests as coördinate workers, to share equally with them the duties and responsibilities of the chaplaincy. The salary of the new teachers was to be paid in part from prison funds, the same as the others, but in part by the Buddhist sect to which they belonged, thus making them responsible to a religious society as well as to the government. This meant not merely the introduction of teachers having a different religious belief, but a radical change in the method of instruction.

For four years work had been conducted on the principle that the teaching on which attendance is compulsory should be simply of morals, while the receiving of religious instruction should be voluntary. In a land where there are so many different religions — Buddhism (and many different and opposing sects of Buddhists), Confucianism, Shintoism, and Christianity — this was believed to be the most practical way of making the teaching profitable, and the only way to avoid exciting religious prejudices, which are stronger among the criminal class, the majority of whom are ignorant and superstitious, than in society at large. The substitution of religious teaching for this method of moral teaching was made doubly hazardous by the attempt to have two sets of teachers, with different religious beliefs. It was assumed that the teaching would conflict, and to lessen the evil a rule was made that the chaplains must not attend the lectures of their associate chaplains of different faith. The former chaplains naturally thought that more harm might result from their staying than from their going, and so resigned. That a work which had already borne splendid fruit, and which gave such rich promise for the future, should be cut short seems very sad. And yet all opportunity has not been lost.

One efficient means of doing good which the chaplains had instituted was a magazine for the prisoners. It was not a religious magazine, but ethical, and was read by many who would not listen to direct Christian teaching, and has found its way into prisons where the chaplains are Buddhists. This way of working is still open, and Mr. Hara, the pioneer in prison-reform work, has been carrying on its publication work from Tōkyo. By means of it he can still maintain relations with these prisons and keep a hold on their inmates that otherwise would be lost. And the magazine, finding entrance into other prisons throughout the land, is preparing the way for future reform work and future Christian work. It has been said, "Every Christian is a reformer"; certainly he ought to be. Is it not equally true that every genuine reform is a step towards

Christianity? These efforts of which we are speaking are surely Christ-inspired, and have been blessed by the Master.

The magazine is a help, not merely to those in prison, but to a constantly increasing number of discharged prisoners. It will be remembered that Mr. Hara a few years ago attempted to found a "Puritan Colony" for the discharged convicts, but just as he was on the point of realizing his plans an agitation was started by the Buddhists against the founding of such a settlement in the Hokkaido, and the land could not be procured. These discharged men are widely scattered, but he keeps close watch of them, helping and encouraging in every possible way. He is tabulating statistics in regard to them, and out of the first 100 names entered ninety-six are regularly employed, the most of them giving promise of becoming good citizens. Three had been rearrested (two for theft, one for assault), but having been again discharged, two of the three have regular work.

A friend knowing the good work being done through this magazine, and that Mr. Hara was troubled to find the funds for its publication, sent a contribution and received word that by this aid 400 copies of the magazine had been printed and sent, with a New Year's letter, to the prisoners, and that several copies had also been sent to each of the penitentiaries in the land. This magazine seems to be the one way open to work at present, and Mr. Hara is praying that in some way the cost of printing, which is not much, may come to hand, so that it may be continued. His heart is in this work for the criminal classes, and his life is consecrated to it.

He receives many grateful letters from the relatives of discharged men. One reformed man recently called upon him, accompanied by his seventy-year-old mother and a niece. Telling about it afterwards he said: "There are many in the world who receive thanks, but not many such thanks as that old lady poured out. That in the name of Christ I can receive such thanks gives me great joy. Praised be God for the reclaiming of that son!"

Mr. Hara has found his mission as truly as Neesima found his, or Sawayama his, or Ishii his.

SUGGESTED PROGRAM FOR MISSIONARY CONCERT FOR JULY, 1896.

Topic, CHINA.

"Lo, the land of Sinim waking."

HYMN, — one or more.

SCRIPTURE LESSON from Isaiah 49.

SELECTED PASSAGES, FOR DISTRIBUTION: Ps. 96:4, 5; 72:17; Is. 55:1; John 3:16; Acts 28:28; Rev. 22:17.

PRAYER.

1. MAP EXERCISE. (American Board map, in cloth, $1.25.) Territory, Provinces, Great Centres, Location of missions of the American Board.
2. POPULATION AND RESOURCES; STATIONS AND OUT-STATIONS OF THE BOARD; CHURCHES AND MISSIONARIES.
3. ELEMENTS OF GREATNESS AND INTELLECTUAL POWER.

4. TESTIMONY OF U. S. MINISTER DENBY. (See *Missionary Herald* for August, 1895.)
5. OUTLINE OF MISSIONARY WORK IN THE EMPIRE.
6. CHRISTIAN ENDEAVOR IN CHINA. (See *Missionary Herald* for April, 1895, p. 168; Feb. 1896, p. 67.)
7. ESPECIAL NOTICE OF RELIGIOUS AWAKENING IN THE FOOCHOW MISSION. (*Missionary Herald* for April and May.)
8. CLOSING WORDS FROM THE PASTOR UPON THE SERVICE OF CHINESE SCHOOLS IN UNITED STATES.

Let the whole service be pervaded with prayer for revivals in China.

Let the addresses occupy only from three to five minutes each, and be simply suggestive glimpses of the work.

FOR REFERENCE: Historical Sketch of China; Sketches of the Board's Missions in China; Our Missionary Opportunity in China; Annual Survey of Missions, 1895; The American Board Almanac, and the *Missionary Herald*.

GOOD BOOKS: *Forty Years in China*, R. H. Graves; *Chinese Characteristics*, A. H. Smith; *The Real Chinaman*, Chester Holcombe; *Lives of Robert Morrison and J. L. Nevius*, published by F. H. Revel Co.; *Mission Stories from Many Lands*.

Letters from the Missions.

Micronesian Mission.

THE MARSHALL ISLANDS.

THE *Morning Star* made her trip through the Marshall group in September last, having on board Dr. and Mrs. Rife, Dr. Pease, and Misses Palmer and Crosby. Dr. Pease, it will be remembered, went down on the *Star* last year, principally for the purpose of making this tour through the group with which he was so well acquainted. He thus summarizes the situation: —

"The last year has been the most fruitful yet known, over 400 additions having been made to the churches. At no point is there any symptom of retrogression. The workers are earnest and hopeful, and harmony prevails everywhere. At Mejij, Mille, and Ebon the most striking changes were manifest in the line of progress. Those islands seem to be what a Christian chief said of one of them, 'New islands.' During the past year their contributions have been enough to a little more than pay the salaries of all the preachers and teachers. This they have done out of their deep poverty and notwithstanding the exorbitant taxes imposed on them. The attitude of the German Commissioner continues to be friendly, and he seems disposed to help us so far as he can. Of course all the petty traders get their cue from him and are also apparently friendly. The translation of the W. C. T. U. 'Temperance Catechism,' which we circulated on our cruise through the islands, has already caused quite a sensation. The tobacco venders are naturally indignant, and have complained to the Commissioner, but I don't suppose their objections will count for much with him or any one else. The Christian natives were all glad to get it."

From the more detailed report of the trip, given by Dr. Rife, we print the following extracts: —

"Reaching Jaluij on Monday, September 9, we dined with the German Commissioner and went to the mission station in the afternoon. The next day we took our old stand-by, Jeremaia, on board and sailed for Ebon. We found the work here prosperous, with an addition of ninety-nine church members. The people are very loath to part with their head teacher, Lejilarik, but we feel that we must have him for Mejuro, a large and populous

island where Lanieñ, our only teacher, had disappointed us. We next went to Mille, where we found Josef and Lôktôp doing good work, though there was scarcity of food. Food is here usually plentiful, but when we asked them about it this year, they replied that there was 'kanûij ejelok,' which literally means 'very none.' Lôktôp, while taking me off to the *Star* one day about noon, said that the day before he had eaten a cocoanut and a little breadfruit, but on that day he had eaten nothing. Mrs. Rife soon saw that he had one good meal at least. When there is sufficient food the people usually come to the village where the mission is, to attend school, but when there is scarcity, many of them must go to their homes to try to find food, and those who remain are so hungry that they cannot study. In spite of the famine here, they raised $109 contribution.

"We were somewhat anxious to reach Mejuro, and to learn of the work here. We were very agreeably surprised, however, to know that Jiberik, a Christian chief, had preached on Sundays and kept up the contributions, while another man had attempted to keep the school together. Tomas and Reijok had been over from Arno at two different times and had received fifty-one into the church. So the work of God had gone forward in spite of the opposition of Satan. We left Lejilarik and Lemojin at the mission station, and Le Iberik, the chief who has been two years at Kusaie, to begin work at the other end of the island.

"We next went to Arno, at the west end of which island Tomas and Lejurloñ, whom we left last year, are holding the fort. The high chief here lost one of his two wives during the year, and I have hopes that he will soon become a Christian. He has always been friendly to the teachers, and when they were left there he said that if he had food, they also should have some. One would think from his appearance that he was never hungry more than a few hours at a time.

"Our next stop was with Raijok. He said that the people had very little food, and on this account there were not nearly so many in school as during the previous year. From there we went to Aur, where Nabuñbuñ had forsaken his flock. They had been visited occasionally by the teachers from Malwonlap, but had had no school. There had, however, been an accession of fifteen to their comparatively small church. We went ashore early in the morning here and held meeting, so that we might reach Malwonlap the same day. Lakien, another student whom we left last year, had been caring for Malwonlap and Aur as best he could during part of the year. Bil, the other teacher here, had lost his wife and child, and had gone to Jeremaia's station at Jaluit. He came back with us on the *Star*, and will probably be married again. He will teach on one island, and Lakien on the other for a period of about two months, and then they will exchange. This is because Bil says he does not know anything. One difficulty with our teachers seems to be to get them to think they know as much as they really do.

SPIRITUAL PROSPERITY.

"Our next island was Mejij. At this place last year the work was very prosperous, and it does not seem to have lost anything. The work is but two years old, and out of a population of about 400 there are 110 in the school. Ailiñlaplap was our next island, and Matu and Lañito the teachers. Lañito's wife was not very well, and on this account he wished to go to his home in Namerik. We arrived here on a Thursday, and the next day was so stormy we thought it best to remain until Monday, hoping that the people would have an opportunity to gather at the mission on Saturday and attend services on Sunday. On Saturday there was *no* wind and so only a few came from a distance.

"Our next island was Namu. We took Nierik and wife on board to come to Kusaie for a year's rest and study, very much to their satisfaction, leaving Lokiriñ to take charge during their absence. At Kwajelin we find Lokorok doing a good work, but much hindered on account of

the lack of books. At some of the poorer islands the teachers are allowed to take cord or mats and fans in payment for books. We were told at this and other islands that if the people had anything of this kind ready, the chiefs would take it from them, and they were compelled to go without books. The teacher here is not ordained, and Jeremaia received eleven into the church. This lagoon is the largest in the Marshall group, if not in the whole of Micronesia, being over sixty miles long. It seems very necessary on this account to have a mission at the other end of the lagoon, a thing which I hope to accomplish in a year or two. At the next island, Lae, Laiktôñ was satisfied with preaching on Sunday and teaching arithmetic only in school, because he thought he did not know enough about the Bible. Before we left him he promised to try to teach the Bible also during the coming year.

"At Ujae we found the third and last student we had left last year. Laki is firm and hopeful, and said that, in addition to the Sunday services and school, he taught the people who could not come to school, in his own house in the evening, if they wished to study the Bible. We were glad to know that all three of our new boys and their wives had stood firm during the first year, as that is considered the hardest. There is an island near Ujae, Wotje I think, where there is no teacher, but Nierik received eight church members while there on a visit during the year. The people at this and one or two other islands are very anxious to have teachers, and I shall try, if possible, to visit them next year. Please remember this when the question of time for our trip is considered.

A GIRL RESCUED.

"The next island was Namerik, which we reached in five days from Ujae, on account of the winds being light and ahead. The work seemed to be prosperous. There was a vigorous attempt made here to keep two of the girls. The arguments of Jeremaia, Mrs. Rife, and myself finally availed to secure the release of one of the girls, but the mother of the other, in combination with a heathen relative of her father, who was dead, succeeded in keeping her. The mother said that she should stay only one year to comfort her heart, and then she might return to school. The girl was unwilling to stay, had been in school three years, and was the fourth to be kept this year. When we were ready to go to the boat, the girl sat on the beach crying, while the man stood over her watching lest she should attempt to run from him and get into the boat. We left the island with very heavy hearts, for the girl was a general favorite, and I spent rather a sleepless night trying to devise some plan of getting her! To make the matter still worse, we found, after we had left the island, that the boys had learned that the real reason for keeping her was to compel her to marry a heathen young man. I knew that her chances were about as good as if she had been set adrift in mid-ocean in a frail canoe. My mind took this course: The chiefs are the rulers, and have authority over the people. Why then can I not see her chief, who happened to be at Jalij, and get permission to get her on our return to Kusaie? I consulted with Jeremaia and Miss Palmer, and concluded to make the effort. I saw the chief, who gave me a letter to the man who had kept her, and on our return presented it to him. He read it, looked very angry, and said, 'You went to see the chief, did you?' I said, 'Yes; what does he say in the letter?' He replied, 'He said I should let you have the girl.' He then began to try to quarrel with me, but we left him and proceeded to the home of the girl, who was overjoyed that the *Morning Star* had come back after her. She hastily gathered her things together, and we were off for the boat, which we reached in one hour and twenty minutes, having walked about four miles.

"At Jalij, our last island, we had meetings as usual, and one evening, on board the *Star*, I married Joab, our student who has been longest in school, and Nibenni. They are to stay with

Jeremaia and assist in the school, while Jeremaia 2d will begin a school in another part of the island. We called on the Commissioner again, to report work done and to give him the list of our scholars. We also asked permission to stop at Namerik again on our way back, which was readily granted. He tells us that he will never allow the Gilbert teachers to go to Pleasant Island again, but when teachers do go, they must be German subjects. I accordingly took a boy, William, whose father was a white trader, but whose mother was a native. He is a Christian, is thoroughly conversant with the language of Pleasant Island, and knows the Marshall as well, so that he can come into the school and begin work at once. Teachers will not be allowed to go to the island for two or three years, and in the mean time he can be in preparation for the place, if he proves suitable. We returned with twenty-one boys, four married couples, and five children."

In conclusion Dr. Rife speaks of the work as encouraging. The statistical report shows that the church members number nearly 2,000, 434 of whom were received during the year, while there are 1,115 in the schools. The most extraordinary fact, however, is the amount contributed by the poor people during a year of scarcity, no less than $987.

MOKIL AND PINGELAP.

Miss Foss, who labored on Mokil while Mr. and Mrs. Rand were there and then came to Kusaie, visited those islands on the *Star*, for the purpose of encouraging the native teachers and churches. She was surprised and rejoiced at what she saw, giving great credit to the teachers, who have done their best, and she speaks of the work as prospering in every respect. Ngatik also was visited, where the outlook was more propitious than it was a year ago.

GILBERT ISLANDS.

Mr. Walkup's report of these islands is based on his residence of five months within the group, on board the *Hiram Bingham*, and also the five weeks spent on the *Morning Star* on its tour through the group. During this tour of the *Star* a general meeting of the missionaries, ministers, and catechists was held on Nonouti, December 16. Of the twenty-eight persons properly on the roll only two were absent. A constitution and by-laws were adopted.

It will be remembered that in Mr. Walkup's report of last year he spoke of the fact that the British Commissioner of the group disapproved of the dancing customs of the heathen populations, yet he was so unaware of the evil influences of these customs that he had permitted their practice on special festivals, particularly on the Queen of England's birthday. The results upon Christian work have been distressing. Mr. Walkup says: "These heathen games, like baseball, require long practice. The permission to have them on holidays creates a desire for all the old night games and lewdness." It is one story from nearly all the islands, but the hope is expressed that as the present Commissioner is soon to give place to another, the new man will make new laws, which are so evidently needed, and with which a speedy change for the better will be manifest.

At Makin, which was a bright spot last year, the congregation fell from 150 to 75 after a series of these heathen games. The work, however, is reviving somewhat, and on January 1 there was a congregation of 100, in a decorated church. At Butaritari "the king has done his best to keep out these games, but the Commissioner opened the doors to the people on holidays. The result is that where so many of the natives have been well dressed for years a majority have now long hair and are almost naked."

At Marakei "the congregation reduced about one half after the games commenced last year, but since then has about held its own. The heathen party has been dancing all the year; the preacher has found from the old membership of the church some who are apparently living clean lives. This island leads the group in contributions, the book sales amounting

to ninety dollars and the gifts to fifty-three dollars."

At Apaiang "heathenism has pressed the work harder, even succeeding in stopping all the schools, yet many of the Christians are standing firmly on Christ, and the book sales have been good, amounting to sixty-seven dollars. A new church has been built, taking at least a month of the Christians' time."

At Tarawa the king has been baptized by the Roman Catholics, although still a heathen. The new British Commissioner is to reside on the leeward islet of Tarawa. The Christians here are a "peculiar people" and easily distinguished from the great mass of heathen. At Maiana and Apemama there is little that is cheering, only a few keeping themselves clear of the heathen practices, although at the latter place the people are helping to build a nice large house, which will do for the daily gatherings for worship and for school for the few children that are among them.

Better reports come from Nonouti and Tapituea. The French Catholics are on these islands, including six priests and monks and nine nuns, yet they do not seem to interfere seriously with the work of Protestant laborers. In conclusion Mr. Walkup says: "In my fifteen years in the group I have never seen or heard of the prevalence of so much dancing or heathen games, or of such a depraved character. In former times the wives were required to remain in their houses, but now they enter into these sinful games. We shall put in an earnest plea to the new Commissioner to stop the dancing and other harmful games."

THE TRAINING SCHOOL.

The Report of the Gilbert Island Training School on Kusaie for the past year was prepared by Mr. Channon, and is hopeful.

"The work of the past year has been a varied one. There have been several trials of our faith and crosses to bear, but there has been much to encourage. The number enrolled in the Training School has been forty-three, the largest in its history. Miss Foss has rendered valuable assistance, progressing with the Gilbert rapidly, and teaching five classes the past term. This year we tried the Oberlin plan of daily marks in recitation, and added a roll of honor and a few prizes at the close of each term. The plan worked admirably and stimulated the scholars to more thorough work. The Gilbert native is in no danger of overwork naturally, but needs every inducement possible. We rejoiced greatly to send out to the work this year our largest number, namely, six teachers with their wives; four had completed the entire course and two the teachers' course. I regretted to learn that our grant in aid to the school had been reduced, and that I must reduce my school one third so soon after having increased it, when the need for teachers is so great and when we were hoping to extend our work over the whole Gilbert group. It is useless, therefore, to longer entertain such an idea. Oh, great is the guilt of the churches at home! How inconsistent for Christians to pray the Lord to open the doors to wider opportunities and then not only refuse to enter in but withdraw the necessary support for work already in hand!

"It has seemed best during the year to divide the course into two parts, devoting the first three years as a training and preparation for teachers, and the last and fourth year to theological studies, and admitting to it only such as give special promise in the future as preachers. These will look forward to being ordained as pastors after they shall have proven themselves worthy, perhaps after five or more years of faithful work.

"With one or two exceptions the spiritual life of the school has been equally encouraging. At the beginning of the year only four were not members of the church, and they joined during the year. There were also ten adult members restored to the church from among the Gilbert Island people who live here on Kusaie. The church services and prayer-meetings have been all fully attended."

West Central African Mission.

CHEER AMID TRIALS.

MR. CURRIE writes from Chisamba, January 20: —

"On the first Sunday of the year we had the joy of baptizing and admitting to church fellowship two of the girls from our school, and last night one of our boys, for the first time in his life, took part in public prayer. The year has opened with good prospects. Some of the old men who had held aloof from us are now filling their old places at the services. Some of our young people, who seemed to be growing restless and easily grieved by restraint, are now wearing more cheerful faces and rendering more willing obedience. The church members seem to be growing in grace and Christian character; and never were the preachers more zealous in evangelistic work among the villages. Thus while we are not without cares and anxieties, yet we find abundant cause for gratitude, and, lifting our eyes to the hills from whence cometh our help, we take courage and press forward."

Writing a month later, February 20, Mr. Currie says: —

"Our congregations have been rather better lately than they were about three months ago, and the people seem interested; but these are anxious times for us. White traders are settling all around this station. Rum is their chief article of barter with the natives. The profits on the rubber just now are so large they can offer almost twice as much for the journey to the coast as we can. Our chief concern is not however about ourselves. The high wages offered are making our young people restless. The rum is a grievous temptation to them, and verily we are sometimes sorely tried to know what is wisest and best for us to do in order to steer our bark against the adverse currents. You say, keep to the helm. Well, we are doing that. Sometimes, however, the helm is not answered rightly, and the boat appears to be drifting on the rocks. Thank God! we still keep in the channel; and though hard pressed, we are making progress."

GROWTH AT SAKANJIMBA.

Under date of February 24, Mr. Woodside reviews the progress during the two and a half years since this station was opened. After describing the buildings, of which there are now fourteen, large and small, within the compound, which covers an area of about 300 by 600 feet, he speaks of the spiritual work: —

"When we first came, we brought with us from Bailundu two lads who had been with us there for some time, and Mr. Lee had three Chisamba lads. All these have returned, except one of our Bailundu lads. There are now with us on the place no less than thirty lads and two girls. (Until the present time we have had no place for girls.) These are all in school. We have a school of from forty to fifty scholars. Most of these are beginners. Some few, however, can read the gospels fairly well.

"Seven of these lads have made a confession of Christ, and are trying, we believe, to lead Christian lives. Others are here with the avowed purpose to learn 'the words,' and will most likely follow in the footsteps of those who have already made a profession. A special class has been formed of those seven, and they are being instructed in Bible truths preparatory to their baptism and the organization of a church. Sunday services have been conducted from the beginning. At first many came from curiosity to see the whites and to hear the organ. Of late the number who come is not much larger than at first, but they are more regular, and, we believe, come not so much from curiosity as at first. We have also in the new schoolhouse Sunday evening meetings and a mid-week evening meeting.

"Besides this Mr. Reed is spending nearly one half of his time away at the villages. Of course it is too early to say much as to the fruits of this labor."

Western Turkey Mission.

CARRYING OUT REDUCTIONS.

IT is impossible to give many of the reports that come to us concerning the application of reductions in our differ-

mission fields. The following letter from Dr. J. K. Greene shows how the process has been begun in Constantinople: —

"For three months we have waited and hoped that we might be spared the sad necessity of inflicting on our honored native fellow ministers and teachers the reductions ordered by the Prudential Committee at the beginning of the year. Your letter of March 18, however, leaves us no alternative. The letter was read to the Committee Ad Interim yesterday, and after painful consideration the work of reduction in the Constantinople station was referred to a subcommittee, which met to-day and agreed on a report to be presented to the Station Conference. Permit me briefly to explain this report in detail.

"The carefully reduced estimates for native work in the Constantinople station for 1896 (not including the Nicomedia region) amounted to $4,554; from this amount we are required to cut off $1,694. This is the way we propose to do it: —

"1. Dismiss the Greek preacher in Stamboul after June 30, thus saving $237.

"2. After June 30 close the rented house in Pera used for Greek Sunday-school and prayer-meetings, saving $39.

"3. Diminish at once the salary of the teacher at Gedik Pasha by three liras a month, saving $118.

"4. Reduce another preacher's salary, saving $162.

"5. Reduce the salary of a third preacher, saving $132.

"6. Cut off the school in Hasskeuy, saving $52.

"7. Cut off one half the salary of the preacher in Scutari, saving $292.

"8. Cut off half the allowance to the school in Scutari, saving $20.

"9. Reduce the salary of the Rodosto preacher, saving $26.

"10. Close two schools in Rodosto and save $40.

"11. After June 30, cut off teacher and preacher at the Dardanelles, and save $106.

"12. After June 30, close the school in Adrianople, saving $26.

"13. Discontinue all tours, thus saving $220.

"14. Cut off grant towards rent for prayer-meeting rooms, saving $22.

"These amount to $1,492, leaving the still further reduction of $202 to be made.

"Concerning these reductions let me add: —

"The Greek preacher has a wife and five children. Three years ago he left his work in the Smyrna field and came here at our special request. He has assisted the ladies in Gedik Pasha, united the Greek brethren in a nice little community, gathered a weekly social meeting, and preached at Koum Kapou on Sundays. His dismissal will greatly distress all our Greek brethren, and seriously disconcert all our plans for Greek work in this great capital.

"It is very likely that two other preachers will request that their salaries be continued unreduced, till June 30, and will then both withdraw from the work. One of these men has had a ministry of over twenty years, and the second of over thirty years. They are highly esteemed brethren and ministers, and their loss will be almost irreparable. What does it signify that twenty-one of our pastors and preachers have been martyred for Jesus, that our theological schools have been broken up, that there are no new candidates for the ministry, and that, last and most grievous of all, part of the surviving preachers are to be dropped because of a lack of support on the part of Christian friends in America? Have not our native fellow-laborers the right to feel that in this time of their extremity, and at a time of great opportunity too, they are most sadly deserted by their professed friends? It is hard enough to bear the blows of bitter enemies, and hear the wailings of perishing thousands, but who can endure the desertion of those on whose sympathy and encouragement they have relied?

"The case of another preacher is peculiarly hard. He was filling the place of the pastor of the church in Yozgat, when some three years ago he was arrested on suspicion and sent to this city. Subsequently released, he was forbidden to

return to his home. He was thereupon employed as city missionary in place of one deceased, and has won universal love and esteem. With a wife and five children to support in Yozgat, and obliged to care for himself here, his meagre salary of $211 a year is to be cut down one half.

"With the closing of Mrs. Seelye's school in Hasskeuy and the possible withdrawal of the preacher from that quarter of the city, it would be quite impossible for Miss Gleason and Mrs. Seelye to continue their work.

"I will not comment on the closing of the schools in Rodosto — the most hopeful part of the evangelical work in that city — and in other places. It is really too painful. The brethren in the Dardanelles — some fifteen church members — are asking for a visit for the administration of the sacraments. It is sad indeed that all visits to out-stations, and all tours, must be stopped. Removing from the Dardanelles the one man who has served there as teacher and preacher, it only remains that we sell the house used as chapel and schoolroom, and leave our brethren to their fate."

GRATITUDE FOR AID.

MR. FOWLE, of Cesarea, sends a translation of a letter, in which every effort is made to keep closely to the Turkish idiom, detailing the use made of a small sum of money which was sent by him to the village of Gemerik. The writer says: —

"From us all to you all we offer our most sincere greeting.

"Yours of March 4 is received, and we are to the last degree thankful. May the Lord be gracious to you! Your aid came to us like an "angel of deliverance" in our time of greatest need. May the Lord be near to aid *you* all through your lives! I had already written to —— —— (their former preacher) that I had distributed 400 piasters' ($17.60) worth of flour to those whose need was greatest; this would keep them from starving for eight or ten days. Although I gave it with the greatest secrecy, it seemed as if the ground itself was one great ear. *Everybody* seemed to hear of it at once, and they crowded in upon us until we could not find our heads. I cut off the giving *instanter*, and cried out, 'There 's no more! You can get no more!' Just as the words 'no more' rang out from my mouth your messenger arrived, sprang from his horse, and gave your letter. As for myself, God knows with what a relish I had given! In our own house I had said, 'Would that we could give to all. How glorious it would be!' Like an angel's visit your messenger came. All said, 'God sent him in answer to our cry!'

"I send with this a list of fifty families, consisting of 250 persons, to whom this $22 brought such timely aid. And still we could not find our heads. Many, very many, are those who have come to the *deepest want*. It is only now that I begin to realize how deep it is. May the Almighty help them! Men, women, came weeping; I could not endure it. I put out some sacks of flour and gave to each that came. We *could not* send them empty away." (Signed) —— ——.

Madura Mission.

NEW CHURCHES.

MR. CHANDLER writes from Madura, February 16: —

"On the tenth, eleventh, and twelfth of February some of us went around and dedicated three new churches, and ordained a new pastor. The pastor is the Rev. P. Vedanayagam, one of the orphans saved by Mr. and Mrs. Washburn from the great famine. It was interesting to have Dr. Washburn present to give the charge to the new pastor, and also a fellow-orphan, already ordained over a neighboring church, to give the right hand of fellowship. Next week the missionaries and agents of Mandapasalai, Tirumangalam, Pasumalai, Manamadura, Melur, Tirupuvanam, and Madura, composing the South and East Local Committees, are to meet here and in Pasumalai in special meetings with Mr. David, of Ceylon, the most successful evangelist that India has yet produced.

We are looking forward to having a blessing through his labors, as God may bless them."

Mr. Wright, who has charge of both the Tirupuvanam and the Melur stations, writes from the latter station of the work as too great for any one man, even were he amply supplied with means, and he adds:

"The heavy reductions are a great burden, especially to me, as I have the two stations, with more than forty teachers and catechists to pay every month. It is a great trial of faith. I have not dismissed any men in this station yet. But when you tell me that for every rupee I had last year I can have only half a rupee this year, what can I do? I paid the men their full pay yesterday, but I cannot do that very long unless the appropriation is speedily restored. The mission treasurer will not advance money. He lets me have, month by month, what is due me, and I shall be obliged to make heavy reductions next month. Do not forget to pray for me that the Lord may strengthen my faith and sustain me in this time of trial, and may open some way of help."

MEETING REDUCTIONS.

Dr. Chester, of Dindigul, in referring to the reductions in the appropriations, says:

"I have toiled through two months of struggle to carry on our work upon half the sum really needed and have been fearing a breakdown in my health day by day. How it will be with the next six months it is hard to say. I will do my best to keep matters together."

Mr. Vaughan, of Battalagundu, writes of the schemes which have been thought of for meeting the retrenchment demanded. Everything has been done to reduce expenses without thus far reducing the work. The native agents have made many sacrifices, some of which will involve them in great discomforts. None of these agents can be spared without actual loss, and Mr. Vaughan says: —

"It seems so like sacrilege to put forth your hand against any of the God-appointed means, that, despite the fact that it takes a little more than one third of our salary to keep them going, we look to God and forbear. It cannot be that it is the will of God to thus destroy the result of years of prayer and self-denial. We are looking for him to step in and bring light out of darkness before the time comes when there shall be no alternative, and when the only thing left to do is to cast away one third of our native agents who are in themselves the net result of years of labor and thousands of dollars, and to leave one third of those who are struggling upward towards the light to sink back again into the dense darkness from which they are slowly emerging."

Mr. Vaughan gives the following account of his efforts to reduce the expenditures in connection with one of the boarding schools. Before word of the reduction had reached him he had given out word that applications would be received for entrance, and thirty-five bright-faced boys and girls responded. When word was received as to the reductions it was very plain that the whole scheme must be changed. Mr. Vaughan says: —

"With a heavy heart I came to the decision that ten was the outside limit of our power that year, and with this in mind I went out to meet the long line of little ones, supported each one by father or friend, every face showing how anxiously they desired the very thing we wanted to give them. Well, the work of selection began, and after I had applied every test and used every argument known to me, I found myself confronted with nineteen bright, intelligent faces, and each face seemed to be speaking at the same time a prayer for acceptance and a challenge to reject. From nineteen pairs of soft brown eyes I saw, not heard, but *saw* the question as plainly as it could be put, 'What are you going to do with me?' I thought of $500 I must get somewhere, some way. I thought of what the boarding school meant for those dear ones before me, and I thought of God whose is the silver and the gold, and I said in my heart, 'By his help I will take you all'; and they are in our classes to-day. This gives us fifty children to feed, teach, and in some cases

clothe; and to do all this I am given 450 rupees. When you consider that each child costs at the lowest figure thirty rupees per year, and that all I have in view from government grants fees is 400 rupees more, you can tell very nearly how much I am behind. Perhaps there are those who would call this foolhardy and would advise a cut-down. I am strongly of the opinion that they would not continue of the same mind if they could be where I am. I laid this matter of reduction before my helpers and showed them just how things are, and they have promised to join with me in the prayer that God will in some way provide for his work, just as he did last year. All went back to their work feeling, as they did not before, how directly they were dependent upon God."

Foochow Mission.

THE RELIGIOUS INTEREST.

DR. WHITNEY writes from Pagoda Anchorage of the remarkable religious movement throughout the whole district: —

"It is difficult to say just how many are being inclined toward Christianity, but doubtless there are 500 or more. A wide door has opened here, all of a sudden, and we are drawing on other stations to help us out. But even then I fear we shall fail to meet the needs. One interesting and hopeful feature in this interest is the readiness of inquirers to give toward the support of preachers and school teachers if we will furnish the men to enlighten them. In two or three places in my field the inquirers alone are willing to furnish a house and contribute enough to support an ordinary preacher. This is a remarkable thing for China. I have reported before how we were pressed for room at the Tiong-loh city church. Providence has opened the way, and an ancestral temple has been secured, at a cheap rent, sufficiently large for church, school, dispensary, and parsonage. The preacher has moved in, and they held their first meeting there last Sabbath."

Under date of February 8, Mr. Peet, of Foochow, confirms these reports of new interest in religious things. He says: "There seems to be a grand awakening throughout this whole region, and men are beginning to realize the evil of idolatry. It seems as if the reaping time has come at last, but the laborers are very few." Mr. Peet speaks of the recent graduation of two young men from their school, who will occupy positions as teachers in two of the day schools.

Mr. Beard reports that the first church in Foochow has promised to be responsible for all the running expenses of the church, besides paying the pastor's salary. Other churches are also making most effectual progress in the matter of self-support.

We have full reports of the Christian Endeavor Convention, which was held in Foochow in November last, when some sixteen or seventeen local societies were represented, and at least 700 delegates were present. It was a remarkable gathering for China. Two Chinese young ladies played the two organs which assisted in the service. All the arrangements were under the care of the Chinese, and were planned and executed with a celerity and energy which have been supposed to be wanting in the Chinese character. The near proximity of the unreached masses was made conspicuous by the noise of the hammers which workmen were using near the tent in the manufacture of tin foil into the mock money which is to be used for idol worship. The Christian Endeavor methods seem peculiarly adapted to the Chinese, and are employed with great enthusiasm. One report says, "Long-windedness, which used to be the bane in our Chinese meetings, has been thoroughly banished from our Christian Endeavor meetings."

South China Mission.

INSTRUCTION OF CONVERTS.

DR. HAGER, writing from Canton, February 4, speaks of a class for Biblical instruction held in the first weeks of the year for the Christians at Cheung Sha

Yong and Hoi Ping. The Book of Romans was studied, and on each day four sessions were held, one before breakfast. The study was continuous and most profitable, and seemed to have great influence upon those who attended. Aside from the Christians, there were two inquirers, one of whom was subsequently baptized. Dr. Hager writes: —

"After the close of the station class, I made a journey into a new district with the view of opening a new out-station at Chak Ong. It is about eighteen miles distant from Cheung Sha Yong, and ten miles from Kwan Tsun, where we have a school. It was market day at the time of my visit and everything that I saw seemed favorable to some work being attempted in this market, where every five days probably more people assemble than one half the islands of Micronesia possess. From 20,000 to 40,000 people assemble here every market day, and the surrounding villages are large and well populated. This out-station would give us access to 50,000 to 100,000 people, few of whom have ever heard the gospel. Many of them have never seen a white missionary, which fact was clear in many ways, for from the time I entered the market until I left, people followed me, apparently only from curiosity, while in going to the market I saw one woman running with all her might to catch a glimpse of me. I left the place, instructing my helpers to rent a Chinese shop for twenty-five dollars per annum, and I trust that ere this a place has been rented where we can preach the gospel.

"Perhaps if I had known that the Prudential Committee would be called upon to reduce our salaries and the work in general, I should have hesitated ere giving orders to the Chinese brethren, but now they have been given, and we must go forward. There is no retracing our steps; we must go forward, money or no money."

Mr. Nelson also writes of a "Training School" for men and boys at Canton, the present number of boarding students being fifteen. Others are asking for admission, but have not been received. Mr. Nelson says: —

"The board at the school is two dollars per month; quite a number are paying their way or are supported by friends, so that out of the thirty dollars expended for board I receive twenty-two dollars and a half. You will see that the expenses are small. This, of course, does not include the teacher and cook. All the boys, except two of the smaller, are church members. Eleven belong to our own mission. The chapel work is progressing slowly on account of the cold and constant rains, and the attendance is small. The work for women is more encouraging still. At our last communion four adults united with us by baptism, two of whom were women and one a girl from the school."

Japan Mission.

TOTTORI AND VICINITY.

MR. BARTLETT, of Tottori, reports several trips made to out-stations in which he had many cheering conversations with inquirers. The work in Tajima he speaks of as in good condition. Large classes for Bible study are kept up in two or three villages. "The faith of one or two recently baptized Christians seems to me the most simple, and at the same time intelligent, I ever met with. They are not hysterical or nervous, but very glad and full of earnestness. They are sorry they did not serve God sooner, and are serving him now for love, not ambition or patriotism."

In the midst of many cheering events a painful experience occurred in connection with an out-station, Kurayoshi, where the rented preaching place had been sold. The work began here some time ago, conducted by an evangelist sent by the mission, the understanding being that the Christians should provide the place for the Christian services. These Christians now call upon the mission to buy or rent a preaching place, and cannot as yet be persuaded to take upon themselves this share of the cost of maintaining public

services. Notwithstanding this apparent indifference in one locality, Mr. Bartlett finds much to strengthen his faith and cheer his heart, so that he writes: "In general, I should say that the field is in good condition; that the past indifference on the part of many and lack of hope on the part of the rest are giving way to determination and courage; that there is on the part of all the prominent Christians warm sympathy for the mission and its representative here, together with a willingness to support him at such times as this, and that the hope of accessions in considerable numbers in the near future is very great indeed."

A RUN THROUGH HYUGA.

In the absence of Mr. Clark and family from Miyazaki, Mr. Pettee has made a tour through the province of Hyuga, which is in the southeastern part of the island of Kyushu. Mr. Pettee characterizes the trip as the "most varied, unique, and, on the whole, interesting of any in my missionary experience thus far." Under date of March 9, Mr. Pettee writes: —

"Hyuga was to me new territory, though the oldest corner of Japan. In fact, it is so old that it antedates history. I not only walked in the tracks of Jimmu Tennu, Japan's first emperor, but was pointed out the burial-place of one of Jimmu's semi-celestial ancestors. Centuries are playthings with that easy-going, long-lived, indolent portion of beautiful Japan.

"The log of my tour might be made to read as follows: Absent from home eighteen days, of which ten, including one Sunday, were spent on the soil of Kyushu. Traveled by boat 700 miles, by train 180, by jinrikisha 112, by coach 18, on horseback 24, on foot 20; total 1,054 miles.

"The mountain scenery between Takanabe and Obi is superb, and no sea views can surpass those of the blue Pacific from Mimitsu. I saw the rock behind the town on which old Jimmu Tennu sat and looked out over the broad ocean before setting sail thereon for Central Japan. He is said to have exclaimed, 'Ah, beautiful, beautiful view!' and the town was named from the words he used. If the story be a myth and the old hero never said it, he ought to have said it; and I said it for him.

"I visited, *professionally*, ten places, held eleven formal services, baptized one entire family of seven members (two young children, father, mother, grandparents, and great-grandmother), made many private calls, and held long conferences with the workers. Was kept busy every day from 6 A.M. till 11 P.M. (once till 12.30 the next morning). It was hard work, but most of it of that interesting kind that makes one forget physical discomforts in the joy of real service. Things are moving slowly, but in the right direction. It would be a shame to curtail the assisted work at this juncture.

"Let me briefly note a few of the serious things that must happen unless more money is sent from America: —

"1. One of the evangelists, with his wife and sister, has opened a little industrial school for poor girls. Through practical service our true-hearted evangelist and his family are slowly but surely succeeding in winning respect for the religion of Him who loved to spend himself in many-sided service for needy men. Forty dollars are imperatively needed to keep this good work running.

"2. Obi is a wealthy but profligate old castle town, where it has seemed impossible for spiritual things to gain a foothold. Mr. Clark was determined to capture the place for Christ, and at last prevailed upon a promising evangelist to go there with his talented and devoted wife, a graduate of Kōbe College. The young man made his final decision in a noble spirit of self-sacrifice, and is now just ready to begin consecutive work at close range. We held one of the best meetings of my whole series there in the same room where Mr. Clark had been seriously disturbed but a few months before. The whole sentiment of the town seems changing. Many young men are studying the Bible, and Mr. T——

says this is the golden time to strike for a lasting impression. Forty interested hearers attended our meeting, not a single Christian among them except the speakers. No other denomination can take this work if we drop it. But we must drop it, as this is the newest work in Hyuga, unless Mr. T——'s salary, only $15 a month, or say, with incidentals, $100 in gold a year, is sent us above the sum already granted. Reductions of this sort are simply suicidal to the general work. One of us missionaries had better withdraw and his salary be divided up to keep such worthy enterprises running. But I refuse to believe Christian America is so poor as to compel this alternative.

"3. An old Bible seller, who literally goes about doing good, visiting places where the gospel would never penetrate without his help, needs $1 a month (gold) or perhaps $15 a year to eke out a precarious living in these days when there is not much call for scriptures and tracts.

"4. Fifty dollars to supply the evangelists with greatly needed books for their private study, and tracts for general distribution. We are so hard driven this year, with the unprecedented and alarming reductions in both missionaries' salaries and grants to the general work, there will be not a cent left for this important branch of our service.

"I could add several more requests but forbear. One further word, however, must be said. Whatever anxiety may be felt about certain features of the work in Japan, my conviction is clear that we missionaries and the American churches must stand loyally by just such men as these Hyuga evangelists, who in the face of great odds have stood for simple evangelical truth as revealed in the Bible and made to pulse with sacrificial life in the person and work of Jesus Christ, the one divine man through all the ages.

"At Kagoshima I had a delightful interview with Judge Maki, Judge Kumabe, Mr. Ashikaga, and the Methodist evangelist. There are now seven Congregational Christians in Kagoshima. The 'Doshin Kyokwai' (One Heart Church) holds services every Sunday at Judge Maki's house, with an average attendance of twelve. They have applied to the Home Missionary Society to send them a preacher. I told them it was impossible for the mission to help them this year in case the Home Missionary Society refused. Judge Maki, assisted by leading Christians of all denominations and resident missionaries, has opened a night school, where English is taught, with an attendance of fifty. It was refreshing to note the love and admiration that all classes of people have for Mr. Clark. The explanation is simple. He loves Hyuga and her people, has worked incessantly for them, and they do not forget it. This is especially true of the Christians. In their view there are three great American Clarks: Secretary N. G. Clark, who has just finished his work; Dr. F. E. Clark, of Christian Endeavor fame; and C. A. Clark, the missionary; and the greatest of these is Cyrus. There were many warm inquirers for himself and family. May the divine blessing rest richly on old Hyuga! May she be increasingly worthy of a foremost place in new Japan, and the newer, grander, more eternal kingdom of our Lord and of his Christ!"

Notes from the Wide Field.

INDIA.

PUNDITA RAMABAI. — Intense excitement has prevailed in some portions of India over the institution for widows established by the Pundita Ramabai, for it seems that twelve of these widows have confessed Christ and have been baptized. It is well known that the Pundita, in establishing the institution, pledged herself not to make it an instrument for proselyting; it was to be, first of all, a protest against the cruelties of Hinduism in the treatment of child widows. While acknowledging that she herself

is a Christian, she deliberately purposed not to make her institution Christian in such a sense as would make it obnoxious to the Hindus. It was to be a social and not a religious movement, and those who entered the institution were not asked to change their faith. But the result has been what the Pundita has not sought to accomplish. The silent influence of her life and of the liberal principles which she inculcates has led many of the inmates of the home to the acceptance of the Christian faith. Rev. Mr. Small, of the Free Church of Scotland mission in Poona, makes the following interesting statement in regard to the institution and the address which the Pundita made in defence of her course before an excited audience of Hindus: —

"This result (the twelve baptisms), at once so unlikely and so striking, appears to confirm what some of us older missionaries have felt and said, that the Pundita's position, while impossible to an ordinary Christian worker, was justifiable in her case. Very fiercely, however, has native society turned upon her, and very severely has she been handled as 'a wolf in sheep's clothing' by the native papers. It was a bold thing, therefore, for her to go to speak to the students in the heart of the city and amid the heat of all this opposition. The street in front of the hall was crowded with excited youths, with angry and scoffing looks, and the atmosphere both within the hall and without was so electrically charged that an explosion, with any kind of results, would not have surprised any of us. With a fearlessness and faithfulness, the secret of which she, by and by, communicated to her audience, the Pundita appeared and delivered her address. It goes without saying that in respect of form and language (her own Marathi) the address was admirable; but the telling feature was her fearless assertion of the moral and spiritual slavery of the Hindu, and of her hearers as Hindus, their utter inability to help themselves, while yet they were crying out for political privileges, the misery of their domestic system, and especially of the way in which it crushes their women, their weakness in yielding to orthodox clamor when manifest right and justice demanded firmness. Then the Pundita, holding up her Marathi Bible, claimed to read from its pages the real cause of all this moral degradation and helplessness, even their departing from the living God and his service. Thus our brave Indian lady faced the audience. Then she wound up by telling them that their opinion of her action, or their threats of doing her physical injury, were alike unheeded by her. *They* might be slaves, but *she* was free; and how? Because the truth had made her so. And it was no boast of hers; for she stood not alone, but the Lord who had freed her from these chains stood by her and delivered her from all fear. Her audience, with excitement hardly suppressed, heard her quietly to the end, and suffered her to go unmolested; the whole scene recalling some of those sublime incidents of Christian history in which the heroism of faith asserted and secured its 'claim of right.'"

AFRICA.

UGANDA. — The English Church Missionary Society is receiving from Bishop Tucker in Uganda letters of deep interest, indicating extraordinary progress in the development of the country and the extension of the Christian faith. The *Intelligencer* may well say that "there has been nothing like it in the history of the Church Missionary Society." And it calls attention to the fact that such rapid movements, though full of hope, are also full of danger. Bishop Tucker, writing October 14, compares his first visit in 1890 with his present visit. The contrast is vast. Now order reigns; it is no longer the drumbeat from morning to night and the gathering of excited crowds. When the drum beats, it is to call people to service in the great church or for classes in the various teaching houses. There has been a great increase in cultivation. Whereas in 1890 much of the land around Mengo was waste, now the gardens have been reclaimed, fresh land cultivated, "and Mengo is one great garden." A great deal of building has been done. Each prominent chief has now a double storehouse;

roads have been built, swamps have been bridged and drained. But the most marked prosperity is in spiritual things. The old church, which was blown down, has been replaced by a beautiful edifice, accommodating 4,000 worshipers, and in the districts close around the capital there are twenty-three other churches, while in the country there are not less than 200 of these churches. In them all services are conducted in an orderly way. Bishop Tucker writes of a large missionary meeting for the purpose of sending forth nine new missionaries into different sections of Uganda. Several confirmation services have been held, at one of which ninety-eight, and at another 145 candidates were confirmed. At one of these services two blind men were confirmed, one of whom had lost both his ears. They had been cut off by order of the king, some years ago, by way of punishment. Both men in their sightlessness were victims of the king's cruelty. It was a striking proof of the change that had come over the land. Bishop Tucker writes of the present problem that was before them as to the preparation of men for pastors, and he affirms that the young men are now coming forward as teachers who are far in advance of any they have heretofore received. He proposes to establish a separate order of teachers, to be formally authorized by the Church Council to instruct in Christian truth and duty. A new church in the king's enclosure has been recently opened, built by King Mwanga's orders. He is by no means a Christian, though he knows a great deal of Christian truth. Bishop Tucker says there are 400 people living inside the king's enclosure, who are either Protestants or Roman Catholics. The new missionary ladies who have recently arrived are to be permitted to visit the king's chief wife and his other women at least once a week. The whole outlook in Uganda is most encouraging.

On the Zambesi. — The veteran missionary, Monsieur Coillard, on leaving the Zambesi for a furlough in France, made necessary by protracted illness, has sent a touching letter to the directors of the *Societe des Missions Evangeliques de Paris*. With the aid of native boys he had made his sorrowful preparations and had said farewell to the people for whom he has toiled and suffered so much. The king said to him: "Ah, if I am not yet saved it is not your fault. You have given yourself no rest, but neither have you given me any!" Writing of the affectionate care of his boy pupils, Monsieur Coillard says: "Semonji, especially, has made an admirable nurse, foreseeing or divining my wants, trying to tempt my appetite and to make my room cheerful and doing everything earnestly, joyously, and noiselessly. He has never left me, day or night. At night, when he spreads his mat at the foot of my bed, he pours out his heart in supplications, asking a little relief, a little sleep for 'his father, this old servant of God.' And, through the night, instantly on his feet at the first call! What should I have done without him? The dear boy, learning of my resolve to leave the country to seek medical aid, instantly entreated not to be left behind. He did not want to quit me till I should be better — 'he would go wherever I went.' 'And if I should go to Europe?' 'Very well; he would go.' Indeed, there is a debt of gratitude which increases every day, and of a sacred character. . . . As to my poor Nyondo, he is married; there is no question of taking him. Poor boy! every time that my departure is spoken of he bows his head upon his knees and begins to weep."

Monsieur Coillard goes on to say that his leaving Africa is a complete overturning of his plans and wishes, but that "a ray of light illumines his darkness and sorrow." "What a difference between this journey and that of 1884! Then not a soul in this vast region who knew even the name of the Lord, not one who prayed. Divided now into two bands for carrying my luggage over the river; at our night bivouac we answer from one bank to the other by our hymns. *Tlong ho Yesu!*"

"Acknowledging it to his glory, the Lord has done great things. This station even of Kasungula, with its large village where everything is so prosperous, witnesses to it.

In spite of the losses and defections which have so often afflicted us, we now have seven European missionaries, four ladies, six evangelists and their wives, all devoted to our dear mission, all united in the close ties of one family. We count five flourishing stations, and at each of them a number more or less great of Zambesians who profess to have found the Saviour. To-day they sing here the praises of God and pray. But that which fills me with joy and gratitude to God is especially the school of evangelists, which we have now confided to our dear brother, Adolphe Jalla, with ten pupils."

THE HABITATIONS OF CRUELTY. — Christianity, where it touches the people of Africa, does much for their redemption from the horrible usages growing out of heathenism. But the conflict with inherited superstitions and corruptions is by no means a thing of the past. Mr. Brown, of Kuruman, Dr. Moffatt's old place of service, reports in the *Chronicle* of the London Society a visit to Morokweng, which he speaks of as one of the most heathen towns of Africa, the chief being not only a heathen but a drunkard. He is bitterly hostile to the Christians. Recently one of the witnesses before the court, who was a Christian, told the truth so plainly and adhered to it so persistently, though it bore heavily upon this chief, that he is determined to burn the church and drive the natives from the place. The tribe is most barbarous, treating their slaves with utmost cruelty, often flogging even to death, while maiming and mutilation are very common. The British government is doing something to mitigate these atrocities.

CHINA.

RAILROAD ENTERPRISES. — United States Minister Denby reports to our government that on the sixth of December the emperor issued a decree, directing a certain Mr. Hu, a *protégé* of Prince Kung, to build a railroad from Tientsin to the Lu Kou bridge, which is within eight miles of Peking. The distance is seventy miles, and the road is to be built at government expense. That the line does not enter the city of Peking is due to the superstition that the sacred precincts of the imperial residence must not be contaminated by Western improvements. It will be remembered that this line of railroad was once well on toward completion, when such a storm arose among the Chinese, especially the boatmen on the Peiho River, whose interests were to be interfered with, that the rails were taken up. In his recent decree the emperor says: —

"Railroads are important to commerce and beneficial to the laboring classes. This government having determined upon its construction, it is desirable that the work be undertaken." This decree also suggests to merchants who have means that they build a line from the Lu Kou bridge to Hankow, and as the government now favors this project there is strong probability that this interior road will be built.

MADAGASCAR.

The London Missionary Society has come to the conclusion, in the prosecution of its Christian work in Madagascar, that since the island has now come so fully under French control, it will be most helpful to have French Protestants coöperate in missionary efforts. It has therefore urged the Paris Society to take some part of the work in Madagascar, if for no other reason than to demonstrate that Protestant Christianity is not to be confounded with England. The *Chronicle* from the London Society reports that the Paris Missionary Society purposes to coöperate, and perhaps a portion of the London Missionary Society's work will be handed over to it. The French Minister of the Colonies has also been interviewed by a deputation from the London Society, and gave assurances that the present government would be absolutely neutral in matters of religion. We have already reported that the Resident who has been appointed is a Protestant Christian. The deputation was cheered by the results of the interview, but were convinced that in order to the full success of their work it would be necessary to give special attention to the French language.

Miscellany.

BIBLIOGRAPHICAL.

The Cross in the Land of the Trident. By Harlan P. Beach, Educational Secretary of the Student Volunteer Movement for Foreign Missions. New York, Chicago, and Toronto: Fleming H. Revel Company. pp. 108.

The land of the Trident is India, where in every temple of Siva is seen the three-pronged fork, a symbol of the Hindu Triad and so of the Hindu religion. "India," says the author, "the Land of Desire to the world, has been sought at some time by all great nations, and even Columbus was seeking her when he discovered our continent." The land is laid open to the gaze of all by this little book. Her past and present, her common life, her religious life, her real man and woman, are depicted with an admirable clearness and condensation, enabling the reader to hold the facts in memory.

Mr. Beach, formerly a missionary in China, is still a missionary at heart, and of course he looks at India from a missionary point of view. Chapters six and seven are packed with information as to the work and its present phases, and the value of the whole is increased to the student by suggested readings for further researches. The closing chapter is a forceful and rousing appeal to American students from Bishop Thoburn, from Rev. Mr. Conklin, a prominent India missionary, from Mr. R. P. Wilder, and from the Bombay Decennial Conference to consider the claims of India. The duty, the opportunity, the encouragement, and the crisis of the present time are pressed home with thrilling earnestness. May many who cannot answer this call in person go in heart, sending substitutes and supplies!

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the work of God in the Island World. (See pages 238–242.)

For the Czar of Russia and his councillors; that in connection with his coronation greater liberty of religious belief and life may be granted his subjects.

That as a result of the sufferings of the despoiled Christians of Turkey and the relief sent them, there may come to them a new and deeper Christian life.

ARRIVALS IN THE UNITED STATES.

April 19. At San Francisco, Mr. H. J. Bostwick and Miss Mary E. Stanley, of the North China Mission.

May 5. At New York, Miss Belle Nugent, of the Marathi Mission.

DEPARTURE.

May 16. From New York, Rev. Henry O. Dwight, returning to the Western Turkey Mission.

DEATH.

April 30. At Boston, Rev. Edmund K. Alden, D.D., late Home Secretary of the American Board. (See pages 224 and 228.)

Donations Received in April.

MAINE.

Bucksport, A friend, for the work in Turkey,	5 00	
East Sumner, Cong. ch. and so., 4; Adeline Barrett, 1,	5 00	
Gray, Cong. ch. and so.	12 86	
Greenville, Mrs. Charles Davison,	2 00	
Houlton, Rev. H. L. McCann,	5 00	
New Vineyard, Cong. ch. and so.	4 00	
Waterford, 1st Cong. ch. and so.	13 04	
Waterville, 1st Cong. ch. and so.	62 00	
York County, "Tithes" of one departed,	10 00	118 90
Legacies. — Bath, Eleanor Tallman, by Weston Thompson, Adm'r, less expenses,		109 92
		228 82

NEW HAMPSHIRE.

Atkinson, Cong. ch. and so.	13 79	
Centre Harbor, Rev. J. A. McKnight,	5 65	
Epping, Cong. ch. and so.	20 00	
Francestown, Cong. ch. and so., for work in India,	25 00	

Hancock, Cong. ch. and so. 10 00
Kingston, Cong. ch. and so. 9 28
Littleton, A. J. Church, 1 00
Milford, 1st Cong. ch. and so. 62 00
Mt. Vernon, Cong. ch. and so. 18 57
Sanbornton, Mrs. J. C. Bodwell, 5 00
Short Falls, Rev. J. O. Tasker, 10 00—180 29

Legacies. — Dublin, Mrs. Lucy B. Richardson, by L. P. Eaton, Ex'r, add'l, 25 00
Manchester, Adaline Hartshorn, by L. D. Stevens, 6,120.65, less expenses, 6,095 65—6,120 65

6,300 94

VERMONT.

Barre, Cong. ch. and so. 101 73
Berlin, Cong. ch. and so. 8 21
Brattleboro, Centre Cong. ch. and so. m. c. 32 24
Brookfield, 2d Cong. ch. and so., 12; 1st Cong. ch. and so., 6.20, 18 20
Danville, Cong. ch. and so. 26 25
Ferrisburg, Cong. ch. and so. 15 37
Johnson, Cong. ch. and so. 40 00
North Craftsbury, Cong. ch. and so. 15 00
Norwich, Cong. ch. and so. 20 00
South Royalton, Cong. Sab. sch., for support of catechist, 10 00
St. Johnsbury, South Cong. ch. and so. (of wh. 25 from A. H. McLeod), 80.10; Rev. C. F. Morse, 30, 110 10
Waterbury, Cong. ch. and so. 13 35—416 45

Legacies. — Bethel, Mrs. Martha R. Tupper, by George H. Tupper, 200 00
Essex, Nathan Lathrop, by A. A. Slater, Adm'r, add'l, 6 72
Essex, Amasa Osgood, by A. A. Slater, Ex'r, bal. (previously rec'd 100), 107 02—313 74

730 19

MASSACHUSETTS.

Abington, 1st Cong. ch. and so. 13 57
Amesbury, Main-st. Cong. ch. and so., for the "Forward Movement," 100; Union Cong. ch. and so., 13.50; Mr. and Mrs. Geo. L. Richmond, toward support of missionary, 100, 213 50
Amherst, North Cong. ch. and so., 31.50; Two friends, 50, 81 50
Andover, Chapel Cong. ch. and so., to const. Susan M. Blake, Dora S. Berry, Mrs. Maria H. Stork, and Henry Hammersley Walker, H. M., 452; A friend, 50, 502 00
Ashburnham, Mrs. C. E. Fairbanks, 5 00
Barre, Cong. ch. and so., to const. Miss May Smith, H. M. 144 25
Billerica, Cong. ch. and so. 25 00
Boston, 2d ch. (Dorchester), 113.38; do. (of wh. 15 from Extra-cent-a-day Band), for the "Forward Movement," 46; Phillips ch. (South Boston), for the "Forward Movement," 46; Central ch. (Dorchester), 40.21; Highland ch. (Roxbury), 17; Park-st. ch., for work in Turkey, 5; Mt. Vernon ch., 5; Eliot ch. (Roxbury), 6.32; Y. P. S. C. E. of Boylston Cong. ch. (Jam. Pl.), 75; A friend, 25, 378 91
Braintree, 1st Cong. ch. and so. 6 80
Brockton, A friend, 5 00
Brookline, Harvard Cong. ch. and so., 803.49; Rev. Reuen Thomas, 100, 903 49
Cambridge, North-ave. Cong. ch. and so. 327 64
Cambridgeport, Pilgrim Cong. ch. and so. (of wh. 100 to const. Walter B. Chamberlain, H. M.) 208 80
Chicopee Falls, 2d Cong. ch. and so. 31 72
Concord, Maria E. Ames, to const. herself, H. M. 100 00
Concord Junction, Union ch., Mrs. Campbell, 1 00
Dedham, 1st Cong. ch. and so. (of wh. 5 for work in Africa), and from m. c., 4, 229 63
Dracut, Cong. ch. and so. (of wh. 4.42 for the "Forward Movement," for Harpoot), 7 62
East Charlemont, "Forward Movement," A helper, for the work in Turkey, 25 00
Enfield, Cong. ch. and so. 30 00
Everett, Courtland-st. Cong. ch. and so. 3 00
Fall River, Central Cong. ch. and so. 100 80
Framingham, Plymouth Cong. ch. and so. 98 65
Grafton, Cong. ch., A member, for the work in Turkey, 5 00
Granby, Ch. of Christ, 32 00
Great Barrington, James Bird, 5 00
Groton, Union Cong. ch. and so. 3 25
Harvard, A friend, 15 00
Hatfield, Cong. ch. and so. 47 49
Hyannis, Cong. ch. and so. 4 25
Hyde Park, 1st Cong. ch. and so., 121.04, to const. Mrs. Emily Hukin, H. M; Clarendon Cong. ch. and so., 10, 131 04
Lanesboro, Wm. Robinson, 10 00
Leverett, 1st Cong. ch. and so. 19.80
Lexington, Hancock Cong. ch. and so., 20.75; "X," 15, 35 75
Linden, Cong. ch. and so. 17 50
Littleton, Cong. ch. and so. 11 30
Longmeadow, Cong. ch. and so., 5; Rev. S. G. Barnes, 5, 10 00
Lowell, Pawtucket Cong. ch. and so. 27 00
Marblehead, Cong. ch. and so. 10 00
Marion, A friend, 10 00
Melrose Highlands, Cong. ch. and so. 41 00
Newbury, 1st Cong. ch. and so. 33 45
Newburyport, North Cong. ch. and so. 35 00
Newton, Mrs. Mary W. Calkins, 20 00
North Brookfield, 1st Cong. ch. and so. 26 71
North Truro, Cong. ch. and so. 7 00
Petersham, Cong. ch. and so. 15 55
Pittsfield, 1st Cong. ch. and so., 129.42; A friend, 5, 134 42
Randolph, Cong. ch. and so., 64.78; Cong. Sab. sch. for the "Forward Movement," 10, 74 78
Salem, Tabernacle ch., 25; A member of South Cong. ch., 25; "Forward Movement," Y. P. S. C. E. of Crombie-st. Cong. ch. and so. toward support of a missionary, 20, 70 00
Sandwich, Calvinistic Cong. ch. and so. 30 07
Scotland, Cong. ch. and so. 5 00
Scituate Centre, Ladies' Mission Circle, 3 00
Sharon, Cong. ch. and so. 21 86
Sheffield, Cong. ch. and so. 8 50
Southboro, M. Newton, for support of two scholars, India, 1 year, 1 00
South Framingham, Grace Cong. ch. and so. 660 17
South Weymouth, Union Cong. ch. and so., Young Men's Mission Band, 14 05
Stoughton, Cong. ch. and so. 13 66
Uxbridge, Cong. ch. and so. 27 01
Wakefield, Cong. ch. and so. 35 23
Waltham, Trin. Cong. ch. and so. 57 26
Wellesley Hills, "K." 500 00
Wenham, Cong. ch. and so. 5 00
West Boxford, Cong. ch. and so. 3 50
Westminster, Cong. ch. and so. 19 50
West Springfield, 1st Cong. ch. and so., 16.50; "E. D. B.," for work in Turkey, 15, 31 50
Wilbraham, A friend, 36 00
Worcester, Piedmont Cong. ch. and so., 45; do., A friend, 10; Old South Cong. ch. and so., 37, 92 00
——, In memory of Rev. David C. Scudder, for the work in Madura, 25 00
——, A friend, 5 00—5,888 88

Legacies. — Boston, Mrs. Mary Ann Patterson, by Albert Gay, Ex'r, 852 56

Boston, Geo. N. Thomson, by Mrs. L. P. Thomson, Ex'x, 500 00
Chelsea, Elvira L. Harding, by Edwin D. Sibley, Adm'r, 300 00—1,652 56
7,541 44

RHODE ISLAND.

Central Falls, Cong. ch. and so. 5 00
Providence, Pilgrim Cong. ch. and so. 7 00
Slatersville, Cong. ch. and so. 24 15
Westerly, Pawcatuck Cong. ch. and so. 8 00—44 15

CONNECTICUT.

Berlin, 2d Cong. ch. and so. 40 00
Bethlehem, Cong. ch. and so. 40 00
Branford, Cong. ch. and so., for the "Forward Movement," 20 00
Bridgeport, 2d Cong. ch. and so. 48 60
Bristol, Cong. ch. and so. 75 00
Clinton, Cong. ch. and so. 42 95
East Haddam, A friend, 6 00
Ellsworth, Cong. ch. and so. 13 59
Enfield, 1st Cong. ch. and so., with other dona. to const. Mrs. G. N. Booth, H. M. 75 00
Hartford, 1st Cong. ch. and so. 232 57
Lyme, A friend, 1 00
Marlboro, Cong. ch. and so. 6 00
Meriden, Mrs. W. H. S. 5 00
New Haven, Davenport Cong. ch. and so., 106.01; A friend for Marathi Mission, 10; A friend, 1, 117.01
New London, 1st Ch. of Christ, of wh. 15.07 monthly con., 119.54; Y. P. S. C. E. of 2d Cong. ch. and so., for the "Forward Movement," 6, 125 54
Northford, Cong. ch. and so. 20 00
Old Saybrook, Cong. ch. and so. 30 00
Putnam, Mrs. E. D. Burnham, 10 00
Redding, Cong. ch. and so. 11 35
Salisbury, Cong. Sab. sch., class of Marcus E. Sherwood, for Bible-reader, China, 25 00
Stonington, 1st Cong. ch. and so. 23 00
Stratford, Cong. Sab. sch., for medical work in Madura, 10 00
Talcottville, H. G. Talcott, 50; Mrs. C. D. Talcott, 10, 60 00
Thomaston, 1st Cong. ch. and so. 14 70
Tolland, Union Y. P. S. C. E., for the "Forward Movement," 20 00
Waterbury, W. A. Hyde, 10 00
Wauregan, A friend, by Rev. S. H. Fellows, 5 00
West Hartford, Mrs. E. W. Morris, 100 00
Woodbridge, Cong. ch. and so. 30 84
Woodbury, 1st Cong. ch. and so. 11 00—1,229 15

Legacies. — Marlborough, Charles Buell, add'l, 6 00
1,235 15

NEW YORK.

Amenia, Rev. S. F. Woodin, 5 00
Bangor, Cong. ch. 3 11
Binghamton, Mrs. Edward Taylor, 10 00
Bloomington Grove, Cong. ch. 18 00
Brooklyn, South Cong ch., 77.06; New England Cong. ch., Extra-cent-a-day Band, for native preacher, Turkey, 50; do., Y. P. S. C. E., for Marathi Mission, 15; L. F. Rand, 20; Class of little girls in South Cong. Sab. sch., for the "Forward Movement," 1, 163 06
Candor, E. A. Booth, 25 00
Churchville, Cong. ch. 25 81
Clifton Springs, A friend, 6 00
Clinton, Mrs. George K. Eells, 10 00
Coventryville, Cong. ch. 8.43
Deansboro, Cong. ch. 21 25
Deer River, Cong. ch. 4 20
Fairport, Cong. ch. 10 00
Flushing Cong. ch., 61.12; An Anarchist, 5, 66 12
Gaines, Cong. ch. 7 00
Genesee, Rev. Geo. W. Wood, D.D. 50 00
Greene, Cong. ch. 6 50
Jamestown, E. H. H. 2 00
Lisbon, 1st Cong. ch. 12 25
Madison, Cong. ch. 1 85
Moravia, Mrs. W. C. Tuthill, 186 38
Mt. Sinai. Cong. ch. 11 58
Munnsville, Cong. ch. 8 00
New York, Central Cong. ch., 67.26; Friends, by *Christian Herald*, 78.75; Dr. J. A. Sanders, 51; Broadway Tabernacle, A. D. F. Hamlin, 5; Easter offering for the "Forward Movement," 3; An Anarchist, 3; "R. G. S.," 2, 210 01
Norwich, 1st Cong. ch. 30 00
Panama, D. D. Swezey, for native preacher, Madura, 20 00
Pitcher, Cong. ch. 10 00
Randolph, 1st Cong. ch. add'l, 1 00
Rochester, George W. Davison, 30; "M. S. J.," in memory of her mother, Mrs. L. S. Knight, 5, 35 00
Roscoe, Cong. ch. 1 00
Sand Bank, Cong. ch. 1 00
Syracuse, Geddes Cong. ch., Easter offering, 27 35
Turin, Friends of Missions, 1 00
West Bloomfield, Thank-offering, 10 00
West Groton, Cong. ch. 16 00
Woodville, Cong. ch. 6 23—1030 13

NEW JERSEY.

Bloomfield, "R. P. C.," 50; "M. E. C.," 10, 60 00
Glen Ridge, Cong. ch. 123 87
Newark, Caroline Stengel, for the "Forward Movement," 10 00
Plainfield, Mrs. A. Betsey Taft, 10 00—203 87

PENNSYLVANIA.

Edwardsdale, Welsh Cong. ch., for the "Forward Movement," 4 10
Nanticoke, Bethel Cong. ch., for the "Forward Movement," 6 35
Pittsburg, 1st Cong. ch. 20 00
Pittston, 1st Cong. ch., for the "Forward Movement," 10 00
Plymouth, Cong. ch. 2 20
Scranton, Union Service for the "Forward Movement," 3.13; Puritan Cong. ch., for do., 2, 5 13
Wheatland, Welsh Cong. ch. 3 00
Wilkesbarre, "Forward Movement," Puritan Cong. ch., for Turkey, 20 00—70 78

MARYLAND.

Baltimore, Canton Cong. Sab. sch., for the "Forward Movement," 11 00
Federalsburg, Albert A. Pixley, 10 00—21 00

WEST VIRGINIA.

Huntington, Cong. ch. 9 25

NORTH CAROLINA.

Oaks, Y. P. S. C. E., from "A. E. F.," through W. M. U of North Carolina, for the "Forward Movement," 15 00

FLORIDA.

Daytona, 1st Cong. ch. 22 46
St. Petersburg, 1st Cong. ch. 2 50
Winter Park, Cong. ch., with other dona. to const. H. S. Chubb, H. M. 61 48—86 44

TEXAS.

Austin, Tillotson Church of Christ, 3 15

INDIANA.

Bremen, Rev. L. S. Keen, 1 00

KENTUCKY.

Williamsburg, Mrs. J. C. Bateham, thank-offering because the "Debt" is paid 10 00

MISSOURI.

Cole Camp, Cong. ch. add'l 70
St. Louis, Compton Hill Cong. ch. 30 00—30 70

OHIO.

Akron, 1st Cong. ch. 100 00
Bellevue, 1st Cong. ch. 8 25
Brecksville, Ben. E. Coates, 150 00
Cleveland, Pilgrim Cong. ch., 90; Plymouth Cong. ch., 64.50; Euclid Ave. Cong. ch. with other dona. to const. Mrs. MARIA E. TORRY and Mrs. SUSAN JENNY, H. M., and towards salary Rev. W. E. Fay, Central Africa, 50.61; Lakewood Cong. ch., towards support Rev. W. E. Fay, 10; Franklin-ave. Cong. ch., for do. 8.33; Lake View Cong. ch., for do. 5; Rev. H. A. Schauffler, for the "Forward Movement," 10, 238 44
Cuyahoga Falls, 1st. Cong. ch. 17 00
Hartford, Cong. ch. 11 50
Hudson, Cong. ch. 11 00
Lodi, Cong. ch. 9 63
Lyme, Cong. ch. 19 15
Nebo, Cong. ch. 5 00
Oberlin, Students of Oberlin College towards support Rev. Cyrus A. Clark, 150; Helen Noyes, 25, 175 00
Painesville, W. A. Hillis, 10 00
Portsmouth, Mrs. Mary Blankmeyer, for the "Forward Movement," 5 00
Saybrook, Cong. ch. 23 00
Sherwood, Ella Palmer 5 00
Strongsville, Rev. H. J. Wilkins, for work in Armenia, 2 50
Twinsburg, Cong. ch. 8 00
Windham, T. Wales, 1 00
Youngstown, J. J. Thomas, M.D., for work in Turkey, 10 00—809 47

ILLINOIS.

Chicago, U. P. Cong. ch., m. c., 12.12; Brainerd Cong. ch., 8, 20 12
Earlville, J. A. D. 25 00
Evanston, Cong. ch. 15 50
Gross Park, Cong. ch. 4 12
Hinsdale, Cong. ch. 17 72
Illini, Cong. ch. 9 00
Marseilles, Dr. R. N. Baughman, 99 76
Milburn, Y. P. S. C. E., for the "Forward Movement," 2 50
North Aurora, Cong. ch. 47 48
Ontario, Cong. ch. 11 56
Paxton, Cong. ch. 67 91
Payson, Cong ch., 14.42; Mrs. Anna C. T. Robbins to const. ERNEST THOMPSON ROBBINS, H. M., 100, 114 42
Peoria, Rev. A. A. Stevens, 2 00
Rollo, Cong. ch. 9 20
Rosemond, Cong. ch. 10 86
Stark, Emma McKenzie, 5 00
St. Charles, Cong. ch. 30 70
Sterling, Cong. ch. 31 13
Sycamore, 1st Cong. ch. 68 72
Toulon, Cong. ch., to const. with other dona. Rev. GEO. A. FRANCIS, H. M. 34 56
West Pullman, Cong. ch. 5 50—632 76

MICHIGAN.

Bradley, Cong. ch. 2 15
Cass City, A friend, 5 00
Clinton, Cong. ch., 10; W. S. Kimball, 50 60 00
Detour, "In His Name," 2 56
Dorr, 1st Cong. ch. 6 66
Eaton Rapids, 1st Cong. ch. 10 00
Gaylord, Cong. ch. 1 50
Harrison, Cong. ch. 6 00
Owosso, Mrs. Julia F. Sharts, in memory of Rev. D. W. Sharts, 5 00
Pinckney, Cong. ch. 8 00
St. Joseph, 1st Cong. ch. 58 50
——— A friend for Kustendil, and to const. Rev. DANIEL M. FISK, Rev. JOHN L. COLLIER, Rev. FERNANDO E. CARTER, Rev. E. C. STICKEL, Rev. S. G. WRIGHT, Rev. E. M. COREY and Mrs. MARY E. LANE, H. M. 450 00—615 37

Legacies.—Detroit, Miss Frances Curtis Wright, by L. M. Curtis, Ex'r, 200 00

815 37

WISCONSIN.

Bangor, Cong. ch. 3 50
Beloit, 1st Cong. ch. 144 85
Birnamwood, A friend, 25 00
Clinton, Cong. ch. with dona. from S. S. to const. Rev. FRANK N. DEXTER, H. M. 45 55
Dodgeville and Hollyhead, Welsh Cong. ch. 2 20
Eagle River, Cong. ch. 6 00
East Troy, Cong. ch. 5 50
Evansville, Cong. ch. 10 00
Fish Creek, Cong. ch. 2 13
Pittsville, 1st Cong. ch. 7 31
Prescott, Cong. ch. 20 25
South Kaukauna, So. Side Cong. ch. 19 50
Viroqua, Cong. ch. 6 77
Whitewater, Cong. ch. 29 34—327 90

IOWA.

Alden, Cong. ch. 6 70
Creston, Mrs. M. M. Pinkerton, for the "Forward Movement," 1 00
Davenport, Edwards Cong. ch. 69 40
Goldfield, E. and H. Philbrook, 5 00
Grinnell, Cong. ch., to const., with 225, for the debt, A. O. PRICE, C. W. H. BEYER, Mrs. CLARA E. REW, and CLARA M. BLODGETT, H. M. 192 50
Hartwich, Cong. ch. 6 00
Hawarden, Cong. ch. 12 55
Iowa Falls, Cong. ch. 10 50
Little Rock, Cong. ch. 5 00
McGregor, Cong. ch. 5 00
Mitchell, Cong. ch. 2 00
Mt. Pleasant, Cong. ch. 10 00
Nashua, Effie Stocks for the work in Turkey, 1 00
Red Oaks, Y. P. S. C. E. of South Side Cong. ch. for the "Forward Movement," 5 00—331 65

Legacies.—Tabor, Mrs. Sarah Howard, by A. C. Gaston, Ex'r, 50 00

381 65

MINNESOTA.

Ask Creek, Cong. ch. 1 00
Benson, Cong. ch. 2 25
Dawson, Cong. ch. 4 00
Ellsworth, Cong. ch. 1 00
Fair Oaks, Cong. ch. 2 00
Hamilton, Cong. ch. 9 30
Lyle, L. W. Sherman, 10 00
Merriam Park, Olivet Cong. ch. 28 17
Minneapolis, Lyndale Cong. ch. 37 50
Monticello, Cong. ch. 4 85
New Richland, Cong. ch. 3 61
North Branch, Cong. ch. 2 55
Northfield, 1st Cong. ch., 100; A friend, for Bible-reader in Turkey, 20, 120 00
Ortonville, 1st Cong. ch. 10 90
Princeton, Cong. ch. 10 87
Wabasha, Cong. ch. 14 40
Worthington, Un. Cong. ch. 2 85—265 25

KANSAS.

Clay Centre, Clarence Eastman Mem. Cong. ch. 5 00
Hiawatha, Cong. ch. 5 50
Leona, Y. P. S. C. E., for the "Forward Movement," 7 50
St. Mary's, Cong. ch. 4 80
Valley Falls, Cong. ch. 8 60——31 40

NEBRASKA.

Albion, Cong. ch. 8 10
Columbus, Cong. ch. 35 17
Hay Springs, Cong. ch. 5 50
Virginia, G. B. White, 75 00
Willow Valley, Cong. ch. 3 00——126 77

CALIFORNIA.

Bloomington, Cong. ch. 2 85
Lincoln, Cong. ch. 22 75
Lodi, Cong. ch. 5 00
Pomona, M. Ella Gibson, 1 00
Redlands, 1st Cong. ch. 95 61
Rialto, Cong. ch. 3 90——131 11

OREGON.

Forest Grove, Mrs. Daniel Staver, 10 00

COLORADO.

Colorado Springs, 2d Cong. ch. 19 50
Highland Lake, Ch. of Christ, 2 80——22 30

WASHINGTON.

Rosario, A friend, 5 00
Washougal, Cong. ch. 3 80——8 80

NORTH DAKOTA.

Carrington, Cong. ch., 7.46; Miss A. C. Edwards, 7, 14 46
Portland, Cong. ch. 4 70——19 16

SOUTH DAKOTA.

Dover, Rev. Geo. E. Green, 3 80
Erwin, Rev. John B. Lewis, 6 25
Faulkton, Rev. and Mrs. Geo. L. Helms, for work in Turkey, 2 00
Millbank, Cong. ch. 9 60
Worthing, Cong. ch., for work in Africa, 1 17——22 82

MONTANA.

White Sulphur Springs, Rev. William E. Catlin, 5 00

WYOMING.

Cheyenne, 1st Cong. ch. 31 16

UTAH.

Salt Lake City, Phillips Cong. ch. 11 80

ARIZONA.

Prescott, 1st Cong. ch. 91 85
———, A friend, 100 00——191 85

DOMINION OF CANADA.

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer.* 171 80

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Natal, A member of Zulu Mission, 24 44
Austria, Prague ch. Fl. 3.75=1.53; Friends in Hungary, Fl. 11.80=4.82; Mrs. Kucher, Bohemia, Fl. 1=41c.; through monthly paper, Betanie, Fl. 50=20.41; Pilsea ch., Fl. 50=20.41; Bystrey ch., Fl. 28.13=11.49, 59 07
Micronesia, Captain and Mrs. Geo. F. Garland, for work in Micronesia, 10 00
So. Africa, Inanda, Agnes M. Bigelow, 25; two native girls for China, 42c. 25 42
Turkey, Constantinople, Rev. Alexander Thomson, D.D. 22 00——140 93

MISSION WORK FOR WOMEN.

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MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, 1st Cong. Sab. sch., 10.80; Waterville, Y. P. S. C. E., 12, 22 80
NEW HAMPSHIRE. — Bennington, Y. P. S. C. E., 71c.; Concord, Y. P. S. C. E. of East Cong. ch., 12.50; Orford, Y. P. S. C. E., 5, 18 21
VERMONT. — Greensboro, Y. P. S. C. E., 2.30; Johnson, Y. P. S. C. E., 5, 7 30
MASSACHUSETTS. — Boston, Y. P. S. C. E. of Trinity ch. (Neponset), 14.52; Chicopee, 1st Cong. Sab. sch., 2.72; Danvers, Maple-st. Cong. Sab. sch., Prim. Dep't, for Village School, India, 25; Dedham, 1st Cong. Sab. sch., for mission school, Madura, 20; Harwich, Y. P. S. C. E., 2.50; Maplewood, Y. P. S. C. E., 15; Northfield, Y. P. S. C. E., 5; Richmond, Y. P. S. C. E., 7.10; Sharon, Y. P. S. C. E., 22; Taunton, Union Cong. Sab. sch., 10, 123 84
CONNECTICUT. — Enfield, Cong. Sab. sch., 25; South Coventry, Y. P. S. C. E., 5; Weston, Norfield, Y. P. S. C. E., 5, 35 00
NEW YORK. — Brooklyn, Y. P. S. C. E. of Park Cong. ch., 8.15; Deansboro, Y. P. S. C. E., 2.25; Jun. C. E. S., 50c; New York, Broadway Tabernacle Sab. sch., 100; do., Bethany Cong. Sab. sch., 100; Y. P. S. C. E. of Central Cong. ch., 11.54; Randolph, 1st Cong. Sab. sch., 4.02; Y. P. S. C. E. of 1st Cong. ch., 6; Jun. C. E. S., for work in Armenia, 1.97; Children's Home., 3.02, 237.44
PENNSYLVANIA. — New Brighton, Frank T. Hamilton, for support of 2 children, Ceylon, 1 00
NEW JERSEY. — Montclair, Y. P. S. C. E., 6.50; Nutley, St. Paul Cong. Sab. sch., 16.40, 22.90
FLORIDA. — Belleview, Y. P. S. C. E. 6 00
OHIO. — Conneaut, Cong. Sab. sch., 10; Lexington, Y. P. S. C. E., 15; Range, A friend, for support of child, Ceylon, 1, 26 00
ILLINOIS. — Chicago, Y. P. S. C. E. of 1st Cong. ch., 9; Des Plaines, Cong. Sab. sch., 3.25; Lakeview, Y. P. S. C. E., 10; Oak Park, 1st Cong. Sab. sch., 19.57; do., 2nd Cong. Sab. sch., 4.01; St. Charles, Cong. Sab. sch., 3.37; Sterling, Cong. Sab. sch., 3; Toulon, Cong. Sab. sch., 18.27, 70 47
IOWA. — Alden, Cong. Sab. sch., 3.80; Britt, Y. P. S. C. E., 12; Cherokee, Cong. Sab. sch., 5, 20 80
MICHIGAN. — Detroit, Mt. Hope Cong. Sab. sch., 3; Hart, Y. P. S. C. E., 1.30; Old Mission, Y. P. S. C. E., 1.76, 6 06
COLORADO. — Colorado Springs, Y. P. S. C. E. of 2nd Cong. ch. 2 05
KANSAS. — Sterling, Cong. Sab. sch., 2 25
WISCONSIN. — Clinton, Cong. Sab. sch., 7.15; Green Bay, Mizpah Y. P. S. C. E., 25; Racine, class 11 of Welsh Cong. Sab. sch., 3, 35 15

MINNESOTA. — Austin, 1st Cong. Sab. sch., 26.02; Minneapolis, 1st Cong. Sab. sch., 15.78; North Branch, Cong. Sab. sch., 81c; Wabasha, Cong. Sab. sch., 1.60, 44 21
CALIFORNIA. — Hydesville, Y. P. S. C. E., 1 00
NORTH DAKOTA. — Burlington, S. M. Cotquehoun for pupils, Ceylon, 1; Cathay, Y. P. S. C. E., 2.32, 3 32
SOUTH DAKOTA. — Canton, Cong. Sab. sch., 1; Clark, Jun. C. E. S., 1.20; Dover, Cong. Sab. sch., 1.20, 3 40
UTAH. — Salt Lake City, Phillips Sab. sch., 8, and Y. P. S. C. E., 6.55, 14 55
703 75

CHILDREN'S "MORNING STAR" MISSION.

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MASSACHUSETTS. — Chicopee, 1st Cong. Sab. sch. 3 10
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CONNECTICUT. — Pomfret, Y. P. S. C. E., 13.65; Stratford, Cong. Sab. sch., 10; Watertown, Cong. Sab. sch., 10, 33 65
MICHIGAN. — Eaton Rapids, Cong. Sab. sch. 3 67
MINNESOTA. — Northfield, Cong. Sab. sch. 6 22
87 20

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OHIO. — Ashtabula, Y. P. S. C. E. of 2d Cong. ch. 6 00
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NORTH DAKOTA. — Ft. Berthold, Cong. ch. 30 00
NEBRASKA. — Exeter, Y. P. S. C. E. 12.50
107 02

CONTRIBUTIONS FOR THE DEBT.

MAINE. — Yarmouth, 1st Cong. ch. 45 00
NEW HAMPSHIRE. — Franklin, Cong. ch., 15.95; Hampstead, Cong. ch., 21; Laconia, Cong. ch., 30; Milford, 1st Cong. ch., 50, 116 95
VERMONT. — Bellows Falls, 1st Cong. Sab. sch. of which 10 from Jun. Aux. of Mt. Kilb. Mis. Cir., and 5 from Y. P. S. C. E., 132; Brattleboro, Centre Cong. ch., Two friends, 60; Springfield, Adna Brown, 100, and James Hartness, 100, 392 00
MASSACHUSETTS. — Boston, Old South ch., 50; Mt. Vernon ch., A member, 50; Y. P. S. C. E. of Walnut-ave. ch., 50; Rev. A. E. Dunning, D.D., 50; Rev. N. Boynton, D.D., 25. Dedham, A lady, 500; Enfield, Cong. ch., 10; Newton, Mrs. M. M. Billings, 50; Worcester, Rev. Henry T. Cheever, D.D., 50, 835 00
RHODE ISLAND. — ——, Rhode Island ministers, 212 50
CONNECTICUT. — Bridgeport, 1st Cong. ch., 339.11; do., South Cong. ch., 54.49; Farmington, Rev. G. L. Clark, 10; Hartford, Danish Cong. ch., 10.24; Meriden, Rev. Asher Anderson, 36.25; Middletown, 1st Cong. ch., Friends, 100; do., Rev. F. W. Greene, 50; New Haven, Simeon E. Baldwin, 250; do., Plymouth Cong. ch., 40; New London, J. N. Harris, 1,500; Salisbury, Rev. J. C. Goddard, 5; South Norwalk, J. H. Ferris, 25; Christian Swartz, 25; R. Frost, 10; Torringford, Cong. ch., A friend, 5; Westchester, E. G. Stone, 5; Whitneyville, Rev. C. F. Clarke, 7; Windham, F. H. Means, 50; Woodstock, Rev. F. H. Viets, 10; ——, A pastor, 3, 2,535 09
NEW YORK. — Black Creek, Rev. C. F. Cooley, 1; Bristol, Rev. G. A. Chatfield, 5; Brooklyn, Rev. S. B. Halliday, 20; do., Rev. C. W. King, 5; do., A pastor, 5; Cambria Centre, Cong. ch., 5; Franklin, Rev. J. Marsland, 5; New York, Mrs. Wm. E. Dodge, 1,000; Utica, Rev. R. G. Jones, 5; Warsaw, 1st Cong. ch., to const. MERRITT B. HALE, H. M., 100; Wellsville, Rev. E. A. Leeper, 5; ——, A pastor, 5, 1,161 00
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ILLINOIS. — Alton, Ch. of the Redeemer, 111.75; Chicago, Rev. G. N. Boardman, D.D., 50; do., Rev. S. I. Curtiss, 50; do., Rev. J. A. Adams, 15; do., Rev. R. A. Jernberg, 10; Evanston, W. H. Rice, 15; do., F. E. French, 10; Jacksonville, Mrs. Jas. Fairbank, 5; do., Mrs. C. M. Dewey, 2; do., W. D. Robinson, 2; do., Mrs. E. J. Dunbaugh, 1; Oak Park, Mr. and Mrs. Wm. Spooner, 20; Payson, Rev. L. R. Royce, 5; Rockford, Rev. W. W. Leete, 25; Springfield, Mrs. S. A. H. Dickerman, 10, 331 75
INDIANA. — Indianapolis, L. H. Wales, 15; Terre Haute, 1st Cong. ch., 25, 40 00
MICHIGAN. — Detroit, 1st Cong. ch., 37.50; do., Rev. A. Huelster, 5; Ewen, Rev. Robert Houston, 10; Manistee, Cong. ch., 40; Muskegon, 1st Cong. ch., 10; Wyandotte, Cong. ch., 25, 127 50
WISCONSIN. — Emerald Grove, 2.55; Evansville, A. S. Baker, 25; Milwaukee, Mrs. Geo. H. Ide, 50; Oshkosh, S. M. Hay, 100, 177 55
IOWA. — Algona, Cong. ch., 25; Anita, Cong. ch., 15; Belle Plaine, Cong. ch., 30; Chester Centre, Cong. ch., 20; Clay, Rev. S. A. Arnold, 5; do., F. T. Townsend, 5; do., D. Meacham, 1; Eldora, Cong. ch., 15; Fort Dodge, Cong. ch., 20; Grinnell, Cong. ch., 225; Hartwich, Cong. ch., 10; Magnolia, Cong. ch., 25; Mt. Pleasant, Cong. ch., 19; Muscatine, 1st Cong. ch., 100; West Burlington, Cong. ch., 20, 535 00
NEBRASKA. — Cowles, Rev. S. Deakin, 2.50; Holdrege, Rev. V. F. Clark, 1, 3 50
CALIFORNIA. — Berkeley, J. L. Barker, 20; do., Mrs. F. K. Shattuck, 10; do., Mrs. A. G. Stiles, 10; do., Mrs. Thos. Addison, 10; Los Angeles, 1st Cong. ch., Y. La. Mis. Soc., 50; Oakland, Mrs. A. B. Sargent, 10; do., Mrs. J. A. Benton, 5, 115 00
SOUTH DAKOTA. — Belle Fourche, Cong. ch., 5; Erwin, Rev. John B. Lewis, 50, 55 00
CHINA. — Tung-cho, Miss Mary E. Andrews, 50 00

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ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Monmouth, Y. P. S. C. E., for school, care Miss Laura Farnham, 30; Portland, Second Parish Chinese Sab. sch., for native helper, South China, 10; do., Y. P. S. C. E. of Second Parish ch., for teacher, Haresik, 5.29, 45 29
NEW HAMPSHIRE. — Laconia, Mrs. V. Cook, for work in Madura, 10 00

VERMONT. — St. Johnsbury, Sab. sch. of South Cong. ch., for school work, Harpoot, 70 00

MASSACHUSETTS. — Andover, Chapel Cong. ch., for Armenian helpers, 52.60; Auburndale, Cong. Sab. sch., for Girls' Boarding School, care Mrs. H. T. Perry, 33; Boston, Two friends, Park-st ch., for work of Rev. G. T. Washburn, 100; Cong. Sab. sch. (Brighton), for Miss E. C. Wheeler, 25; Mrs. M. F. Keene (Brighton), for native agency, 25; Mrs. A. F. Spaulding (Brighton), for native agency, 25; J. W. Field, for native pastors, 50; Winthrop ch. (Charlestown), for Rev. Edward Chester, 10; Boxford, Several friends, for use of Rev. Edward Fairbank, 15; Cambridge, C. H. Warner, for native agencies, East Turkey, 25; Clinton, Mrs. Maria H. Haskell, to restore appropriations, East Turkey, 100; Dalton, Mrs. Parker's Sab. sch. class, for student, Marsovan, 8; do., Cong. sab. sch., for pupils, Marsovan, 40; Danvers, Maple-st. ch., "T.," to restore appropriations in Turkey, 21.56; Fall River, A friend, to restore native agencies, East Turkey, 20; Leominster, Y. P. S. C. E., for student, Madura, 15; Lowell, Kings' Daughters of High-st ch., for native preacher, Madura, 30; Marlboro, Chinese Sab. sch. of Union Cong. ch., for work, care Rev. C. R. Hager, 17.25; Medford, Rev. John Barstow, for native agencies, East Turkey, 10; Newton, Eliot ch., A friend, for use of Rev. J. E. Tracy, 25; South Framingham, Grace Cong. ch., for work, care Rev. A. Fuller, 50; Springfield, North ch. (of wh. 12 from Y. P. S. C. E.), for work, care Rev. H. J. Bruce, 46.79; do., Mrs. M. D. Chapman, 30, and Mrs. Harriet S. C. Birnie, 30, both for school work, care Dr. Edward Chester; Warren, A friend, for native pastors, Harpoot, 5; Whitinsville, Rev. J. R. Thurston, for pupils, care Rev. C. F. Gates, 15; ——, A friend, for Rev. W. P. Elwood, 5, 829 20

CONNECTICUT. — Deep River, Cong. Sab. sch., for work, care Rev. H. C. Hazen, 10.21; East Hartland, Mrs. Gates, for work, care Rev. E. Fairbank, 1; New Haven, Mrs. H. W. Farnham, for work, care Dr. and Mrs. F. A. Waples, 100; do., Dwight-place Jun. C. E. S., for pupil, care Mrs. H. C. Hazen, 18; Stratford, Cong. Sab. sch., for kindergarten work, care Mrs. J. D. Eaton, 15; do., Cong. ch., for work, care Rev. R. A. Hume, and to const. with previous dona. JAMES HERRING, H. M., 28.25; Terryville, Mrs. G. H. Bates, to restore appropriations, East Turkey, 10, 182 46

NEW YORK. — Angola, Miss A. H. Ames, for work, care Mrs. J. E. Walker, 5; Brooklyn, Central Cong. Sab. sch., for Bible-readers, Madura, 36; do., South Cong. Sab. sch., for native pastors, Turkey, 20.84; Carthage, Cong. ch., for Rev. G. M. Rowland, 1.65; Franklin, Cong. ch., for use of Rev. W. N. Chambers, 9.50; New York, Forest-ave. Y. P. S. C. E. and Sab. sch., for Parral Memorial ch., 25; Sayville, Y. P. S. C. E., for native preacher, care Rev. D. H. Clapp, 25; Sherburne, 1st Cong. ch., La. Mis. Soc., for use of Rev. W. N. Chambers, 10.50; do., 1st. Cong. ch., A few friends, for do., 60.60, 194 09

NEW JERSEY. — Glen Ridge, J. A. Jamison, for use of Dr. Edward Chester, 25, and for catechists, care of the same, 50; do., Mrs. Elizabeth Jamison and J. A. Jamison, Jr., 27 each, for pupils, care Rev. W. A. Farnsworth, 54, 129 00

PENNSYLVANIA. — Goshenhoppen, Schwenkfelder Sab. sch., for work, care Rev. C. A. Nelson, 65; Grove City, Bethany Cumberland Presb. Y. P. S. C. E., for pupils, care Rev. M. L. Gordon, 20, 85 00

DISTRICT OF COLUMBIA. — Washington, Mt. Pleasant, Jun. C. E. S., for pupil, care Mrs. L. S. Gates, 10; do., Friends, 3, and sale of shells, 6.29, for work of Rev. E. Fairbank, 19 29

OHIO. — Cleveland, Mrs. F. W. Low, for work, care Mrs. W. S. Ament, 5 00

ILLINOIS. — Chicago, Faculty of Chicago Theol. Sem., for work of Rev. C. N. Ransom, 95; Friends, by Rev. D. A. Richardson, for native pastor, 35; Stillman Valley, Cong. ch., for work of Rev. and Mrs. F. W. Bates, 29.51, 159 51

IOWA. — Belmond, Cong. Sab. sch., for missionaries in Armenia, 5; Newton, Cong. ch., for building church, care Rev. George D. Marsh, 20 25 00

MICHIGAN. — Highland, through Rev. H. G. Bissell, for pupils, care Miss E. R. Bissell, 10 00

NEBRASKA. — Santee Agency, Friends, by C. R. Lawson, for hospital, Kalgan, care Dr. F. A. Waples, 78 00

MINNESOTA. — Mantorville, Y. P. S. C. E., for pupil, care Rev. A. G. Sivasliian, 10 00

CALIFORNIA. — San Raphael, Rev. W. P. Hardy, for native preacher, Madura, 25 00

OREGON. — Forest Grove, Cong. Sab. sch., for work, care Rev. J. E. Walker, 10 00

SOUTH DAKOTA. — Yankton, Mrs. C. W. Lay, for pupils, care Rev. H. G. Bissell, 20; do., Mrs. W. A. Matthews, for use of Mrs. M. E. Bissell, 5, 25 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal, *Treasurer.*

For use of Rev. W. T. Currie, 28 20

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For Bible women at Rohar,	103 68	
For tent for Miss Mary M. Root,	94 25	
For trav. expenses Miss Julia W. Snow,	125 00	
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For work, care Miss E. C. Wheeler,	17 00	
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INCOME ENDOWMENT ANATOLIA COLLEGE.

Income from Blank Memorial Fund for scholarship,	39 00
	2,904 09
Donations received in April,	44,922 07
Legacies " "	8,452 87
	53,374 94

Total from September 1, 1895, to April 30, 1896: Donations, $402,541.61; Legacies, $83,458.59=$486,000.20

FOR YOUNG PEOPLE.

THE YOUNG PEOPLE OF MICRONESIA.

THE *Morning Star* arrived at Honolulu on March 16, after its thirteenth annual voyage to Micronesia. A letter from Captain Garland in reference to the vessel may be expected before long, but failing of that now, we give for the young people some incidents from Micronesia, drawn chiefly from the journal letter of Mrs. Garland, the wife of the captain, who remained on Kusaie while the *Star* was making her trips through the several island groups.

The people of the Marshall and the Gilbert groups speak different languages, and since these islands are all coral and but a few feet above the water, and with comparatively little vegetation, the food is limited to cocoanuts and breadfruit and pandanus, and it is not prudent for American missionaries to attempt to live on them for any long period. How then shall these islands be reached with the

A CORAL ISLAND OF MICRONESIA.

gospel message? Only by native preachers and teachers who are accustomed to that scanty mode of living. But how shall these native preachers and teachers be prepared for that work? The method adopted, as some of you know, is to take them from their native islands to Kusaie, which is from 400 to 600 miles distant. This is a high island, as you will see by the picture on the next page, having mountains and streams, where good gardens can be cultivated. It is no little task for your vessel, the *Morning Star*, to go around the Marshall and Gilbert groups, collect the young people, bring them up to Kusaie for a year of study, and then on the next annual voyage to take them back that they may visit their old homes and friends, and after a brief stay bring most of them back again to Kusaie for further study. It takes the *Star* several weeks to go through each of these groups, aside from its voyage westward to Ruk and to the Mortlocks and other of the Caroline Islands.

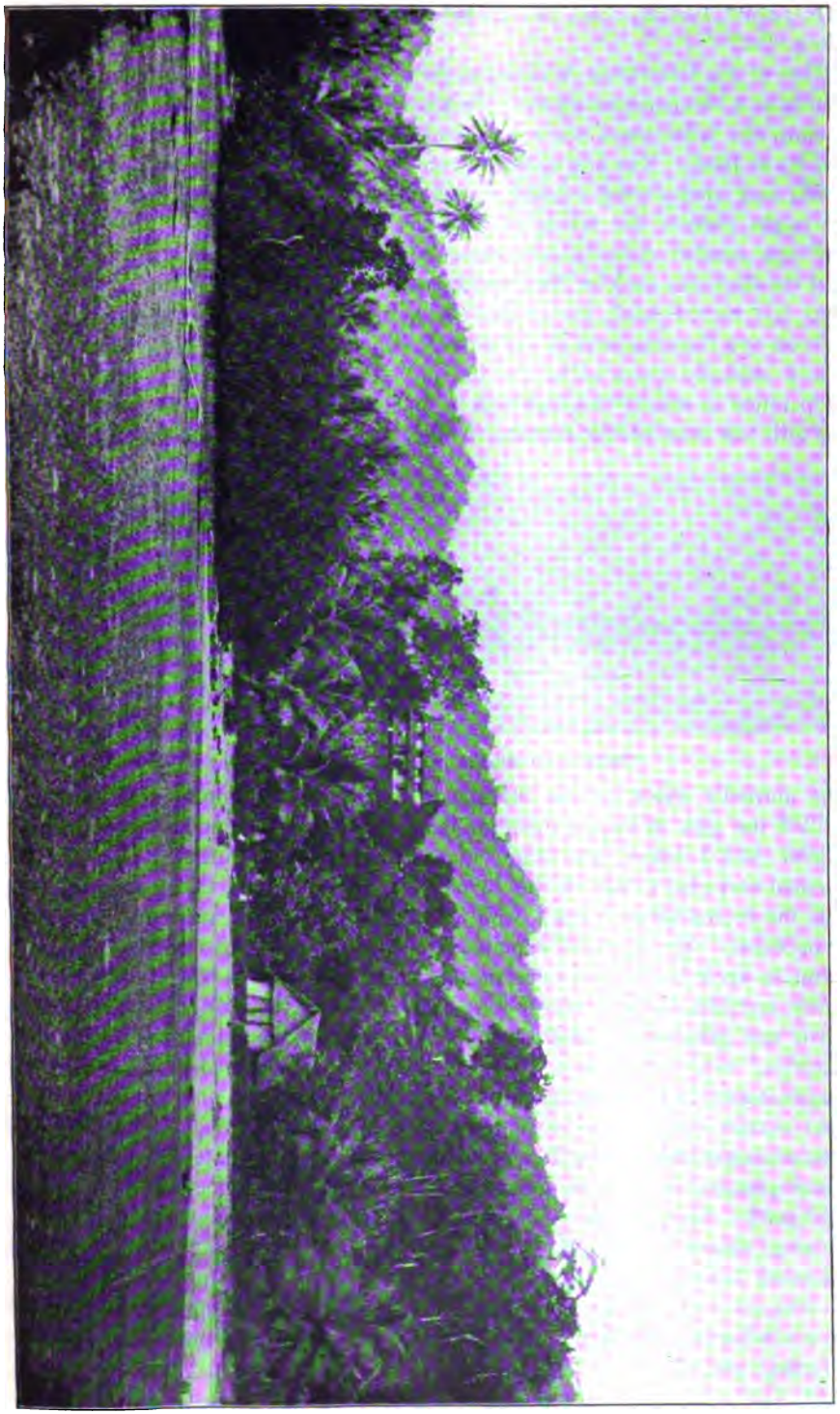
After some years of study at the Training Schools at Kusaie, these native young men and women are taken back to the islands from which they came, and become preachers and teachers of their own people.

In her journal-letter Mrs. Garland reports the sending out in November last, of some Gilbert young men and women who had been in the Training School for some time. On the morning when the *Star* was to sail, two young men were married to two of the girls from the same group, Abera taking Boaia for his wife, and Taokai taking Abana. The last couple came from Apaiang, the island on which Dr. Hiram Bingham attempted to live, and did live so long. Of the wedding and of the brides, Mrs. Garland says: —

"Abana and Boaia, in their simple white dresses, with the silver cross at the neck and shining braids tied with white ribbons, stood beside the young men in their black clothes, with faces serious and thoughtful. It would be impossible to find two girls who will be missed as much as these will be in the schools; Abana, strong, mature, always cheerful and willing, a *solid* girl in every way, one on whom we could depend, and on whom responsibility could safely rest; Boaia, quick and deft with her hands, with a sense of the beautiful and artistic appreciation very rare among the islanders, quiet and gentle. Both girls came in 1890, and have grown to be a very dear part of the school family, and lately almost indispensable, since so many new members have come in and so many of the old scholars have been sent out. But after all it is those who can be least spared who are best prepared to go. Can you wonder that they clung to us until the last moment?"

Some of these young people who come from heathen homes, if they can be called *homes*, and are brought to Kusaie, prove to be very bright and teachable, and their teachers become exceedingly attached to them. Mrs. Garland writes of six little Gilbert Island girls with whom she held private meetings, since they seemed to be too young to get all the instruction they needed in the meetings of the older people. The first meeting with these girls she describes as follows: —

"They seemed to feel it a very important occasion, as they sat before me in a solemn little row, with their Bibles and hymn books. I told the story of Christ receiving the children, imagining a Hebrew mother with a sick child who went to Jesus and persuaded her friends to keep her company with their little ones. Then we talked over some of the things that it would please Jesus to have these girls do, and each promised to try to overcome one fault this week, for His sake. I gave each a slip of paper, and after meeting they took a little time to think, and then each wrote on her paper what she considered the hardest fault for her to fight against, and against which she would fight for this week. I am the only one to see the papers. One paper, in its cramped, childish writing is quite pathetic. It says, 'I am Reara, and there is just one thing which is a stumbling-block to me every day — *limes*.' You see the limes have been scarce here, and it has been necessary to make a strict rule that no girl shall help herself to any, but bring into the house any limes she may find under the trees. Whenever it is possible, and when all can share alike, the girls are allowed to have some. But the limes are a great source of temptation, for nearly all the girls are fond of them, and the small Reara was so ingenuous in her confession that I thought,



KUSAIE FROM THE HARBOR. MR. CHANNON'S HOUSE AND THE BOATHOUSE.

'Dear child, I hardly think you are the only one that finds the limes a stumbling-block.'"

One of the interesting incidents of the year at Kusaie was the coming into the harbor of a German man-of-war. Germany claims to own the Marshall group of islands, and a few years since a commissioner was sent for these islands, who resides at Jaluij. The first commissioner was not very friendly to the missionary work, and there were a good many misunderstandings. It was feared that he might prevent the taking of pupils to Kusaie for study. But a year or two ago another commissioner came, and a better understanding was secured and the Christian work in the group has not been seriously hindered. When the *Star* last visited Jaluij, the commissioner promised that he would go to Kusaie as soon as a German man-of-war arrived, and on the 10th of December last the vessel suddenly appeared in the harbor. There was no time to make special preparation to receive this high official, but Mrs. Garland had previously taught the girls the tune of the German national song, "The Watch on the Rhine."

BUTARITARI, GILBERT ISLANDS, FROM THE SEA.

She hurriedly wrote on the blackboard two verses of words in English, and drilled the girls in singing them for about half an hour. Suddenly the Marshall Island chief, Letokwa, who came with the commissioner, appeared on shore and seemed very glad to see all the Marshall Island girls, and there soon followed him the commissioner himself, with the captain and the first lieutenant of the man-of-war. Mrs. Garland explained to them that the girls would like to sing a hymn in their honor, and consent was given. The girls sang the two verses finely, and Mrs. Garland writes: "As I left the organ, Dr. Irmer jumped from his chair and grasped my hand, saying, 'I gif you my gompliments; it is a great surprise,' etc., with genuine tears in his eyes. He said a great deal, in his demonstrative way, of the great pleasure it had given him, and his astonishment that natives could learn to sing so harmoniously. Turning to Dr. Pease, the commissioner said, 'When I come home to Germany, I will tell how I have this great pleasure to hear in your school in Kusaie our national air, so very sweet and good. It is so great surprise.' Later on the commissioner, as he was leaving, turned to say, 'You shall have so many girls as you like from the Marshall Islands.'"

Was not this a delightful incident? Perhaps that fine singing may have much to do in the future with progress of the gospel among the many islands of the Marshall group.

THE

MISSIONARY HERALD.

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OUR missionaries in Asia Minor are so absorbed in their work that they have neither time nor strength to write in detail of their experiences. Such letters as we have received refer chiefly to the giving of relief in various forms to the suffering people. But from nearly every station word comes of the breaking down of opposition on the part of the Gregorian Armenians and of great cordiality toward evangelical Christians. The old churches are being opened to the Protestants, and the message of the gospel is welcomed. Helpers are greatly needed. How long our faithful missionaries will be able to stand the strain put upon them in body and mind it is impossible to say. Some of them seem to have been endued with almost supernatural strength, but in the ordinary course of nature they must soon have relief or break down. Prior to the massacre at Harpoot, the physical infirmities of Dr. C. H. Wheeler and Mrs. O. P. Allen had forbidden their rendering any active service, and they and their families are now on the way to the United States. Mr. Gates remains at Harpoot while sending his wife and children to the coast. Rev. George P. Knapp, who was arrested at Bitlis and taken under guard to Alexandretta, his passport having been stamped "expelled" while he was detained at Aleppo, is now at Constantinople, insisting upon a formal trial of the charges of seditious conduct made against him. The Turkish government is slow in acceding to his demand, and when the case can be tried no one knows. Mr. Knapp's wife and mother and Mrs. Cole have left Bitlis, going by the way of Erzroom to the coast. Miss Grace Knapp, who has been recently in Van, accompanies them. Rev. H. M. Allen, of Van, has gone to the aid of Mr. Chambers, at Erzroom, thus relieving Mr. McNaughton, who was obliged to return to Smyrna.

The Strain in Turkey.

THOSE who follow the program suggested for the Missionary Concert for July will find helpful material in the letters from our three missions in China, given on subsequent pages. These reports, as well as letters from missionaries of other boards in that empire, indicate that there was never a brighter outlook for missions in China than to-day. *The Mission World* of London states that in 1894 there were in all China 1,977 missionaries, of whom 869 were men and 546 unmarried women; 812 of these missionaries are connected with American societies, and 1,080 are from Great Britain or its colonies. The China Inland Mission leads all other societies, having 593 missionaries upon its list.

The July Missionary Concert.

A Noble Legacy.

IT is with deep gratitude to God that we are able to announce the receipt of a generous legacy by which provision is made for several of the institutions connected with the American Board. Mr. James W. Porter, of Chicago, a trustee under the will of Mrs. C. L. A. Tank, of Fort Howard, Wis., has remitted to the American Board from Mrs. Tank's estate the noble sum of $55,000. Of this amount $35,000 are for North China College, Tung-cho, for present needs and endowment; $5,000 for the Tank Chapel and Bridgman School at Peking; $5,000 for the Williams Hospital at Pang-chuang, and $2,500 for buildings at Pang-chuang; $2,500 for the International Institute for Girls at San Sebastian, Spain; and $500 for Euphrates College. The remaining $4,500 are for general work in Papal Lands, Mexico and the city of Prague being mentioned. It will be seen that these gifts, though most helpful in the line of the work which the Board is doing, do not aid, except in a slight degree, in meeting present current expenses. It is a special joy that the urgent needs of North China College, at Tung-cho, which includes a theological department, are met in this liberal way. The institution is of greatest importance and it has been calling for an endowment with great urgency. Other needs supplied by this legacy are of a sort for which appeals have been constantly made, but which we had little hope of seeing supplied so speedily. We would reiterate our expression of devout gratitude to Almighty God for this benefaction.

Miss Clara Barton's Testimony.

PLEASANT reports are given by our missionaries in the interior of Turkey concerning the agents of the Red Cross Association, who have brought aid and cheer to our wearied brethren as they are ministering to the poor and needy. The following extract from a letter from Miss Clara Barton, dated Constantinople, May 9, gives pleasant testimony to the fidelity and energy with which our brethren are laboring: "It seems to me that the blessing of heaven is resting on the work we are all trying, however inadequately, to do. My sympathies go out toward these worn, tired missionary men and women who have struggled so long, borne so much, so bravely and so well. It cannot be all in vain; and again daily and hourly I thank our heavenly Father for the little temporary help that it may have been in the power of myself and mine to bring to them."

"I Know only Christ."

AMONG the striking incidents reported from Turkey is one of an aged mother, 110 years of age, whose son was nearly ready to give up in despair in view of the terrible experiences through which they were passing. But the mother told the ruffians who were assaulting them that she was too old to change her faith. "I know only Christ," she said, and they took the dear old lady's Bible and tore it up and burned it before her eyes. "But, thank God," adds our informant, "they could not tear the Word out of her heart."

Open Hearts in India.

THE sorrows that have come upon Christians in Turkey have touched the hearts of Christians in all lands. Dr. Jones, of Pasumalai, in our Madura Mission, reports that a public meeting was held at that station at which the people, notwithstanding their own great poverty, contributed most liberally for the purpose of sending some relief to their suffering brethren in Asia Minor.

Financial.

THOSE who watch anxiously for the monthly statement of the receipts of the Board will not be cheered by the record given below. For while the receipts from legacies during May show considerable increase over the corresponding month of last year, the regular donations were less by about $3,000. For the nine months of the financial year the decrease in regular donations has been $10,048.17; decrease in special donations, $740.07; decrease in legacies, $17,079.63; total decrease, $27,867.87. The details are as follows: —

	May, 1895.	May, 1896.
Regular donations	$31,768.11	$28,605.40
Donations for special objects	2,735.95	2,881.59
Legacies	8,947.77	21,577.81
Total	$43,451.83	$53,064.80
	9 mos. last year.	9 mos. this year.
Regular donations	$306,429.73	$296,381.56
Donations for special objects	32,940.05	32,199.98
Legacies	122,116.03	105,036.40
Total	$461,485.81	$433,617.94

From the time the above report was made up, there remained but three months before the close of our financial year. Nearly one third of this period will have passed before these lines reach the majority of our readers. The time is short. Can it be possible that our friends are to fail in maintaining the standard of last year, when the claims are more pressing than ever? Our brave men and women at the front are straining their eyes in looking for some relief from the burdens laid upon them. Friend, if you have given all you can in money, then give yourself to prayer, constant and importunate, that God would in some way provide for the pressing needs of his work.

A Schoolhouse First.

REV. EDWARD FAIRBANK, of the Marathi Mission, gives an illustration of the inadequate provisions they are able to make for teachers and preachers within his district. At Kurul there is one of the best schools of the district, having twenty-three boys and girls who are doing finely. "But the teacher lives in a little 'lean-to' *eight feet by six*. He has a wife and two children, and still he has never complained of his house, but has repeatedly urged the putting up of a schoolhouse, because his school, which meets in the village rest-house, is so often disturbed by outsiders. A piece of land has been secured for ten rupees (about three dollars), but there is no money for the building. I cannot ask for this schoolhouse until the reductions are off."

The Czar.

THE Czar of Russia has been crowned and pageants of unprecedented magnificence have attended his coronation, but as yet the utterance for which the Christian world has been waiting and hoping, promising greater liberty of conscience within his domains, has not been heard from the throne. The latest reports affirm that there has been no improvement in the condition of the Stundists, although the influence of this body of Christians seems to be increasing. The new Czar certainly cannot be ignorant of the happy results of granting religious liberty throughout the civilized world, and as time goes on he may extend some relief to his subjects, though not proclaiming his intentions at his coronation. For this there should be constant prayer.

A Typical Case.

In the letter of Rev. Dr. J. K. Greene, given in the last number of the *Missionary Herald*, he named fourteen items in which the mission had decided to cut down expenditures in order to meet the reductions upon their estimates. The eleventh of these items was, "After June 30, cut off preacher and teacher at the Dardanelles, thus saving $106." A letter from this preacher at the Dardanelles is now before us in which he presents his case, and it may be taken as an illustration of many cases of hardship caused by the enforced reduction. This preacher came from Arabkir, in the interior, where his father and sisters and the whole family still live. At the time of the massacre their house was plundered and burned, and all that belonged to the household "left naked and destitute and miserable to the last degree." His sister's husband was slain and she died soon after, leaving four orphaned children with no one but this brother to whom to look for help, and he having a wife and child to provide for. He now writes, on the reception of the notice that the mission can no longer aid him: "The griefs already experienced threatened to crush me, but this unexpected dismissal from service is the most unbearable of all. In the present confused and perilous condition of Asia Minor how can I dare move from my place and go into the interior in search of work? And even if I ventured, where could I find employment when every community in the interior is plunged into misery to the last degree? In Arabkir they have refused a pittance of aid to my poor father's household, on the ground that he has a son who ought to aid him. To dismiss me from work under these circumstances is simply to give me up to despair and death." Of this man's work it may be said that he preaches every Sunday morning, maintains a Sunday-school and a week-day prayer-meeting, Gregorians, Greeks, Jews being often present, aside from the Protestant community. It is said that there is not an Armenian house at the Dardanelles which does not welcome his visits. He also teaches a small school five days of the week. We are very glad to report that, on the very day this letter arrived in Boston, a friend provided the one hundred dollars necessary to prevent this preacher's dismissal. We present this case only as an illustration of other cases which exist, but of which we have not the details, and for which provision ought to be made by such an increase of contributions as would enable the Prudential Committee to provide for the estimates made by the missions.

The Salvation Army in India.

It is not pleasant to speak in criticism of work attempted by any true-hearted laborers for Christ, yet it sometimes seems as if it were a duty. Such we regard to be the case in reference to the work of the Salvation Army in India. As to its conduct and work in the United States we pass no judgment, but so much has been said of what the army has accomplished in India, and its methods have been commended as peculiarly adapted to reach the natives of that country, that it is only fair to say that in the judgment of calm and sympathetic onlookers the results there are not altogether cheering. It is quite true that the methods of the army appeal strongly to the tastes of the Hindu. He likes the drum and the tambourine and the processions, and crowds can easily be gathered to follow these tomtoms and other outward displays. There is no reason why they should not be used. Missionaries

of all boards have their *kirttans* and similar musical attractions by which to gather a crowd. But it is to be borne in mind that such crowds do not mean that the truth has taken a deep hold on heart and conscience. The Hindu will listen well, and quickly assent to what he hears while there may be little depth in his convictions. Missionaries of experience have learned to distrust sudden professions, and they count as converts only those who have been brought under continuous instruction and tested by time. Such a course has not characterized the Salvation Army in India. It has in multitudes of cases pushed its activities into communities where Christian work has already been established, has entered upon its rolls men who were in process of Christian instruction under other teachers, and has counted its converts before any proper testing has been exercised, with the result, in multitudes of cases, that disaster has marked the whole movement. If there is any body of people calling for steady, patient, and protracted labor that they may be brought out of their ignorance and weakness into stability of Christian character, it is the lower classes of India. Notwithstanding the fact that the methods of the army appeal quickly to the East Indian, so far from being adapted to reach him savingly, they seem to be peculiarly unsuited to the development of Christian life and character in him. What is called its success, so far as we can learn from judicious and charitable judges, has been in the enrolment of crowds who are uninstructed in Christian truth, who are not steadily trained and who are not likely to be trained in Christian ways, and who scatter so that they cannot be found when the novelty of the movement has subsided. It is a well-known fact that the great mass of Hindus care little as to what one of their co-religionists believes or with whom he associates so long as he does not break his caste and is not baptized. Christian converts are often told by their Hindu friends, "Believe what you please, but don't break with your clan and with the customs of our people by being baptized." The fact that the Salvation Army does not observe the ordinance of baptism or the Lord's Supper tends to free its members from persecution. They do not break caste, and can remain in good standing in their old Hinduism. The direct tendency of this is to encourage half-heartedness and insincerity. We do not like to say these things, but we feel constrained to say them lest in view of the claims made as to the work of the army in India, our friends should be led to distrust the methods and work of our faithful missionaries who are laying foundations deep and strong in a Christian training on which alone a permanent structure can be built.

King Khama's People.

It is distressing to hear that King Khama, of Bechuanaland, on his return from his visit to England, finds his people suffering severely from a variety of disasters that have visited their country. First there was a plague of locusts, injuring the crops and the stored grain. This has been followed by a severe drought, destroying all hopes of crops for the present year; and now the rinderpest has attacked the cattle and they are dying in vast numbers. As cattle form the greater portion of the wealth of the Bechuanas, the loss is most keenly felt. Contributions are now asked for in Great Britain to relieve the distress of that rising Christian community under King Khama's rule.

Rejoicing in Tribulation.

"It distresses us," writes a missionary in Turkey, "that we should be the objects of so much pity, and that these trying times do not call out more rejoicing that a few of us are permitted to be here and do what we can for these poor people on whom the stroke is falling so heavily. It is no small thing that we should be on the ground to bear witness to the world of what is going on in this country."

From Central Turkey.

Dr. Fuller, of Aintab, reported that, on the first of May, the sanitary condition of both Zeitoun and Marash was gradually improving, the death rate at Zeitoun being only five or six a day, whereas it had been as high as forty or fifty a day. Dr. Fuller also reports that great encouragement had been given both to the missionaries and the natives at Aintab by a visit from Dr. J. Rendall Harris and wife, of Cambridge, Eng., who had come into the Orient for archæological study, but who had addressed the churches in a most helpful manner. On the last Sabbath of April, in the four or five meetings they held, two of them being in the Gregorian church, they must have addressed between twelve and fifteen thousand people. Dr. Fuller, while speaking of the outlook as extremely ominous, adds, "Surely the Spirit of the Lord is moving on the face of the deep."

Planning How to Give.

It is not often that we hear of the mental and spiritual processes through which one passes in making his offerings to the Lord, but a letter now before us tells a story so clearly that we are constrained to quote from it. This friend writes us that she went to church, taking with her a quarter of a dollar for the collection which was to be made for the American Board. Finding in her pew the printed sheet, which we trust all our readers have seen, entitled "The Churches Must Answer," she began to read, and said to herself, "I wish I had my pocketbook here, and I would give a dollar." But reading on still further as to the pinch in which the missionaries were brought, she began to question in what way she could deny herself. She thought of table expenses, but could not economize there without the consent of others. She could not take from her benevolent money without lessening her gifts in other directions. There seemed to be nothing she could do. Still, as she read on, the pleas grew more impressive and the call for sacrifice more imperative, and she says: "I suddenly remembered the summer silk I planned to buy this week to wear to my brother's wedding, and instead of listening to the sermon I planned how to do without the silk, for I do not propose to either stay at home or go in a shabby dress, as self-sacrificing people sometimes do; that would grieve or vex several people. I arranged it satisfactorily, and then listened to the sermon, thinking it much better than usual. So here is the money. It is n't a great sum and it is n't a great sacrifice, but it is more than I ever have given for missions at one time before. I will also send from my regular tithes the dollar I at first planned to give, making eleven dollars in all." We greatly like the tone of this letter. If Christians would take time for thought (ordinarily it might be better to take some other than sermon time for it), they could plan so as largely to increase their benevolent offerings, and this without being mean or shabby. And should they do this they would doubtless have a keener relish for sermons and for all good things given them to enjoy.

THE centenary of the organization of the English Church Missionary Society falls upon April 12, 1899. With a zeal and wisdom which impress us as most admirable, the Society is planning to make the three years intervening between the present time and the one hundredth anniversary a period of special endeavor in all missionary lines. No missionary organization in the world has exhibited more Christian devotion or been more honored of God in wide and successful work than has the Church Missionary Society. But those who are anticipating this centenary are anxious that it be not merely an occasion for gratulation or for rehearsing achievements already made. There is much to review in the history of the Society's missions which should awaken the deepest thankfulness. But the committee feel that the attitude that is most becoming is "one of deep humiliation on account of the inadequacy of their efforts, and of the neglect by the church, as a whole, of His solemn command to preach the gospel to every creature, to make disciples of all nations. That after the lapse of nearly nineteen centuries since that command was given, at least one half of the present population of the world should never have heard that there is a Saviour for them (to say nothing of the myriads who have died without hearing such glad tidings), is a fact that should humble the church in the dust, and no joyful commemoration should be allowed to cause it to be forgotten for one moment."

A "Three Years' Enterprise."

While it is proposed to secure, with great thoroughness, a review of the past, yet with the purpose of making this a period of substantial advance, the Society has planned for what it terms "The Three Years' Enterprise," during which systematic efforts shall be made on a broad scale for the spreading and deepening of missionary zeal and interest. To this end definite means are to be employed to reach particular classes, — the men, the boys, the women and girls, the students, the children, imparting knowledge and giving stimulus, — so that as far as possible each disciple of Christ will be led to take a definite part in obeying the Lord's last command. More missionaries are to be sought for and increased means for their maintenance. Within the seven years from 1887 to 1894 the Church Missionary Society actually doubled its staff of missionaries in the field, and it seeks a great increase as the result of this "Three Years' Enterprise." We earnestly join in the prayer that God would make this "enterprise" a blessing not only to the Church of England but to all the churches of our Lord in all the world, leading them to a more adequate conception of their duty toward the unevangelized and to a deeper sympathy with Christ in his redemptive work.

THE British government in apologizing for its complicity with the opium traffic has hitherto claimed that the income derived from this source was necessary in order to the maintenance of the Indian government. If this income were cut off, it was argued, the taxes upon the poor people of India would be intolerable. It begins to look as if the Lord were to take this matter into his own hands in such a way as to cut off this income. For a series of years the Indian poppy crop has been gradually failing. Last year in Bengal the crop was said to be the worst on record, and the outlook for 1895–96 is still more unfavorable for the cultivators. The Indian government may be obliged to dispense with any income from opium.

The Income from Opium.

INCIDENTS are constantly occurring showing the quickened religious life on the part of the Christian population of Turkey, both Protestant and Gregorian.

Open Doors in Turkey.

Reports from Adabazar and Bardezag speak of crowds that attended a meeting for prayer in behalf of the suffering Christians, such as had never been witnessed in the history of those communities. At one of the meetings at Bardezag a vartabed and a priest took part in the services. The Bardezag High School and the Adabazar Girls' School are crowded with pupils, and there is every evidence of moral and spiritual progress. Dr. Barnum, of Harpoot, under date of May 6, says: "The doors are open to us everywhere. Our chapels are crowded. The Mezereh preacher was here yesterday and said their chapel was crowded to its utmost capacity, and he is much encouraged. Some of the Gregorians who have been most bitterly opposed seem very much touched and softened. There are few places in the field where one could not preach. The calls come from every direction for teachers and preachers, but where are the laborers?"

MR. CHAMBERS, of Erzroom, in reporting extensive relief work that is being carried on, says that one dollar will afford a dole of bread for one person for

Relief Work at Erzroom and Van.

three months, or to nearly 100 persons for one day. Up to the first of May the lists of those receiving assistance numbered 55,000. So far from the necessity of relief being over, as has been said in this country, Mr. Chambers says it will not be over until the harvest of 1897, even if all things are favorable. From Van we learn that thousands of villagers are still flocking into the city in search of bread, while business is almost entirely at a standstill. Mr. Allen reported at the end of April that the days for plowing and sowing were fast passing and no work was being done. Our missionaries at Van feel specially grateful to Major Williams, the British Consul, for many acts of kindness rendered them, and for his intelligent and faithful services to men of all classes and creeds. He has proved himself to be one of the best representatives of the class of men that the British government has called into its consular service.

THE English Church Missionary Society closes its year with a report of about 7,000 adult baptisms, which is very much above the average of preceding years,

The English Church Missionary Society.

the increase being largely in Uganda, where the number reported is 2,921. The total receipts of the Society for the year amount to the magnificent sum of $1,305,700. We are sorry to say, however, that the receipts did not equal the expenditures by $85,000, which is a larger deficit than the Society has labored under for several years.

DR. ROBERT N. CUST, who is the authority on the work of Bible translation, gave in 1890 a list of 329 languages into which the whole or some portion of

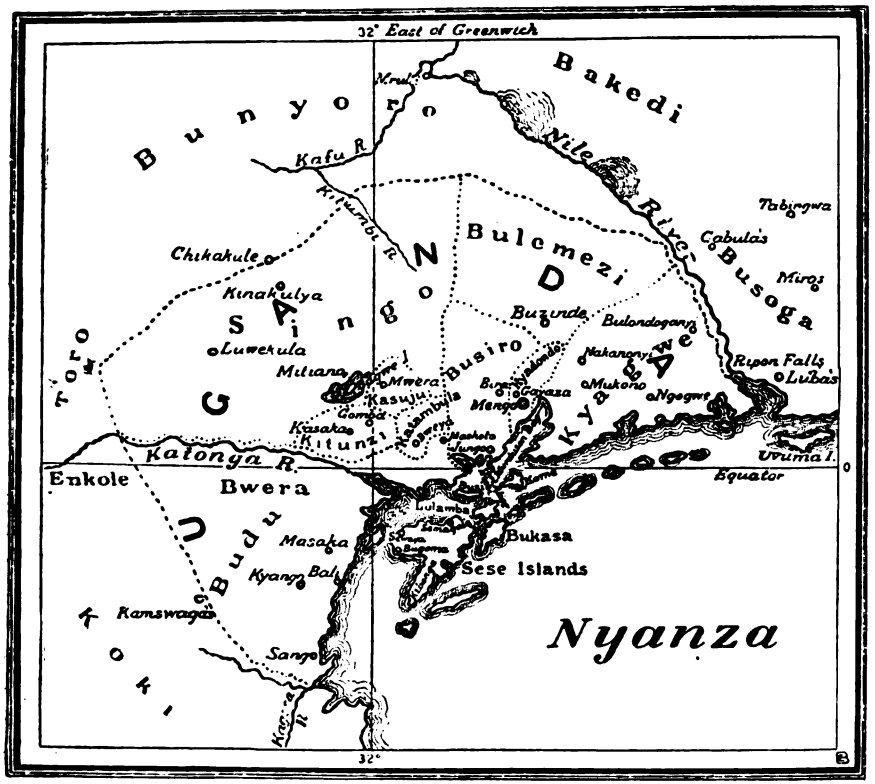
Bible Translations.

the Bible had been translated. He now adds to the list forty-one languages and eleven dialects, making 381 languages and dialects in which some portion of the Word of God is printed.

THE *Morning Star* was expected to sail from Honolulu for Micronesia about June 15. The only missionary she takes down is Mrs. Logan, who returns to Ruk.

A BRIGHT SPOT IN AFRICA.

TIDINGS of great interest from Uganda appear from month to month in the pages of the *Church Missionary Intelligencer*, from which magazine we reproduce a map showing the provinces in which this remarkable missionary work is now being carried on. Reports are given in the *Intelligencer* for May from each of these provinces. The recent increase in the European staff is a notable feature, since in February, 1895, there were only eleven European missionaries, while in October, eight months later, there were twenty-three; eighteen of these were men and five were ladies. With this force ten places were occupied at the close of the



year, instead of four at the beginning. The centre of the work is the province of Kyadondo, in which Mengo, the capital of Uganda, is situated. But the work extends not only to Kyagwe, Busiro, Bulamezi, Singo, and Budu, but also to the provinces outside of Uganda proper, — to Busoga, on the other side of the river Nile, and to Koki, on the southwest. Of the province of Bulamezi it is said that no European has ever labored there till within a few months, but that now nearly 2,000 persons are reading the gospels, and that there are within its borders, aside from the two European missionaries, twenty-three native teachers. In the two districts of Bulamezi and Kyadondo alone the number of readers is

estimated at nearly 15,000. During the first ten months of 1895 the sale of Bible portions or Christian reading books in all Uganda amounted to 32,474.

Among the remarkable traits that appear in the Waganda is their insatiable desire to learn and their intense love of the Bible. An illustration of this is given by one of the missionaries, who says, "If I walk through the gardens near the capital, I am often stopped by people racing out of their houses with books to ask me about a passage." When Mr. Pilkington was going through the market on one day a man suddenly accosted him with the words, "What is a wine-press?" It was found that his query related to the spiritual meaning of making a winepress in the vineyard, in our Lord's discourse (Matt. 22 : 33).

The following extract from the report by Mr. Fisher of the province of Kitunzi illustrates well the growth of the work and the character of the people : —

"There are now nine churches built right round the country, with a large central church (near Kasaka), on a beautiful hill called Nasanyu, and in the most populous part of the whole country. The district churches are worked by ten teachers, six of whom are supported by the Church Council and four by friends. Kitunzi and most of the chiefs were most anxious that I should remain, and they built me a small house near the church at Nasanyu. Classes were quickly formed at all the churches, which I visit from time to time, and great progress has been made by the people in learning to read. So that now, after seven months' work, there are over 260 gospel readers in the country. One old heathen chief, whom we call 'the last of the barons,' had ninety wives, only one of whom could read, and the rest were Romanists or heathen. The old man did all he could to prevent them learning; still we worked on quietly, and succeeded in winning his confidence and that of his women. Seventy-five out of the ninety came to me asking for books, which I had to give them, as they were too poor to buy them, and at the end of the year ten out of that number could read a gospel well; while I have seen others who could not make such quick progress weep, and others would sit up at night and by the light of grass reeds peg away at letters and syllables. I taught these women two hymns, and got them to commence daily prayers, but the old man at first would not attend, whereupon his wives all gathered round him wherever he happened to be and commenced, so there was no getting away, and at length he agreed to join them. In this way all around, God blessed us abundantly; so that if you could stand with me outside my house as the sun went down you would hear the prayer drums going all round the country, which a little time ago knew almost nothing about Jesus. 'Why do you beat the *safari* (caravan drum beat) when you go to pray?' says a Romanist to one of our readers. 'Because we are on *safari* to heaven,' answered he, 'and we cannot camp always here, as this is not our home.'"

It is not to be supposed that this work is going on without opposition. Chiefs occasionally refuse to let their people read, and there are cases of bitter persecution among the clans and in families. But the outlook on the whole is so promising that the missionaries feel that there is danger that they will be too much elated with their crowded congregations and the great work which is going on among them. Yet their hearts are full of joy and their hands of work. In reviewing the situation in Uganda, Mr. Pilkington, now in Eng-

land, but who has had much to do with the progress of the work, makes the following statement: —

"For 200 miles east, south, and west from Mengo the country lies for the most part wide open to the gospel; to the north, for seventy or 100 miles, it is open. The country is healthy. Native help is available as it is nowhere else in the world; the desire for reading has already been carried to some of the extreme points within this radius; in language and sentiment and mode of life the whole region is closely knit together; in a word, there is good reason to hope that, as far as local conditions are concerned, a circle including within its radius of 200 miles the three lakes, the Albert, Albert Edward, and the Victoria, — an area, excluding the lakes, of nearly 100,000 square miles, — might be fully occupied, if not evangelized, within three years' time!"

The latest reports from Uganda, dated February 17, state that since Bishop Tucker reached Mengo in October last he had confirmed no less than 1,200 candidates. This certainly is a marvelous record of what God has wrought in the heart of Africa within the score of years since Stanley sent word from the then unknown interior of the Continent that there was there an open field for Christian missions. The sowing has been in tears, but the reaping is with joy. Mackay and O'Neill and Shergold Smith died without the sight, but they did not live or die in vain. May God greatly bless this mission in Uganda, and may he make its success an incentive to all Christians to labor more devotedly for the redemption of Africa!

A MESSAGE FROM BULGARIA.

[The following letter has been received by the Prudential Committee from the Bulgarian Evangelical Society. This Society has recently held its annual meeting, and its letter is dated Samokov, May 8, 1896. The communication bears the seal of the Society and is signed by the president and secretary. It will be remembered that included within the field covered by this letter is that Macedonia from which the messenger came who appealed to the Apostle Paul.]

To the Prudential Committee of the American Board, Boston.

Dear Brethren, — In the annual meeting of the Bulgarian Evangelical Society, held this year in Merichleri, it was unanimously voted to express our hearty thanks to the American Board for the evangelical preachers, both missionaries and natives, it has supported, or helped in part, among our nation, and also to ask you most earnestly to continue this grand work in the future.

We can appreciate the pecuniary difficulties of the Board at the present time and the reason for cutting down nearly one half the help you have been giving thus far. But it is hard for us to believe that this decision will be carried out just now, when struggling Bulgaria is in such need of the preaching of the gospel. These years, perhaps, are the most critical for our nation. We hope that the evangelical work would not be stopped in Bulgaria even if the American Board should withdraw entirely from this field, but we are sure that any diminution just now of the help you have been giving us will be very injurious to this blessed work, which, on the whole, is going on very encouragingly. Indifference, infidelity, and political complications are just now great obstacles to the gospel among our people, who are really much puzzled which way to turn. Now is the

urgent time for the preaching of the gospel if this nation is to be saved and gained for Christ.

But the native evangelical force is weak, the evangelical churches are as yet both few and small, and the financial resources very meagre. There is even great danger that if the help is withdrawn by the Board, the evangelical work may be crushed by the many and powerful opposing forces, and so the fruits of past labor be lost. Just now we need evangelical high schools, such as those now in Samokov; we need evangelical pastors, preachers, and teachers; we need good evangelical literature.

There are many places now in our country, as, for instance, Sliven, Ichtiman, and others, where there is good evangelical work and great need of preachers, but we have not the money for the support of such workers. It is a most unfortunate time now for diminishing the help that is being given.

Brethren, both you and we hope that the blessed time will come for the Board to withdraw from Bulgaria, but that time has not come yet. We do not ask you to increase the missionary force here, but to keep up those missionaries who are already here in the field, and to continue the help for the support of native pastors, preachers, and teachers. The help for the last purpose, the support of native workers, needs even to be enlarged. There is also great need for the support and continuance of the weekly *Zornitza.*

Ah, if only the sister churches in America could see our situation and our urgent needs, how easily they would respond to our cry! Brethren, please pray for struggling Bulgaria! In behalf of the committee,

Respectfully and thankfully yours in Christ,

A. S. TZANOFF, *President.*

I. S. POPOFF, *Secretary.*

THE PRESENT SITUATION IN CHINA.

BY REV. JOSEPH E. WALKER, OF THE FOOCHOW MISSION.

To thoroughly understand this, one needs to know the Chinese people. And first of all, he needs to know the errors and superstitions which darken their hearts, and tend to make them unfeeling and harmful toward each other. Take for instance vegetarianism. In attempting to make all life sacred, it in practice degrades human life toward a level with brute life, and makes murder a venial sin which can be offset by extra zeal in saving brute life. A sarcastic Chinese proverb says: "Save snake, save worm, save not two-footed man." We must also understand the universal habit of lying, and the universal distrust which attends it. The Chinese mind has a habit of taking language, not according to its obvious meaning, but according to what they think it ought to mean, or what they suppose the speaker intends to hint, or seeks to hide. An elderly vegetarian, of high repute for sanctity, seeing by the roadside a fat turtle said to it: "Mr. Turtle, congratulate yourself that it is I, the vegetarian, who am passing by; for otherwise I would wrap you up in my garment and take you home to be eaten." These words were intended for a little grandchild following at his heels, and that night the vegetarian's family had turtle for supper.

Again we need to understand the injury done to their minds by these super-

stitions and this lying. Reason and judgment are brought into bondage to sense and fancy. As a child will fear a mask which he knows to be an empty shell, so idolaters fear the idols which they know to be made of clay. But the folly and degradation of this are only of one piece with a vast incubus of like errors, which the debased mind is powerless to throw off. With such minds, noise and show count for a great deal. The immense display of flags, etc., which characterize a Chinese army, and which seem so ridiculous to us, are of real value in dealing with idolatrous races. So also the pomp and parade of the officials and the strut of the *literati* all act powerfully on the popular mind. The ascription of a divine wisdom and sanctity to the Emperor aids greatly in governing the nation. But the whole thing constitutes a vast hollow sham, which might collapse with dire consequences to the nation. The problem of progress is, how to replace this sham with something more substantial. Can it be done without some fearful catastrophe? Hence also news-telling is a difficult task in China. When a man meets with misfortune or disgrace his friends keep silent; his enemies blaze it abroad. So when, eleven years ago, a Chinese newspaper published the truth about a Chinese defeat, its patrons were enraged. They looked upon the paper as having deserted to the French.

So again we should know how the Chinese conception of bliss is unlimited pomp, ease, and sensual indulgence. The despised estate, hard toil, and scant rations of the masses react toward arrogance, sloth, and gluttony in those who rise above the common level. Hence we have incompetence, corruption, and oppression on the part of the officials. The scholar seeks office for the sake of wealth and show. He wants to make money fast and easily, too. Once when I was seeking redress from a Chinese official I was told that what I needed to do was not to reason with him, but simply to make it easier for him to decide in my favor than against me. Alike in lawsuits and in politics, influence and money dominate all other considerations.

We need also to know the atmosphere of intrigue, falsehood, and suspicion in which the Chinese official lives and moves. Those who are out of office are watching those in office, and plotting to supplant them. To attain this end they are ready to intrigue with the disorderly elements, and even incite them to riots, that thus those in office may get into trouble and be turned out. The officials are underpaid, and so also are all under them, down to the lowest runner and soldier, and all must piece out by means of irregular fees, extortion, and bribes. Now I have heard of a sanitarium in America whose Christian proprietor pays the attendants smaller wages, because the patrons will fee them; and he wants to maintain a due proportion between outside and inside employees. An American consul in China once agreed with his Chinese employees that they should take no "squeezes," and he would raise their wages enough to compensate them. He raised their wages, but they kept on taking squeezes. They had to do so, or else have endless trouble with the employees of other establishments. Hence bribery and extortion are universal. If, now and then, some official does not follow these evil practices, his underlings do so all the same, and keep *all* the money instead of only a percentage of it.

The attitude of these officials toward the Tartar dynasty is professedly that of intense loyalty; for the fortunes of those in office are linked to the present order

of things; but at heart they are indolently hostile to it. The same is generally true of the *literati*. So also the attitude of officials and gentry toward foreigners and foreign religions is generally that of latent hostility, held in check by self-interest. No Chinaman is in a hurry to quarrel with wealth and power. But the gentry are more hostile than the officials. They are accustomed to receive servile reverence from the masses, and view them almost as their beasts of burden; but they complain that as soon as a man becomes a Christian he loses all respect for them. This is true; for "the new man in Christ" sees that the *literati* are shams. The chief weapon used against us is slander; and just as it was in pagan Rome, so is it now in China, the slanders have no foundation in fact, but accuse us of the very things which we most abominate. But they fit in with the errors and superstitions of the Chinese, and so in spite of their filth and atrocity they gain some credence; and the worse the man the more ready he is to accept and propagate these slanders. In past years whenever a missionary has been assaulted the officials have made some false charge against him and forwarded it to his consul as an extenuation of the deed. Thus when some years ago a missionary who from principle never carried firearms was nearly killed by a mob *hired* by some of the gentry, his consul was informed that the missionary brought the mob on himself by shooting a man. There is reason to believe that soon after the Ku-cheng massacre a despatch was prepared which threw the whole blame on Mr. Stewart and the native Christians. But it was suppressed before reaching Foo-chow. One grave mistake of our foreign consuls in dealing with such slanders in the past is that they have not met them with the stern and righteous wrath which they deserve.

We need also to understand the radical defectiveness of filial piety as the *basis* of religion and morality. Filial piety is impotent to renew the heart or emancipate the mind. It secures little harmony at home, but is a fruitful source of discord abroad. It helps to divide the community, the state, the nation into cliques and parties, and is an excuse for much of the wrongdoing which is so rampant. "I have aged parents to support" excuses much rascality. Observe, too, how the Emperor gave as one main reason for making peace with Japan, that Peking was threatened, and the quiet of the Empress mother must not be disturbed.

In contrast with this, "vegetarianism" furnishes a religious basis for a general brotherhood. But it is a strange mixture of fanaticism and fraud, of religion and politics, and its brotherhood of gullible men has great attractions for unscrupulous adventurers. The materialistic bent of the Chinese mind, as well as the need of united resistance to extortion and oppression, constantly tends to develop the political side of vegetarianism in excess of its religious side, and successful union for defence easily passes over into aggression against others. Chinese officials have reasons, both good and bad, for making war on vegetarianism, but they begrudge both the effort and the funds needful to deal with it effectively. Compare with this America's long puttering with Mormonism. Truly, all nations are made of one blood.

We need to bear in mind also that, partly through pressure from without and partly from a perceived community of interests, the Tartar government is coming to espouse the cause of the foreigner residing in China, so that of late years we

have been able to appeal not only to treaty rights but to Imperial edicts against those who trouble us. But as a consequence of this, whatever weakens the Imperial Government lessens the protection which we enjoy under it, and endangers the hundreds of missionaries who reside away from the open ports.

All of a sudden this hollow, wormeaten structure has received a tremendous blow from without. The prestige of the Imperial Government is sadly damaged. Its friends must circulate false accounts to conceal its defeat, while the truth, and worse than the truth, is put in circulation by its enemies. Both the anti-foreign and the anti-Tartar sentiments of the nation have been aroused and emboldened by the defeat of the government, and by the terms imposed by Japan. The collection of a vast war indemnity threatens a great increase of those extortions which even now often goad the people to madness. The authorities are weak and timid just when they most need to be bold and strong; the peaceably disposed mass of the community draws back like a snail into its shell, while the worse elements wax bold and aggressive.

At this juncture came the Sz-chuen riots. The Imperial Government at once strictly enjoined on the officials throughout the empire to sternly repress all such attacks on the foreigners. Its orders were transmitted from superior to inferior officials till they reached the common soldiers and through them the people. But there was constant risk of their being dishonestly transmitted, or wrongly construed as backhanded instructions to go and do likewise; and much uneasiness resulted everywhere. In the interior, in July last, I could not make exchange with Foochow merchants on Foochow; for they did not know but that all foreigners were about to be expelled. A month later a proclamation from the Viceroy appeared transmitting the Emperor's mandates in authentic form, and at once I made an exchange on easy terms.

In the district of Ku-cheng an unusual state of things prevailed. The people of that region have a good reputation for peaceable lives, but vegetarians from without found there much pliant and gullible material, as well as a sufficient quantity of men of their own stripe, and they gradually formed an organization strong enough to terrorize the masses and defy the local officials. When the Viceroy was appealed to for help he was duped and his deputy bribed, so that only defeat and humiliation resulted to the Ku-cheng magistrate. But during the last summer the Imperial Government sent down orders for the extermination of the Ku-cheng vegetarians, and the utterly inadequate force of 200 or 250 soldiers was sent thither to execute these orders. The vegetarian leaders imagined that the missionaries were at the bottom of this sudden activity against themselves, and, seeing them to be unarmed and in a defenceless position, assembled their forces and killed them. The evidence so far goes to show that a large portion of the vegetarians were unwilling to even plunder the missionaries, and of those who went to Hwa-sang the major portion only plundered, while as to the killing, both the purpose and the deed were confined to the leaders and a small minority of their followers.

But let us not forget that the Chinese are human beings and have the same human nature with ourselves, and human nature is not originally a diabolic invention but a divine creation; and, in spite of all that Satan has done to enslave, pervert, and demonize it, it still shows traces of its divine origin. Natural

affection and conscience, sympathy and pity, still maintain an existence in the Chinese heart; and touched by the gospel they often spring into vigorous growth and bear rich fruit. The gospel is pouring and will continue to pour an ever-increasing flood of healing waters into China; and truthfulness, fidelity, confidence, love, and peace will replace the falsehood, distrust, hatred, and strife now so rampant.

SUGGESTED PROGRAM FOR MISSIONARY CONCERT, AUGUST, 1896.

Topic, HOME EVANGELIZATION.

(It is suggested that this program might well be carried out by young people of the Christian Endeavor Society, as they may thus gain a clearer perception of difficult conditions in their country.)

1. HYMN: "America."
2. SCRIPTURE LESSON: 1 Cor. 12:4–13; Eph. 4:4–7.
3. INTRODUCTORY WORDS BY PASTOR, based upon the Scripture reading, dwelling upon the inter-relations of Home and Foreign Missionary Work and their oneness under the one Father.
4. PRAYER.
5. HYMN.

I. Two brief papers (eight minutes).

(1) What peoples form our foreign population? Where are they located in our country in largest numbers? Some late statistics. Intellectual and religious characteristics.

(2) How are the Congregational churches organized for home evangelization? Name the five societies and outline their departments of work. General status of each at present.

II. Brief statements (three minutes) on the following points:

(1) Work of Congregational Home Missionary Society among Bohemians.
(2) Work among French-Canadians; College in Springfield.
(3) Work of American Missionary Association among Chinese.
(4) Work among Esquimaux of Alaska.

6. PRAYER FOR OUR FOREIGN POPULATION.
7. ECHOES FROM THE ANNUAL MEETING of the Congregational Home Missionary Society in New Haven.
8. READ RESPONSIVELY IN CLOSING: Psalms 144:9–15, or HYMN.

NOTE. — Material for the above can be obtained from the headquarters of the several societies.

Letters from the Missions.

Zulu Mission.

A REVIVAL AT AMANZIMTOTE.

MR. RAWSON, of Amanzimtote, sends the following cheering report, under date of April 22: —

"The blessing has come quietly, like the sunshine, and you could best appreciate it by feeling previously the awful chill and darkness which have rested upon some of the work here. For over a year we did not feel justified in holding the communion. It seemed as though nothing short of a prohibition of the ordi-

nance could waken the sleepers. But in December so many from the out-stations were knocking for admission that, after carefully examining one by one and examining also the church members, we kept the festival. Thirty-three were baptized and received. Nearly all of these came from heathen homes, and the sight made a deep impression on the church.

"April 5 was a glad Easter. Death and removals had left us but one deacon, and he had so backslidden that he was not allowed to officiate. He now made confession and was restored. Three others did the same, and it was like life from the dead. In addition, seventeen others were received to the church. What a sight it was! Drunkards, polygamists, adulterers, and one who had been a witch doctor! But now beer-drinks, dances, polygamy, sale of children, sacrifice to spirits, fear of ridicule and persecution, all exchanged for the Bread of Life. Read Ephesians ii, and see how Paul would have felt on such a Sunday.

"The monthly missionary meeting had been kept up, but the missionary had been obliged to carry the load. But on that Sunday one of the deacons led, and drove home the text, 'Beginning at Jerusalem,' and earnest prayers were offered, especially for Armenia. A monthly temperance meeting was started, with a restored member as leader. A deacons' meeting every week helps to keep the fire burning and gives practical direction to the flame. The women's meeting, under Mrs. Rawson's charge, has increased in numbers and interest, twenty-five being present at the seven o'clock morning meeting on Tuesday last, some of the old women coming long distances. Each week brings new confessions and new resolves. Church members are going about to do good. We met an old woman returning from an errand of mercy, who said in the joy of her spirit, 'I would just like to have wings and fly.'

"I must leave to another time an account of the work of the out-stations and of Durban, so full of hope! I do not wish to give a rosy view of this terrible conflict with heathenism, but God has given us a good token, and I hope it will cheer your hearts and lead you to double gifts and prayers, that He may get himself a victory in this dark corner of the earth, and fashion this people as messengers to all the black races of the vast interior.

European Turkey Mission.

ICHTIMAN. — RELIGIOUS AWAKENING.

MR. WILLIAM P. CLARKE of Samokov sends the following: —

"I want to write you of Ichtiman, a place about six hours from here, where a conference of churches was held November 6 to 8. The friends, open followers and others, took hold of that with great interest, doing what they could in receiving guests at their homes and contributing various things for the general table. It had been expected that the guests would pay their own expenses, but all that was asked of each was less than twenty cents. That conference was for some the beginning of better things; the day of fasting and prayer added its influence; and the Holy Spirit has been guiding into all truth. One of our theological students was there for ten days during the recent vacation.

"On December 18, the day appointed by our conference as a day for fasting and prayer, eight adults met for a prayer-meeting at ten o'clock in the forenoon, and the Spirit was with them with so much power that the meeting did not break up till four o'clock in the afternoon; yet, so the Bible-woman wrote, it hardly seemed more than an hour. All of the above eight were not at the time open followers; I think they are now. One, who has been a regular attendant for a long time, used to 'go around,' to get to the church on Sundays; now he comes straight through the market, with all his family, carrying his Bible and hymn-book in plain sight.

"On the first few days of Christmas week a prayer-meeting was held in the forenoon at the church, that being the Week of Prayer, and every day during

that week meetings were held in the homes, late in the afternoon. All were encouraging meetings, as many as fifty attending some of them. The Bible-woman there is doing a grand work."

NATIONAL AND CHRISTIAN SCHOOLS.

Mrs. Haskell, of Samokov, reports the following incident illustrating the infidel character of many of the national schools of Bulgaria: —

"Once as Dr. Kingsbury was on board a Danube steamer he noticed an elderly man walking the deck, evidently in great sorrow. His sympathies were so touched that at last he ventured to approach the gentleman with the words, 'My friend, you seem to be in trouble; is there anything I can do for you?' The man turned and asked, 'Do you know anything about farming?' 'Oh, yes.' 'Well, did you ever twist your fingers into a clump of grass and pull up the sod and shake out all the earth from the roots and throw the grass aside to wither and die? If so, you know what has been done to my son. I sent him from home an honest, God-fearing boy. His teachers have plucked up his faith by the roots. They have told him there is no God, that man dies like the beast, that there is no hereafter. They have shaken out all the foundation of his belief and left him a parched and withered soul, like the grass I told you of; and my heart is breaking for him.' This man was not a Protestant Christian, but he knew the blighting power of infidelity. And his son's fate is the fate of multitudes who graduate from the national schools. Doubtless the intellectual training given in those schools is very creditable, and Bulgaria is worthy of all praise that in so short a period she has made such advances in education, but it is a notorious fact that the teachers, even in the smaller villages, are many of them infidels.

"This mission in Bulgaria comprises a field about once and a half the size of the State of Ohio, with a population of 3,000,000 or more, exclusive of Constantinople. Think of Ohio with *one* starving Christian college, half of whose instructors should be obliged to do duty as preachers, editors, treasurers, etc., and you can imagine a little the condition of Bulgaria and Macedonia. And yet, with all its disadvantages, our Institute has graduated many men that would be a blessing to any State. At the present time our hearts are cheered by the presence of the Holy Spirit, who is quietly working transformations in character that are marvelous in our eyes. Four excellent young men will soon finish the theological course and are expecting employment in the mission.

"And now comes the word, '*Retrench* forty-two per cent.'! No one seems to question that this means the stopping of our *one* religious newspaper, but that will not suffice to meet the reduction. The question then lies between closing of churches, stopping preaching at hopeful points, and throwing out of employment faithful pastors and preachers, or closing the Institute. Once closed, Russian influence might seriously hinder its reopening."

Marathi Mission.

THE ANNUAL REPORT.

THE annual report of this mission comes to us in a comely pamphlet, of eighty-two pages, filled with details in reference to the churches, schools, and the various branches of Christian work in which the mission is engaged. We wish that this report might be in the hands of all who contribute to the American Board, for we have space at present for only a few extracts.

"The number of persons received to the churches on profession of their faith is 153, which is less than in the previous year, but just above the average for the last five years. The net gain in the number of communicants is 115, against a loss of 47 last year, making the total number at the end of the year 2,630. 142 children were baptized, with a net gain of 76, making a total of 1,760. There were also 37 adults baptized who, on account of distance from

any local church, or for some other reason, were not received to full membership. The number of this class is now 162, and the whole number of baptized persons in our Christian community is 4,552, or 232 more than last year. It is a satisfaction to note that the contributions of the churches amount to $1,731."

FAITHFUL MISSION AGENTS.

THE report contains some account of these agents from the pen of Dr. R. A. Hume: —

"In 1895 two of the oldest agents of the Marathi Mission were called away from earth. One was Chimaji Uzgare, who was baptized in Sirur nearly fifty years ago, and who had been for nearly forty-five years an agent of this mission. When baptized he was the only Christian in or anywhere near his town, I believe, and he had to suffer bitter persecution. With great tact and earnestness he labored to bring his relatives and friends to Christ. About twelve years after his baptism he was able to see a church organized in his own town, with about twenty-five members, most of whom were his relatives. His friends think he was the means of leading at least seventy-five persons to Christ. One incident in his old age is worth recording, and it illustrates the nobility of some of the highest Indian officials. In the year 1888 or 1889, Lord Reay, then governor of the Bombay Presidency, visited Ahmednagar and addressed a large company of Christians. On having Chimaji pointed out as the oldest Christian present, the courteous governor said: 'I should like to shake hands with that old gentleman;' and descending from the platform, he shook hands warmly with the modest, sterling man whom his Master also loved and honored. — Another agent of like spirit and success, who died last year, was Dhondiba Saptâl. He was born in a town called Kikavi in the Satara District. His father was by caste a *Mâli*, or gardener. But on account of family troubles he ran away from home while young, wandered about, and finally married a wife of the Ramoshi caste. The father died while Dhondiba was young. Then a famine occurred, during which his mother was in straits, and she remarried a well-to-do man of the Mâng caste. For this reason, though Dhondiba himself was of a higher caste, people considered him as belonging to the caste of his stepfather. But he had such high though rare nobility of spirit that he never cared what people thought of his caste. He lived to help the people among whom he was thrown and, until death, worked devotedly for those whom many others neglected. He was baptized about forty-five years ago and was a mission agent nearly forty years."

THE NON-CHRISTIAN COMMUNITY.

Several illustrations are given in the report of the fact that the Christian religion has made deep impression on the minds of many who, for various reasons, are unwilling to make open confession of Christ. Mr. Harding refers to an intelligent Hindu with whom he was speaking of spiritual things, who replied to him with much solemnity, "Sir, we know these things as well as you do, but what can we do? Our families are against us, village life is against us, and our hands are tied."

Rev. E. S. Hume, writing on this theme, says: —

"For three months in the monsoon, during the absence of Mr. Abbott, the editing of our mission paper, the *Dnyanodaya*, fell to me. At that time I took pains to read the native papers in order to understand as well as possible the present attitude of the Hindus towards Christianity. I was pleased to note the improved tone of these papers and the general interest in religious matters which the educated men of this country are taking. They are feeling the influence of our aggressive and foreign religion on all sides. The majority still profess to despise Christianity. At the same time they find it necessary to frequently prove its weaknesses. Each case of baptism of a prominent person leads to much discussion, and warnings against parents allowing their children to fall under the influence of the missionaries are to be found in all

the papers. Jesus Christ is more and more coming to be recognized, even here in India, as the one perfect Man. The educated generally claim that they have no contention with Christ, but only with Christianity as a system of religion, and with professing Christians. The following, from a professedly orthodox paper, would not have been allowed a few years ago in any organ conducted by Hindus. It provoked but little discussion, and that only because Christians took notice of it, and welcomed the statement: —

"'As a Hindu and a Brahman, who is deeply impressed with the extraordinary spiritual progress made by the ancient Hindus and the almost supernatural wisdom and foresight of our *Rishis*, I would pay my humble tribute to the helpful, simple, and deeply touching nature of the teaching of the loving and ever lovable Jesus, beautifully illustrated in his crucified life. His short existence on the earth looks like the most condensed epitome of universal love, purity, and sacrifice. To an unbigoted and pious Hindu, the picture of Jesus on the cross — his drooping head, his parched lips, his gaping wounds, his uplifted eyes, his serene expression of complete resignation, forgiveness, and love — presents the sublimest and most thrilling object lesson ever offered to sinful and suffering humanity.'"

Rev. Mr. Lawson, writing of personal work for educated Hindus, says: —

"I have been doing, during the year, considerable personal work among educated young Hindus. Towards the close of the year I carried on a work of personal visitation at their homes, which I call, 'My Zenana Work among the Men.' It has been very interesting to me. In this work I find many different classes of persons. In the first place there are the bigoted students in the government schools, who know almost nothing about Christianity, and want to know even less. When I begin to talk with them they sometimes say, 'We don't want to hear about your religion.' 'Why?' I ask. 'Because it is bad.' But they do not even know where and when Christ lived. I try to show them that no person can call himself educated unless he knows something about Christ, the greatest character in history. 'Do you get pay for doing this?' they ask with a curl of scorn on their lips. Some of them have an idea that low-caste people are hired to become Christians. Another said to me: 'You can never make us Christians by any of your allurements. You may deceive the ignorant Mahars and Mangs, but we know that our religion is best.' Coming to a more intelligent class, who know something about Christianity, I find many who try to explain and defend Hinduism as reasonable. Some say: 'There is one great God over all, but he has many inferior gods under him to carry out his will, just as the collector has dozens of assistants to help him.' 'But,' I asked, 'should we not worship the great God who created all?' 'No,' they replied, 'we should worship all the gods. If we come to your bungalow to see you, we have to get permission from the servant who comes to the door first. So we have to make our requests through the inferior gods.' There are some who cannot be satisfied with barren theism, but having been much influenced by Christ, cannot be at peace without him. But they are deterred from confessing him before men by a fear of the terrible persecution and separation from their family which must ensue. Hence they are in a state of great unrest, secretly believing in Christ, but feeling that they are denying him by their lives. In particular my sympathies have been deeply stirred for one young man, who said: 'I am in such a state of religious unrest that I am very unhappy. I cannot become a Christian, for that would mean separation from my old mother, my wife, and my children. They would feel it a terrible disgrace, and they would never have anything to do with me. My mother never could understand why I should bring such a disgrace upon the family, and she would not be able to bear the sight of me. But I must have peace. I have tried to get it in every way that I could think of without making the great sacrifice of accepting Christ and

being baptized. I have been reading Max Müller's works to see if I can't find something satisfying in Hinduism, but in vain. I read the life of Bradlaugh, to try to destroy this restlessness in my heart. It relieved me for the time being, but afterwards the unsatisfied longing became as strong as ever. Can't you tell me of some way of getting peace without taking Christ and being baptized ?'"

THE EFFECT OF REDUCTIONS.

Rev. Mr. Abbott, of Bombay, in behalf of the Marathi Mission, states in a succinct way the consequences which will follow in the reductions made, unless relief should come: —

1. "There is first the injustice to our agents, who have been serving us faithfully for years. India is not a country where it is easy for one who has lost his employment to find another, especially in the case of a mission agent whose line of service has unfitted him for secular work.

2. "Such wholesale reduction will bring mission employment into disrepute as too uncertain for those on whom the responsibility of supporting families rests.

3. "The non-Christians who hear of this reduction interpret it in their own way, and will make much of it in private and in the public press. Some speak of it as a sign that Christianity is taking a backward step in America; hence the stopping of money. Others say that the Christians of America are becoming convinced that Hinduism is good enough for India, and there is therefore no need of missionaries. A newspaper declares that the missionaries are having their salaries cut because they do not make converts fast enough to satisfy their supporters at home. Others again, that Christianity is making no headway in India; missionaries and their supporters are becoming discouraged, hence their activity is to be lessened. Thus the Hindus become triumphant, and our Saviour's name is blasphemed in this land because his money is withheld from his work.

"It should also be remembered that work once given up is most difficult to recover. A school given up may mean that other agencies not Christian take our place, and the opportunity of years is lost. These are days of encouragement in our work. There is a well-marked interest among Brahman and other higher castes. The gospel is gladly listened to, our schools are full, and there is nothing in the work around us to make us disheartened. Under these circumstances we feel that it is time, not for going backward, but for pressing on with larger plans than ever before.

"We cannot therefore believe that, if the churches of America truly understood the situation, they would let such disaster come upon the work. We are not now asking for expansion, though the interests of Christ's kingdom demand it, and though we cannot but desire it. We now plead for the preservation of what exists, that the destroying hand may be averted, and we may not have the sorrow of seeing that destroyed which it has required years to build up.

"As to the effect upon our spirits of this danger threatening our work, it would not be true to say that we are discouraged or disheartened, or that we are unable to face the danger with trust in God. It has of course compelled each one to see whether the work cannot be pruned of that which may be unnecessary, and dead and sickly branches will be cut off, but we would not have you suppose that we intend the work shall unduly suffer, or that those branches shall be touched that would endanger the life of the tree. If the tree is of the Lord's planting, as we believe it is, he will not let it die, and if not from the churches of America, through some channel or other, the means will flow to keep the tree alive and its branches green. If the churches of America desert us at such a time, that does not mean that *He* will whose work this is, and thus, in the face of these reductions, we are all keeping on our work with but the fewest possible changes. And why should we not? It is but a paltry sum of about $10,000 that we need; a sum which many a rich servant of God could single-handed supply without great

self-denial, and with only a feeling of joy that he has preserved a precious plant whose leaves are for the healing of the nations. We are not therefore discouraged or fearful. We trust in God and we believe his servants in America have an interest in the spread of his kingdom, and in this faith we are willing to go on with our work, just as if there were ample funds for the real necessities of our work. We cannot measure Christ's interest in this work by the dollars which the American churches send us or withhold from us. When Christ gave the command, 'Go ye unto all the world and preach the gospel to every creature,' he said nothing about funds in gold and silver, but gave promise of funds in coin of another realm, 'Lo! I am with you alway, even unto the end of the world.'"

Madura Mission.

ITINERATING.

MR. HOLTON writes from Manamadura: —

"The burden of having so incompletely and unworthily cared for my station last year seemed heavy enough in itself, but it was greatly increased when, at the recent meeting of the mission, the figures from the census revealed that mine is the largest station in the whole mission, having a population of over 553,000 souls and stretching more than sixty miles away from the nominal centre, and I am the only ordained clergyman in all this population. A large part of this region is but rarely visited by either our itinerating parties or by our traveling evangelists. 'Touring' is where, with a single cot and servant, I go off for short trips to the various small congregations and inspect the work of teachers and catechists. For 'itinerating' we take two carts, tents, and necessary furniture, books, supplies, and magic lantern (the gift of some of your number), with all the helpers, teachers, and catechists that are available, and journey to such parts of the station as do not have regular and settled catechists. We preach in each small village and hamlet around our camping places for a radius of five miles or so, sending out the helpers two by two to preach wherever they can get listeners. In the evening the lantern pictures are shown in as central a location as is possible, with due notice given to the neighboring villages. The pictures are assigned to different preachers and short, bright addresses descriptive of each scene, parable, or truth illustrated are given, interspersed with singing of hymns accompanied by cymbals and violin or organ.

"There is something peculiarly attractive about the work of the itineracy. It is a purely evangelistic work, going systematically from village to village, and telling to all the good news of the kingdom; like John the Baptist 'in the wilderness' preparing 'the way of the Lord.' It is the nearest to Jesus' own way of life that we come, — the early morning prayers, the start at dawn, the long tramps over glaring sands, scorching rocks amongst patches of thorns, along the narrow paths upon the dikes dividing the wet paddy-fields, under spreading banians or stingy, shadeless palms.— proclaiming the word of the Lord to the ever ready listeners, but hopelessly indifferent to the truths they hear. One gets thereby an insight into Christ's life and realizes how he came to feel the need of nights of prayer and communion with God, to shake off the hopelessness, the despondency, the crushing sense of sin and neglect which he, the holy One, would feel so infinitely more than we do who are so sin-stained ourselves. As one sees the dark and sordid lives, as one comes so frequently upon smoky, greasy images of rats and elephant-headed gods, clay horses and temples, all bespeaking a debasing idolatry, when one sees the whole lives of thousands bound up in the matters of food, raiment, and property, the seventh day of the week one dead level of worldliness, and the indifference with which all turn from things celestial to the weak and beggarly elements of time and sense, one's heart sinks within him, and the Satanic question springs up, 'What is the use of all this foolishness of preaching, anyway?' But

God has given us exceeding great and precious promises; yes, for even such questioning doubts as this: 'I, the Lord, will hasten it in his time.' 'Ask of me and I shall give thee the heathen for thine inheritance.' These, and many other promises, together with a glance at the progress made in India alone during the past 100 years, cause one to rise from his Bible and his knees with a restored faith and a renewed resolve to patience and courage."

Foochow Mission.

CONTINUED INTEREST.

MR. HARTWELL, writing from Foochow, April 22, says: —

"At present there is a great change in the attitude of the people towards our work. Last Sabbath being the first Sabbath in the third Chinese month, it was the communion season at most of our churches, and I have heard of the reception of 120 to our churches on that day. A few more are expected to be received soon at some of the other places. You will rejoice at this news and, I trust, will entreat people to pray that the good work may continue. At present we are pressed beyond measure for church accommodations. Our buildings are full, and every Sabbath there are new persons putting down their names as inquirers. This scarcity of accommodations is not an altogether unmitigated evil, as it encourages the Christians themselves to make efforts to relieve the situation. The same state of things exists in all the missions here in the greater part of the field.

"Several things are operating to increase the interest here and elsewhere in China. The great volume of prayer for this province and for China that has followed the sad trials of last year must have had a powerful influence for good and lead to great results. Then, too, the war with Japan has shown such imperative need of change in China that the people are more ready to think that a change of religion is possible, and they naturally are willing to think more about the truths they hear than formerly. A further influence comes from the fact that being known as Christians now in many cases ensures a better treatment from the Chinese officials, and sometimes even better than non-Christians would receive. And so men will press for the church, partly from hope of temporal advantage. But from whatever motive they come, it is our duty to give them the gospel and pray earnestly that they may be savingly benefited."

SHAO-WU THEOLOGICAL STUDENTS.

Messrs. Walker, Gardner, and Bliss, having obtained consular consent to return into the interior, reached Shao-wu the latter part of March. Writing April 3, Mr. Gardner says: —

"Owing to our absence for a good part of the year, there are not so many prepared to enter the church, but there are a large number of inquirers. This is especially true of some of the outlying districts. The first man to graduate from the theological school has done a splendid work. God has greatly blessed him. He was called to a new out-station and has been there a year. This year there are from one to two hundred inquirers in the villages surrounding the one in which he is settled. The Christians there are subscribing the sum of $200 to build a chapel, and have come to us for aid. Four hundred dollars ought to build them a pretty good place of worship.

"This year three new members have been received into the theological school. Thanks to friends in the Reformed Episcopal Church, who contributed to the theological school last year, we were enabled to carry on the school and close the year without debt. Three new men who have been added this year will make eight under instruction. There are three more who want to study, and possibly a fourth. They, however, must wait a little. The three now received are all young men, about twenty years of age or a little over, all educated in our boarding schools. One was educated at the boarding school in Foochow; the other two at the boarding school here at Shao-wu.

They are ready to take advanced positions in the theological course."

GROWTH AND OPPOSITION.

Mr. Hubbard, writing from Pagoda Anchorage, April 13, says: —

"The United States consul's orders restricting our touring in the autumn of 1895 have been removed, so we have freely visited all our out-stations and have been greatly encouraged by the increasing number of inquirers attending our station and out-station chapel services. We have had many invitations to enter new places to establish schools and chapels, and the result is that fourteen new places have been opened. Thirty-seven have been received to the church during the quarter, the major part at Tiong-loh District city church. Ten of the new places have been opened by Dr. Whitney, Mr. Hubbard making one tour with him. Dr. Whitney has continued the dispensary work at Yangseng and has some daily calls at his house.

"There has been some opposition on the part of evil-minded persons and desire manifested by Yamen runners to hinder the people from becoming Christians."

Mr. Hubbard reports several instances of assault upon Christians, some of them having been beaten severely. Yet the people are beginning to perceive that Christianity is a growing power, and that it is a matter of worldly prudence not to oppose it. This, of course, involves new perils, since many may be led to profess the Christian faith because of the legal protection they may thus secure. While there are doubtless some who become inquirers because of the "influence" they may secure, Mr. Hubbard says: —

"We can testify that many Chinese are seeking better ways in religion and education, are willing to listen that they may know what other nations believe and how they do their work. They frequently confess their own to be inferior in many points. It may be at first largely an earthly kingdom which they seek; that is *natural*, but afterwards comes the *spiritual*."

South China Mission.

"THE PLAGUE." — COUNTRY WORK.

MR. HAGER writes from Canton, April 18: —

"With the advent of the Chinese New Year 'the plague' broke out again in Hongkong, so that the membership of the various schools was reduced almost one half. Last year we had about 200 enrolled, but this year the number has decreased to 113. The number of people dying from the plague is not so great, but a great many are moving away, since the government of Hongkong has adopted some stringent measures in its sanitary operations which are not at all agreeable to the Chinese. This exodus affects all the different Grant-in-Aid schools of the colony, and is almost certain to retard Christian education. At present the plague also rages in Canton, but not in Macao, where it carried off so many last year.

"On my recent visit into the interior I found an interesting case of a young business man, still a heathen, who gave his father money to come and live at one of our chapels, so that he might learn the gospel story of salvation from sin and redemption through Christ. The father is about fifty years of age and applies himself diligently to the task of studying the truth. He cooks his own food, bought with the money his son has provided, and shows an earnest desire to investigate the claims of Christianity. It is the first case of this kind that has come to my knowledge, and I am very much pleased to know that in this case, at least, money has had no consideration in his coming to learn about Christ. Missionary support is given so often that many Chinese come to regard it as an essential feature of Christianity.

"Being prevented from opening a school in a certain place, in an ancestral hall, the helper stops with a few Christians engaged in doing carpenters' work, and every day he visits the villages round about and at night reads and prays with the Christians and a few heathen that come to listen. Foiled by Satan in one

way, we mean not to give up the field, but to pursue our work more along apostolic lines, using the methods so successfully employed by Dr. Nevius of the American Presbyterian Board.

"I visited a number of villages and preached and dispensed medicine quite freely. In one village the throng was so great that I extracted 100 teeth in one day alone, besides preaching several times. The women were at first a little afraid, but I soon gained their confidence, and they were as willing as the men to be relieved from pain. Ordinarily I cannot undertake serious cases, but all minor cases of surgery I am very glad to perform, since any operation performed successfully produces a better impression than a cure in the most chronic medical case. This village dispensing and healing work, coupled with preaching, is exceedingly interesting and profitable, and several women expressed themselves as willing to be Christians.

"The Chinese Christians of America, principally of the Yung Clan, have raised $1,000 to erect a schoolhouse in a village, but after the ground was bought a few unruly persons excited the villagers so that permission to build was refused to them; and on a recent occasion one of our helpers, also belonging to the Yung Clan, was struck a blow in the eye, because he had negotiated for the property. Opposition to the gospel is still rife and the day of persecution has not yet passed."

North China Mission.

CHEERING ITEMS.

MR. WILLIAMS, writing from Kalgan, April 7, says: —

"For nearly a month prior to the Week of Prayer we held meetings almost daily. Seventeen arose for prayers.

"In February, nine were added to the church, one being a teacher. I never knew of our having meetings for so long a time. The spirit was good, and several of the pupils in Boys' and Girls' schools were among the converts.

"Our Station Class always furnishes many who unite with the church. For economical reasons, we had determined to drop it. The attempt to have a school and preaching at the village, five miles off, was a failure, although we spent seventy-five dollars in the trial. We planned to have several preachers at different villages where there are Christians, but the cutting off of estimates makes it impossible.

"We have hoped the church here would call a pastor, as they contribute for various objects annually, enough to support one. We therefore have been gladdened by seeing them assuming the support of two helpers, one supported by the church, the other by the Christian Endeavor Society, which for three years has been accumulating money, and now sees its chance to use it."

Mr. Smith, of Pang-Chuang, writes under date of April 11: "Last Sunday we had our spring general meeting to celebrate Easter. Our chapel, built about ten years ago, without cost to the Board, is already much too small, and we must enlarge. We have to confine attendance at the general meetings to members and probationers only, all others having a meeting by themselves in the dispensary. There must have been about 400 of our people here. Thirty-two were baptized, and about as many received on probation. The afternoon was given to the discussion of ways by which the sum total of the native contributions can be materially augmented, a matter in which the leading men are much interested. We broached to the helpers the plan of ordaining two or three of their number at no distant day, but it will be some time before this can crystallize into anything definite. After the meeting was over we kept all the helpers — only one being detained at home — for a few days of quiet Bible study; a rare treat for them, which has greatly helped them all. In future this will probably form a part of the regular program of these general gatherings."

THE NEEDS OF YUCHO.

Mr. Sprague, of Kalgan, reports a horseback tour of a month through the

Yu Cho field. It is a hopeful account of eager listeners and several baptisms, eight having been received to the church. The need of a resident missionary at Yu Cho is apparent, and with reference to this matter Mr. Sprague makes the following statement: —

"Yu Cho is a city of about 40,000 people, situated in the midst of a fertile valley well watered. It gives its name to the whole district which it governs, about fifty miles each way. It lies directly south of Kalgan and west of Peking, and seventy-five miles from Kalgan. To this important city our missionary pioneers, J. T. Gulick and Dr. Blodget, were providentially led in 1866 to baptize the first convert, T'sai Ching. He has been the mainstay of the church there ever since. But he is now on his deathbed. His parents, children, and grandchildren have all been baptized. His son is a preacher now located in Yu Cho. During these years since the work was started there by Goodrich, Pierson and Treat, 1867–1873, only a few have joined the church, and most of those have either died or moved away. Within six miles there are several church members and inquirers. And twelve miles east is the city of Hsi He Ying, where we have a chapel and several Christian families. Large markets are held in many villages, six miles from each other, every five days. From Yu Cho, twenty-five miles northeast, is Sui Chuan, a large town where we have several Christian families. And twelve miles farther on the road to Kalgan, namely, thirty-seven miles from Yu Cho, is our largest out-station, Ching Ke Ta, with its sixty members and located preacher. Had we the money and the men, we should locate two or three more preachers in these out-stations.

"And not only do these preachers require constant oversight, but all these villages need frequent visiting by the foreign pastor. Now it so happens that all these, and many other places where we have Christians, are scattered all along that road but a little distance from each other, and all within easy access from Yu Cho, while to reach the nearest from Kalgan we must traverse a difficult mountain road of over fifty miles. Are not these plain providential indications that the missionary who would be successful in this work should reside in Yu Cho? We have there a house rented and repaired, sufficient for the use of two small families, for several years.

"I have thus stated in brief some of the reasons why I cannot help pleading for just one new missionary family, although the times are so hard and the funds are being cut down. I do not assume that Yu Cho should take precedence of other equally needy places; but I hope no other place is so destitute, where we are trying to work, or that has waited so long for promised help. We will hope the present darkness betokens the morning that shall fill all the valleys and plains of China with the blessed gospel light."

Japan Mission.

WILLING LISTENERS.

DR. DEFOREST reports that during the four months since his return to Japan he has preached over twenty times, and made about the same number of addresses, visiting ten places and baptizing twelve people. Writing from Sendai, May 4, he says: —

"On my last trip I was invited to a silk factory to address the operatives, some fifty young women. In another village I was invited to preach in a Buddhist temple, a thing that astonished both me and the Christians too. This shows a very marked change in public opinion within two or three years. When we asked, 'Will not the priest be angry?' we were told it made no difference whether he were or not. He did not own the temple. It belonged to the village, whose committee of four unanimously said we could have it and welcome. So we had it. The whole village largely attended. I had gone there expecting to speak in part on comparative religion, but when I found the temple open to our preaching, I dropped comparisons and went straight for the great truths of God and man.

"We were invited to go on to another village, and were assured that a band of young men were waiting to be taught the Bible, and we were urged to send them an evangelist. In places where I have had some pretty stiff insults, where Christianity was bitterly spoken against, now we meet with nothing but cordiality, or at most indifference. The head of one village, who had never gone near our preaching place, this time was present. The field is ripe for patient, earnest, aggressive work, and converts can be had in every village, provided one has the right men to work with, and men in sufficient numbers.

"Right here, I wish to say, and say it strongly, that somehow we must put more men in this field. There are now only five pastors and evangelists whom we are aiding. We can't hold our own with this force. We have two graduates from the Doshisha this summer, one of whom is a most earnest, aggressive Christian, who loves evangelistic work and has insisted on an education under very adverse circumstances. He is definitely called for the Wakamatsu region. I have no money to send him there, but he must go, and I shall try to get it out of some Sunday-school or from friends who would not give it to the Board. The other graduate is an earnest worker so far, only I don't know his methods or theology. But, being one of my old pupils, I want him in our field, and other workers here want him too. We ought to have at least ten evangelists in this northern field, with money enough to visit them three or four times a year, and to have a small paper for our own news, and to hold an annual meeting for mutual instruction and to educate an *esprit de corps*.

"The soldiers' movement is attracting attention. I accidentally met one in Wakamatsu, returning from Formosa, and we took him to the Christian meeting and listened with great pleasure to his long experiences as a Christian soldier. There were sixteen Christians in his brigade. They readily found the Christians in Formosa and regularly met with them on Sunday as far as possible. The Formosan Christians made a most favorable impression on the officers of the Japanese army through their hatred of opium and their instant loyalty to Japan. These Christians seemed to recognize at once that opium-hating Japan was their natural friend, while other Formosans too often fought the troops or else burned the towns and fled to the hills."

East Central African Mission.

THIS mission has hitherto lived in constant uncertainty as to what course Gungunyana, the native king of Gazaland, might take about returning from his southern capital, Baleni, to his old habitat near where his father, Umzila, lived. But it now appears that he has been captured by the Portuguese and been taken to Portugal. His people will probably make no stand against the Portuguese, and it is thought that many of them may turn northward to the regions where they have once lived. Should this be the case, a much larger population will be found in the vicinity of our mission station in Gazaland.

Mr. Wilder writes from Mt. Silinda on March 16:—

"We are moving on by faith along the basis of our own estimates, believing that before January, 1897, the full estimates will be granted. This poor little mission takes all the comfort it can out of such passages as tell of the grain of mustard seed and the like, but surely some greater effort must be made to put the Lord's work here on a broader financial basis, else it will be in danger of lapsing into what is commonly known as a 'Faith Mission.'

"I presume few missions have from their inception been so hampered in their work of preaching and teaching, nevertheless the spiritual efforts have been rewarded. Already there are those among these people whom we have much reason to believe are servants of the Most High.

"This mission is one of the few concerns in the country which are paying dividends. The chartered company is not doing that yet. Wars and rumors of wars

are the order of the day with us. Our late chief magistrate, Dr. Jameson, has been filibustering in the Transvaal and is now a prisoner. Gungunyana seems to have reached the end of his rope and now is in durance vile. Moreover, small-pox has broken out only a mile away from our huts! A kraal on the Silinda Mission farm is infected. The natives themselves take no precautionary measures against the spread of the disease. They say that those who do not recover are thereby proved to be wizards and witches! They seem to look upon it as an ordeal, like the poison cup. We have dismissed the kraal children's school and taken such other measures as we can to prevent further exposure, but we are not at all sure it may not break out on the station any day. The Lord has kept us from the young lions. May he protect us from the pestilence which wasteth at noonday!"

Notes from the Wide Field.

AFRICA.

THE BAKUBAS AND THEIR KING. — Our readers will remember an account given in the *Missionary Herald* for July of last year of Rev. W. H. Sheppard, a colored missionary of the Southern Presbyterian Board, who some six years ago went to the Congo Free State and settled at Luebo on the Lulua, one of the branches of the Kassai River. While at this point they heard of the tribe called Bakubas, which persistently refused to receive foreigners. Mr. Sheppard, however, persisted in his attempt to approach their town, and Lukenga, their king, finally received him, since he had in some way conceived the idea that the spirit of his father was in Mr. Sheppard. The intrepid missionary found a strange admixture of heathenism and civilization among the Bakubas. Their town was laid out in squares, with broad streets, and some of their household arrangements were in advance of what is ordinarily found in Africa. Mr. Sheppard on his first visit seems to have made a great impression upon Lukenga. We now learn of a second visit made by Mr. Sheppard since his return from the United States two years ago. Letters in *The Missionary* from Mr. Sheppard, written in June, 1895, give an account of this second visit. The day before reaching Lukenga's capital the king sent two sons-in-law and a number of prominent people to escort Mr. Sheppard to the capital. Marching into the town, the missionary and his wife found a two-roomed house, which was quite homelike, waiting for them. The next morning there were at least 500 people at the door to say, "Good morning." The king sent his son to ask Mr. Sheppard to come and see him alone. Entering by a private way, he found the old man not on a chair as before, but on a large mat of leopard skins. He is now quite feeble, being ninety years of age. Seizing Mr. Sheppard's hand, he said: "My son! my son! do you still love me? And have you come at last? I sent message after message for you, but no word came. At last I was told you were dead. Eight moons ago I heard of your coming into the country. I sent for you, and you have just reached me." Mr. Sheppard gave an account of his visit to the United States, and on telling him that he had brought a wife back with him, the king said, "I will receive you and your wife formally to-morrow afternoon in the big square." On the next day the drums sounded and the people gathered in the square, and as the king's hammock was lowered in the centre, a shout of 5,000 voices ascended in one chorus. The king then gave his greeting, taking Mrs. Sheppard by the hand. At the end of the formalities Mr. Sheppard led in prayer. In the subsequent days services were held both in the square and in the front of Mr. Sheppard's house. Presents were exchanged, and among other things given the king was a large scroll containing the text from John 3 : 16. When the meaning of it was explained to Lukenga, he turned to his son and exclaimed, "Hang God's Book there!" pointing to the side of his

house. All this seems very propitious, yet Mr. Sheppard records the fact that only two nights after this he heard screaming and moaning in the village, and learned in the morning that a little child of royalty had died, and so four slaves, two women and two men, were killed in honor of the little one. But Mr. Sheppard has Lukenga's promise that this form of murder shall be stopped.

THE LIVINGSTONIA MISSION. — This mission, which is connected with the Free Church of Scotland, was established in 1875 as, in some sort, a memorial of Dr. David Livingstone, whose work for Africa was so conspicuous. The mission has been supported by special contributions which have heretofore averaged about $20,000 a year, but on account of the growth, the expenses have been increased to about $35,000 a year. The special committee, in issuing a plea for the mission, gives this following brief summary of the remarkable work accomplished: "For twenty years the history of the mission has been one continuous effort, in which many noble workers have laid down their lives, to bring the gospel to the tribes on the west side and north end of the lake [Nyasa] and on the adjoining highlands. The one station of 1875 has become seven stations, manned by European missionaries, each having numerous out-stations, and commanding a range of 500 miles in length. Native Christian congregations have been formed at five stations — the largest at Bandawe, with 120 communicants — and classes for natives anxious to make a profession of faith in baptism are formed and taught regularly at all the stations, some of these classes having seventy members. Seven languages have been reduced to writing; books in them have been prepared and printed at the mission press by native printers. The whole of the New Testament and part of the Old have been translated and printed in one language, and the Gospel of St. Mark in three other languages. Forty schools are now open, taught by 150 native teachers, at which over 7,000 children are taught to read and instructed in the Christian faith. Evangelistic work is done by over 100 native preachers, some of whom travel ten miles to conduct services in the villages. Slave-hunting, tribal raids, and the poison ordeal have been almost abolished within a great part of the sphere of the mission, and the dying prayer of Livingstone has been answered for this part of Africa. The seed sown in tears and watered by the blood of many martyrs has yielded an almost unhoped-for harvest. Scarcely any mission has such a record of blessing as this Livingstonia Mission of the Free Church of Scotland. Its success calls for profound gratitude to God, and for increased efforts for the extension of his kingdom."

MADAGASCAR.

THE deputation sent by the French Protestant Society to enter into conference with the London Mission in regard to the carrying forward of Christian work in Madagascar arrived at Antananarivo on February 25. They were most cordially welcomed by the missionaries of the London Society, who believe that the Christian work will be greatly strengthened by the coöperation of these French Christians. One of their number, M. Louga, had a very satisfactory interview with the queen, after which she said, "I feel that your words have, as it were, raised me from the dead." One of the missionaries of the London Society speaks of the opportune time at which this deputation arrived, and of the great good that will be accomplished by its visit. And he adds: "They are being received by the Malagasy with open arms, and the moral effect produced by their speeches in public and their meetings with the people in private has already been very great. We, one and all, believe that the coming of two such excellent men at the present time is the leading of Divine Providence."

CHINA.

THE Province of Hunan has been notorious for its hostility toward foreigners, and especially toward Christian missionaries. But Dr. Griffith John reports that the Lon-

don Society has received the gift of a house and land in that province. It seems that some seven years ago Dr. John baptized a man by the name of Li Yeu-keng. During these years Mr. Li has been engaged in Christian work among his own people, having a free night school in which Christian books have been used. Through the influence of this man four whole families have given up their idols and are asking for baptism. Mr. Li has now handed over his house and a large piece of land to the London Society, and this is the first property in the Province of Hunan which is owned by a Protestant mission. Dr. John adds, "Do not be surprised if you hear of Hunan being opened and of myself being on my way thither."

INDIA.

CONVERTS AMONG THE LEPERS. — The Leper Asylum of the London Missionary Society at Almora is doing a noble work, and recent letters from that place, given in the *Chronicle*, speak of the death of the patriarch of the asylum, Jai Bhan. He was eighty-seven years of age and on entering the asylum was a Brahman, but he turned to Christ in full purpose of heart and bore his sufferings patiently and had great joy in the expectation of entering the heavenly home. Having full use of his faculties till within a few weeks of his death, he used them all in his Master's service. The scene at his burial was most touching. The inmates with their mutilated leprous hands sought to do everything in their power to show their love for the aged saint. The account is given also of the recent conversion in the asylum of a lad fourteen years of age, who before he became a leper had heard a woman tell her fellow-villagers of what Jesus Christ had done for the sufferers at the asylum. When attacked by the disease he sought admission to the institution and at once found in Christ a Saviour who gives him joy in the expectation that his soul, which now dwells in a body terribly scarred and crippled, shall soon dwell in perfect purity in the presence of the King.

Miscellany.

BIBLIOGRAPHICAL.

The Life, Letters, and Journals of the Rev. and Hon. Peter Parker, M.D., Missionary, Physician, and Diplomatist. By the Rev. George B. Stevens, D.D., Professor in Yale University, with the Coöperation of the Rev. W. Fisher Markwick, D.D. Cloth. Pp. 362. Price, $1.50 net.

We are glad to see this memorial volume of one who bore so important a part in the opening of China to missions and commerce. It is enough to give lasting fame to any one to be called the "founder of medical missions," a department of service the value of which is seen more and more as the years go by. There had indeed been some medical work done by foreigners in China prior to the arrival of Dr. Parker, but it was by men who were not missionaries, and who did not make the preaching of the gospel the primary end of their medical efforts. When we add to this ground of distinction the services which Dr. Parker rendered, first in pressing upon the United States government the expediency of sending a Minister Plenipotentiary to China, and afterwards as Secretary of the Legation, then as Chargé d'Affaires, and subsequently Minister himself, the fitness of some memorial of his life and labors is apparent.

Dr. Parker was born in Framingham, Mass., June 18, 1804. His father was a farmer in limited circumstances, but the son early proposed to secure an education, and pursued his studies at Amherst College and afterwards at Yale, graduating at the latter institution in 1831. His journals at that time indicated his deep spiritual life and his profound interest in missions. A revival during his senior year in college is believed to have been due largely to his zeal and personal efforts. Subsequently he pursued his medical and theological studies, having in the mean time offered himself to the American Board and

received appointment as missionary to China. His addresses and sermons prior to his departure seem to have produced a profound impression. He arrived in Canton, October 25, 1834, after a voyage of 144 days. After some medical work at Singapore and Macao, Dr. Parker opened the Ophthalmic Hospital in Canton, in 1835. The work grew rapidly upon his hands, and the first year over 2,000 patients were treated, in one instance eight patients having been operated upon for cataract in one day. This form of work produced a profound impression upon the Chinese. Many among the number treated were men in high position, and the fame of the wonderful physician spread far and wide, dissipating prejudices against foreigners, and opening the way for the preaching of the gospel.

In 1841–2, Dr. Parker visited the United States and used his utmost influence with the government at Washington, and with distinguished men in Europe to whom he had letters, to secure the opening of diplomatic relations with the Chinese government. Having been married during his stay in the United States, he arrived again in Canton, November 5, 1842. Mrs. Parker was the first foreign lady to reside in that city. Medical work was prosecuted with vigor, and in 1845, ten years after the opening of the Ophthalmic Hospital, 18,257 patients had been treated.

In 1844 Hon. Caleb Cushing was sent as Minister Plenipotentiary from the United States to China, and he immediately appointed Dr. Parker as the Chinese Secretary to the Legation. In this relation Dr. Parker rendered most efficient service in securing a definite commercial standing for the United States in China. His personal relations with eminent Chinese patients gave him an influence which no foreigner could have otherwise secured. A treaty, which was ratified August 4, 1845, proved of greatest value. Though Dr. Parker had stipulated that his services as Secretary of the Legation should not interfere with his labors in his missionary capacity, it was intimated to him, by officials of the American Board, that it would be expedient for him to secure his support from the Medical Society at Canton which he had been instrumental in forming. This was a grief to Dr. Parker, though he accepted the suggestion, and his formal connection with the American Board ceased in 1847. On the death of Mr. Alexander H. Everett, who had succeeded Mr. Cushing as United States Minister, Dr. Parker was appointed Chargé d'Affaires in 1847, and in 1855 he was made Commissioner, with the special object of revising the treaty of 1844. He succeeded so that by the treaty the privilege of a Resident Minister at Peking was secured, besides other advantages which have aided materially in the prosecution of missionary and commercial enterprises throughout China. In 1857, his physical system not enabling him to remain longer, he returned to the United States, residing afterwards in the city of Washington, where he was able by his influence and counsels to aid in a great variety of missionary and philanthropic labors.

He died at Washington, January 10, 1888, at the age of eighty-three, a noble Christian man whose memory should be held in grateful reverence by the friends of missions.

The People's Bible History. Prepared in the light of recent investigations by some of the foremost thinkers in Europe and America. Edited by Rev. Geo. C. Lorimer, LL.D. With an introduction by Right Hon. William E. Gladstone, M.P. The Henry O. Shepard Co. Chicago, 1896.

An adequate review of this volume would require many pages, and we have room only to commend it heartily to all lovers of the Bible. Beginning with an introduction of eighteen pages by that foremost Englishman, William E. Gladstone, on the value of scriptural studies, there follow papers by eminent scholars, among whom may be mentioned Prof. A. H. Sayce, Prof. S. I. Curtiss, Dean Farrar, and Prof. C. R. Gregory, treating of the literature and manuscripts of the Old and New Testaments, and tracing in chronological order the different periods during which the Bible was written from the Creation down to the Fall of Jerusalem and the

triumph of Christianity. The papers relating to the different periods vary in length from forty to eighty pages, interweaving into the biblical story whatever from secular and contemporaneous history may throw light upon the sacred Word. While these eighteen contributors to the volume are scholars of the first rank in their departments, they write here in a style suited for ordinary Christian readers, and the volume may properly be termed A People's Bible History. It is worthy of a place in the library of every student and in the home of every Christian.

Africa Illustrated. Scenes from daily life on the Dark Continent, from photographs secured in Africa by Bishop William Taylor, Dr. Emil Holub, and the missionary superintendents. Published in the interest of the cause of Christ and Africa, by *Illustrated Africa.* 150 Fifth Avenue, New York, U. S. A.

This is a striking collection, most of them half-tone cuts, illustrating in a very realistic way human and animal life in Africa. Many of the people here represented we should prefer to see in pictures rather than meet in person. But they are all helpful toward obtaining a correct idea of life in Africa.

Neuer Missions-Atlas, mit besonderer Berucksichtigung der Deutschen Missionen. Von R. Grundemann, Pastor zu Morz bei Belzig. Calw. & Stuttgart, 1896, Verlag der Vereinsbuchandlung.

In 1867 Dr. Grundemann published his general Missionary Atlas with explanatory text, and this has been a standard work for over a quarter of a century. He has now brought out this new mission atlas, which is a great improvement in style, as well as quite up to date. The maps are larger and much clearer than in the early edition. They are a delight to the eye both in the distinctness of the lettering and the helpfulness of the coloring. Of course the names are in German, but the locations of missions of all boards are clearly indicated, so that the atlas will well supply the needs of the friends of missions in all lands. Dr. Grundemann is entitled to the thanks of the Christian world for his patient labor in producing this general missionary atlas which is so far in advance of anything that has yet appeared. It is a marvel that an atlas of such quality can be issued at so low price. It can be secured through an importing bookseller for about $3.00.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the Spirit of grace to be poured upon Christians in all lands, and especially in our own land, that they may recognize their stewardship; and that they may not cease in their efforts, both by prayer and sacrifice, to provide the means for the maintenance of the missionary work now in hand.

ARRIVALS IN THE UNITED STATES.

May 12. At San Francisco, Rev. and Mrs. H. B. Newell, Miss Gertrude Cozad, Mrs. Hilton Pedley, Miss Abbie W. Kent, Miss Eliza Talcott, and Mrs. Sidney L. Gulick, all of the Japan Mission.

May 28. At New York, Rev. and Mrs. J. C. Perkins, of the Madura Mission.

May 30. At New York, Rev. George T. Washburn, D.D., and wife, of the Madura Mission; also, Rev. and Mrs. James Smith, of the Marathi Mission.

June 8. At New York, Mrs. Sarah E. Smith, of Marsovan, Western Turkey.

DEPARTURE.

May 23. From Boston, Rev. F. C. Wellman, M.D., and wife, recently of Oklahoma, to join the West Central African Mission.

MARRIAGE.

April 9. In Guntur, India, Rev. Edward Chester, M.D., and Miss S. R. Kistler, recently of the American Evangelical Lutheran Mission, Guntur.

DEATH.

April —. At Kodaikanal, Madura Mission, an infant daughter of Rev. Dr. and Mrs. J. P. Jones.

Donations Received in May.

MAINE.

Andover, Cong. ch. and Y. P. S. C. E.	20 00	
Brewer, 1st Cong. ch. and so.	12 25	
Deer Isle, 1st Cong. ch. and so.	2 00	
Ellsworth, Cong. ch. and so.	76 51	
Ft. Fairfield, Cong. ch. and so.	12 00	
Hampden, 1st Cong. ch., 15.70; A friend, 100,	115 70	
New Gloucester, Cong. ch. and so., to const. Rev. HERBERT G. MANK, H. M.	120 00	
Oakland, Lyman K. Lee,	5 00	
Sidney, Mrs. P. W. Sawtelle,	5 00	
South Paris, 1st Cong. ch. and so.	13 47	
Southport, John McKeown,	5 00	
Togus, James Garvin,	5 00	391 93
Legacies. — Farmington, Hiram Holt, by Mrs. Julia W. Holt, Ex'x, 2,000 less tax,		1,962 50
		2,354 43

NEW HAMPSHIRE.

Brentwood, Rev. H. H. Colburn,	14 00	
Campton, Cong. ch. and so.	14 00	
Concord, A friend,	5 00	
Dalton, Cong. ch. and so.	8 00	
Derry, 1st Cong. ch., Special Gift,	51 00	
Epping, Cong. ch. and so.	11 20	
Gilsum, Cong. ch. and so.	9 03	
Greenland, Cong. ch. and so.	62 18	
Hampton, Cong. ch. and so. (of which A member, 11),	19 03	
Hinsdale, Cong. ch. and so.	6 90	
Laconia, Mrs. G. S. Blakely,	4 03	
Lyme, Cong. ch. and so.	75 00	
Manchester, 1st Cong. ch., to const. Mrs. L. MELVILLE FRENCH, H. M.	76 70	
New Boston, Levi Hooper,	10 00	
North Hampton, Cong. ch., A friend,	5 00	
Pembroke, 1st Cong. ch. and so.	28 43	
Portsmouth, Tenth G., 21.50; Hattie Lewis, 50, both for India,	71 50	
Webster, Emma Dodge,	1 00	
West Manchester, So. Main-st. Cong. ch. and so.	50 00	521 94

VERMONT.

Brattleboro, Centre Cong. ch. and so.	17 55	
East Hardwick, Mrs. J. R. Delano, 2; A Thank-offering, 10,	12 00	
Enosburg, Cong. ch. and so.	18 40	
Lower Cabot, Mrs. J. P. Stone, for work in India,	5 00	
Manchester, Red Cross Knights,	3 70	
Middlebury, J. E. Crane,	1 00	
Newport, Cong. ch. and so.	20 00	
Weston, Cong. ch. and so.	4 03	
Wilmington, Cong. ch. and so.	6 00	87 65

MASSACHUSETTS.

Amherst, Amherst College Alumnus, toward support Rev. Edw. Fairbank,	300 00	
Andover, A friend, for work in Turkey,	5 00	
Auburndale, S., Extra,	50 00	
Barnstable Co., Conference,	10 00	
Bedford, Trin. Cong. ch. and so.	43 75	
Beverly, Dane-st. Cong. ch. and so.	105 00	
Boston, Cong. ch. (Allston), 100; Park-st. ch., W. H. Hidden, 50; 2d ch. (Dorchester), (of which 14 for "Forward Movement"), 64; South Evan. ch. (W. Roxbury), 7; Eliot ch. (Roxbury), m. c., 4; A cheerful giver, 50; "H. T. A.," 30; "M. T. A.," 10; "J. M. K.," 10; Miss C. L. Shattuck, 5; Mrs. L. A. Butler, 1,	331 00	
Bridgewater, Mrs. Sarah L. Alden,	5 00	
Brimfield, Rev. and Mrs. O. Bissell,	10 00	
Brookline, Harvard Cong. ch. and so.	30 00	
Campello, A friend, for support Mr. Melicha,	75 00	
Chesterfield, Cong. ch. and so.	5 35	
Clinton, Cong ch. and so.	34 35	
East Somerville, Franklin-st. ch.	111 09	
Easton, Cong. ch. and so.	17 25	
Foxboro, A friend,	100 00	
Franklin, Cong. ch. and so.	18 54	
Granby, S. M. Cook,	10 00	
Groton, A friend, to const. Mrs. WILLIAM S. PALMER, H. M.	100 00	
Hawley, Cong. ch. and so.	8 00	
Haverhill, A friend,	40 00	
Holden, Cong. ch. and so.	18 25	
Hyde Park, 1st Cong. ch. and so.	54 96	
Ipswich, Linebrook Cong. ch. and so.	15 12	
Leominster, Ortho. Cong. ch. and so.	24 00	
Littleton, Cong. ch. and so.	5 50	
Lowell, Highland Cong. ch. and so.	50 00	
Lunenburg, Cong. ch. and so.	5 00	
Lynn, 1st Cong. ch. and so.	1 00	
Melrose, Ortho. Cong. ch. and so., 251.39; do. Y. P. S. C. E., for "Forward Movement," 20; do. "The Altruists," for work in Armenia, 25,	296 39	
Millbury, 1st Cong. ch., A friend,	5 00	
Miller's Falls, 1st Cong. ch. and so.	3 50	
Newton, A friend,	5 00	
Northboro, Cong. ch. and so.	12 30	
Northampton, A friend,	300 00	
Norton, Trin. Cong. ch. and so.	57 30	
Princeton, Cong. ch. and so., for "Forward Movement" in Turkey,	75 00	
Reading, Cong. ch. and so.	10 00	
Shrewsbury, Cong. ch. and so.	11 00	
South Framingham, H. A. Pike,	25 00	
South Hadley Falls, Cong. ch. and so., 23.43; "G.," 50,	73 43	
South Lynnfield, Cong. ch. and so.	7 12	
Somerville, Winter Hill Cong. ch., 36.05; "H. D.," 25,	61 05	
Southfield, Mrs. E. S. Canfield,	3 00	
South Walpole, "Clericus,"	1 00	
South Weymouth, Old South Cong. ch. and so.	45 00	
Springfield, First Church of Christ, 277; Hope ch., 96.14; Park ch., 25; Faith ch., 12.75; Emmanuel ch., 2.83; A friend, 5,	418 72	
Wareham, Cong. ch. and so.	46 50	
Westfield, 1st Cong. ch. and so., 115; A friend, 50c.	115 50	
Westford, Union Cong. ch. and so.	20 00	
Westhampton, Cong. ch. and so.	26 00	
West Medford, Cong. ch. and so., to const. CHARLES J. EELES, H. M.	116 00	
West Newton, 2d Cong. ch., Mrs. Sarah S. Kibbe,	50 00	
Whitman, 1st Cong. ch. and so.	32 02	
Whitinsville, Y. P. S. C. E., for native pastor, care Rev. R. A. Hume,	40 00	
Williamsburg, Cong. ch. and so.	62 00	
Wilmington, A friend,	5 00	
Winchendon, North Cong. ch., to const. Mrs. WENDELL P. CLARK, H. M.	188 85	
Winchester, First Cong. ch. (of which 47 for "Forward Movement"),	347 00	
Worcester, Pilgrim Cong. ch., 25; Old South ch., for "Forward Movement," East Turkey, 25; Union ch., Cent-a-day Band, 6.11; Mrs. H. M. Wheeler, for "Forward Movement," 25,	81 11	
——, For work in Turkey,	5 00	4,128 01
Legacies. — Gt. Barrington, Clara A. W. Sumner, by F. H. Wright, Ex'r,	394 25	
Pepperell, Rev. E. W. Harrington, by Charles Crosby, Ex'r, add'l,	2,700 00	3,094 25
		7,222 96

RHODE ISLAND.

Central Falls, Cong. ch. and so.	56 27	
Providence, Beneficent Cong. ch., A friend,	200 00	—256 27
Legacies.—Pawtucket, Hugh McCrum, by William E. Tolman, Adm'r, add'l,		450 00
		706 27

CONNECTICUT.

Bristol, A friend, for work in Turkey,	50 00	
Danielsonville, Westfield Cong. ch., Mrs. L. A. Davis,	5 00	
Gilead, "Two-cents-a-week,"	1 04	
Colchester, Mrs. Mary E. Gillette,	2 00	
Glastonbury, 1st Cong. ch. and so.	622 95	
Hartford, Park Cong. ch., 103.74; Windsor-ave. Cong. ch., 81.84; Rev. C. S. Beardslee, 30; A. M. Manning, 10; L. O. E., 5; A friend, 624; A freind, 50,	904 58	
Lisbon, Cong. ch. and so.	15 50	
Meriden, Centre Cong. ch. and so.	58 00	
Middletown, 1st Cong. ch. and so.	42 12	
Milford, Elliott B. Platt,	1 00	
New Haven, Taylor Cong. ch., 4.15; Yale Divinity School, 52.75, less 5 refunded, 47.75; Church in Yale College, 10; A friend, for India, 2,	63 90	
New London, 1st church of Christ,	12 73	
North Woodstock, Mrs. A. S. Potter, for Zulu,	5 00	
Norwalk, 1st Cong. ch. and so.	62 04	
Norwich, Park ch., Rev. S. H. Howe,	75 00	
Plymouth, Cong. ch. and so.	10 00	
Ridgefield, 1st Cong. ch. and so.	47 36	
Salisbury, Friends,	2 55	
Somersville, Cong. ch. and so.	12 83	
South Glastonbury, Cong. ch. and Sab. sch.	7 34	
Talcottville, Cong. ch. and so.	318 00	
Thomaston, 1st Cong. ch. and so.	9 70	
Wapping, Cong. ch. and so.	22 76	
West Hartland, Cong. Sab. sch., "Forward Movement,"	6 00	
Winchester, Cong. ch. and so.	5 07	
Woodstock, 1st Cong. ch. and so.	15 75	—2,378 22
Legacies.—Clinton, William H. Lay, by E. E. Post and E. Stannard, Ex'rs,	500 00	
Cornwall, Silas C. Beers, by J. E. Calhoun and G. C. Harrison, Ex'rs, add'l,	799 06	
Hartford, Frederick K. Fox, by The Security Co., Ex'rs,	3,000 00	
Hebron, Benjamin A. Bissell, by J. Henry Jagger, Ex'r,	875 00	
Middletown, Susan C. Clarke, by R. W. and H. W. DeForest, Ex'rs,	5,000 00	-10,174 06
		12, 552 28

NEW YORK.

Aquebogue, Cong. ch.	13 30	
Brooklyn, Park Cong. ch., 22.02; South Cong. Mission, "Forward Movement," 50,	72 02	
Cambria Centre, Cong. ch.	10 00	
Castile, Mrs. H. A. Southworth,	50 00	
Chippewa Bay, Miss E. Higbee, "Forward Movement,"	5 00	
Flushing, Cong. ch.	10 00	
Honeoye, Cong. ch.	30 35	
Jamestown, 1st Cong. ch., to const. Mrs. A. L. SMALLEY, H. M.	73 26	
Lockport, 1st Cong. ch.	4 70	
Lysander, Cong. ch.	3 75	
Massena, Cong. ch.	5 00	
Morristown, Cong. ch.	15 30	
New York, Tremont Cong. ch., 10; *Christian Herald*, 72; I. M. Andreine, 10,	92 00	
Ogdensburg, 1st Cong. ch.	9 00	
Norfolk, 1st Cong. ch.	4 38	
Sayville, Cong. ch.	26 56	
Spencerport, 1st Cong. ch. and Sab. sch.	28 78	
Tarrytown, S. S. Bliss,	10 00	
Union Centre, I. T. Brown,	1 00	
Warsaw, Cong. ch.	16 48	—480 88

NEW JERSEY.

Closter, 1st Cong. ch.	9 00	
Haddonfield, J. D. Lynde,	50 00	
Lakewood, Elizabeth Ames,	10 00	
Newark, Belleville-ave. Cong. ch., 12; N. Wanzer, "Forward Movement," 5,	17 00	—86 00

PENNSYLVANIA.

Allegheny, 1st Cong. ch.	5 60	
Braddock, Cong. ch.	5 93	
Centreville, Cong. ch.	20 25	
Coaldale, 2d Cong. ch., 10; 1st Cong. ch., 2.03, both "Forward Movement,"	12 03	
Guy's Mills, Cong. ch.	8 00	
Jermyn, Cong. ch.	3 27	
Lansford, 2d Cong. ch., 12.53; Woman's Mis. Soc., 10; both "Forward Movement,"	22 53	
Meadville, Cong. ch.	9 72	
Miners, Cong. ch., "Forward Movement,"	3 00	
Oliphant, Welsh Cong. ch., "Forward Movement."	3 54	
Pittsburgh, Puritan Cong. ch.	1 86	
Reading, O. S. Doolittle,	25 00	
Ridgway, Cong. ch.	19 10	
Rochester, Cong. ch.	3 86	
Taylor, Cong. ch., "Forward Movement,"	5 07	
West Pittston, Cong. ch.	15 37	
Wilkesbarre, Tabernacle Cong. ch.	2 00	
Vandling, Cong. ch., "Forward Movement,"	4 35	—168 98

MARYLAND.

Baltimore, 1st Cong. ch.		29 00

DISTRICT OF COLUMBIA.

Washington, 5th Cong. ch.		4 16

MISSISSIPPI.

Westside, Rev. B. F. Ousley, for native helper, East Central Africa,		5 00

TENNESSEE.

Deer Lodge, Cong. ch.		4 26

INDIANA.

Anderson, Hope Cong. ch.	6 00	
East Chicago, Cong. ch.	9 00	
Indianapolis, Mayflower Cong. ch., 31.06; People's Cong. ch., 10,	41 06	
Michigan City, Sanborn Mem. Scan. ch.	5 00	—61 06

MISSOURI.

Neosho, Cong. ch.	4 25	
Republic, 1st Cong. ch.	8 14	
St. Joseph, Tabernacle Cong. ch.	44 39	—56 78

OHIO.

Columbus, P. L. A., 100, and Friend, 25; both "Forward Movement,"	125 00	
Defiance, T. B. Goddard,	100 00	
Marysville, Cong. ch.	10 90	
North Bloomfield, Cong. ch.	7 00	
Oberlin, Students of Oberlin College, toward support Rev. Cyrus A. Clark,	100 00	
Pittsfield, Cong. ch.	7 00	
Sandusky, 1st Cong. ch.	61 86	
Steubenville, 1st Cong. ch.	3 50	

Toledo, 1st Cong. ch., toward salary Mrs. M. M. Webster, 200; Central Cong. ch., 12.88; 3d Cong. ch., 9.50, 222 38
West Williamsfield, Cong. ch. 3 65—641 29

Legacies. — Mad River, Frances J. Snodgrass, by S. R. Harshman, Trus., add'l, 328 68

969 97

ILLINOIS.

Abingdon, Mrs. M. C. Harris, 12 50
Austin, Cong. ch. 24 50
Champaign, 1st Cong. ch. 61 79
Chicago, Leavitt-st. Cong. ch., 71.29; Grace Cong. ch., 23.40; do., W. B. Jacobs, for work, West Central Africa, 50, 144 69
Chenoa, Cong. ch. 4 35
Danville, Mrs. Anna M. Swan, 5 00
Dover, Cong. ch. 13 36
Elgin, Prospect-st. Cong. ch. and Sab. sch., for "Forward Movement," 35.70; Prospect-st. Y. P. S. C. E., for do., 15, 50 70
Galesburg, East Main-st. Cong. ch. 10 00
Glencoe, Cong. Ch. of Christ, 90 20
Kewanee, Cong. ch. 39 40
Loda, Merriam Cong. ch. 23 55
Moline, 1st Cong. ch. 106 55
Neponset, Cong. ch. 20 00
Normal, Cong. ch. 14 48
Oak Park, 1st Cong. ch., 167.78; 2d Cong. ch., 34.54, 202 32
Peru, 1st Cong. ch. 19 00
Rockefeller, Cong. ch. 9 78
Rockford, 1st Cong. ch. 57 12
St. Charles, Cong. ch. 2 00
Shabbona, Cong. ch. 43 25
South Chicago, 1st Cong. ch. 15 00
Wheaton, College Church of Christ, 71 00
——, A friend, 22 50—1,063 04

Legacies. — Buda, J. F. Hyde, by H. T. Lay, Trustee, add'l, 68 32
Chicago, Henry M. Hobart, by H. A. Haugan, Ex'r, 5,000 00—5,068 32

6,131 36

MICHIGAN.

Almont, Cong. ch. 10 00
Bancroft, Cong. ch. 20 00
Bronson, Through Mabel Perrin, Sec. 60
Chassell, Cong. ch. 20 00
Detroit, Fort-st. Cong. ch. 18 00
Grand Blanc, Cong. ch. 8 00
Northport, William Gill, 20 00
Romeo, Cong. ch. 43 50—140 10

Legacies. — Ann Arbor, Corydon L. Ford, by Bryant Walker, Adm'r, add'l, 500 00

640 10

WISCONSIN.

Arena, 1st Cong. ch., 6; Woman's Mis. Soc., 4.60; Cong. Sab. sch., 85c., and Jr. C. E. S., 1, all for work in Armenia, 12 45
Browntown, H. Lathrop, 1 00
Columbus, Cong. ch. 9 56
Durand, Pilgrim Cong. ch. 6 50
Menasha, E. D. Smith, 1,000 00
Racine, Mrs. Smith and Marsh, 100; Mary Johnson, 10, 110 00
Wauwatosa, 1st Cong. ch. 162 52—1,302 03

IOWA.

Anamosa, Cong. ch. 28 40
Blairstown, A friend, 521 25
Clinton, Cong. ch. 27 00
Des Moines, Rev. J. Henn, 5 00
Ft. Atkinson, Cong. ch. 5 00
Independence, N. E. Cong. ch. 25 22
Knoxville, 1st Cong. ch. 5 00
Lansing Ridge, Ger. Cong. ch. 3 60
Muscatine, A friend, 4 00
Sibley, Cong. ch. 10 77
Sioux City, 1st Cong. ch. 68 44
Waterloo, Rev. M. K. Cross, 10 00—713 68

MINNESOTA.

Madison, Cong. ch. 2 50
Minneapolis, 1st Cong. ch., 150; Mizpah Cong. ch., 2.75, 152 75
Plainview, Cong. ch. 3 00—158 25

KANSAS.

Barker, Cong. ch. 2 76
Lawrence, Kanwaka Cong. ch. 2 20
Osawatomie, Cong. ch. 7 00—11 96

NEBRASKA.

Doniphan, Cong. ch. 3 00
Genoa, Cong. ch. 14 00
Indianola, 1st Cong. ch. 3 84
Omaha, Hillside ch., La. Aid Soc. 5 00
Santee Agency, A friend, 134 55—160 39

CALIFORNIA.

Highland, Cong. Ch. of Christ, 5 55
San Diego, Geo. W. Marston, 500 00
North Berkeley, Young People of Cong. ch., for support of Bible-reader, Madura, 15 00
Oleander, Rev. Joseph Overton, 2 00—522 55

OREGON.

Hillsboro, 1st Cong. ch. 2 60
Sheridan, 1st Cong. ch. 4 00——6 60

WASHINGTON.

Spokane, Rev. J. B. and F. W. Renshaw, 10 00
Ritzville, 1st Cong. ch., Pastor's birthday social, for the work in Armenia, 5 05——15 05

SOUTH DAKOTA.

Lesterville, Ward Memorial ch. 3 15
Webster, Cong. ch. 6 50——9 65

MONTANA.

Red Lodge, Cong. ch. 5 85

DOMINION OF CANADA.

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For the Canadian Station, West Central African Mission, add'l, 690 00

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MISSION WORK FOR WOMEN.

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Miss Ellen Carruth, Boston, *Treasurer.*

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Bal. trav. expenses Miss Sarah H. Harlow, 45-11,581 95

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NEW HAMPSHIRE. — Concord, South Cong. Sab. sch., Mrs. Nims' class, 13.50; Greenland, Cong. Sab. sch., 14.57, 28 07
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CONNECTICUT. — Bristol, Cong. Sab. sch., 23.75; Cromwell, Cong. Sab. sch., for India, 95.61; Groton, Y. P. S. C. E., for student at Adams, 30; Milford, Plymouth Cong. Sab. sch., 6.67; Somersville, Y. P. S. C. E., 14.66; Windsor Locks, Cong. Sab. sch., 50, 220 69
NEW YORK. — New York, Olivet Sab. sch. Mis. Ass'n, 50; Northfield, Cong. Sab. sch., 7.25; Smyrna, Sab. sch., Mis. Soc., 50, 107 25
NEW JERSEY. — Newark, Y. P. S. C. E. of Belleville-ave. Cong. ch., for native preacher, Madura, 10 00
PENNSYLVANIA. — Conneaut Centre, Y. P. S. C. E. 6 23
FLORIDA. — Lake Helen, Junior C. E. S. 5 00
OHIO. — Cleveland, 1st Cong. Sab. sch., 26.15; Oberlin, 1st Cong. Sab. sch., 10; Vermillion, Y. P. S. C. E. of 1st Cong. ch., 5.58, 41 73
ILLINOIS. — Champaign, Y. P. S. C. E., 3.75; do., Jun. End. Soc., 3.62; Chicago, Y. P. S. C. E. of Waveland-ave. Cong. ch., 2.12; do., Y. P. S. C. E. of Ply. Cong. ch. 25; do., New England Cong. Sab. sch., 20; do., Mrs. C. Hoven, for pupils, Ceylon, 50; Griggsville, Y. P. S. C. E., 7.50; North Aurora, Cong. Sab. sch., 10; Peru, Cong. Sab. sch., 5, and Y. P. S. C. E., 5; South Chicago, Y. P. S. C. E., 10, 141 99
IOWA. — Clinton, Cong. Sab. sch., 10; do., Y. P. S. C. E., 5; Des Moines, German Sab. sch., 2.10; Shell Rock, Cong. Sab. sch., 1, 18 10
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UTAH. — Salt Lake City, Plymouth Sab. sch., for work in Turkey, 2 50
NORTH DAKOTA. — Burlington, S. M. Cotquhoun, for boy Tillipally School, 1 00

833 62

CHILDREN'S "MORNING STAR" MISSION.

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15 00

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NEBRASKA. — Santee Agency, Y. P. S. C. E. of Pilgrim Cong. ch. 16 25

68 25

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NEW HAMPSHIRE. — Derry, 1st Cong. ch., 16; Goffstown, Cong. ch., 47.75; Manchester, 1st Cong. ch., 50, 113 75
VERMONT. — Middlebury, Cong. ch., 80; North Bennington, Cong. ch., 45.50; St. Johnsbury, E. T. F., 40, 165 50
MASSACHUSETTS. — Brookline, Jos. R. Winch, 500; Leominster, Rev. G. R. W. Scott, 50; Springfield, 1st ch. of Christ, 600; Cape Cod Ass'n of Cong. ministers, by Rev. W. H. Woodwell, 38, 1,188 00
RHODE ISLAND. — Peacedale, R. Hazard, 1,000; ———, Rhode Island ministers, 20 (previously acknowledged, 212.50) 1,020 00
CONNECTICUT. — New Haven, Rev. J. E. Twitchell, D.D., 50; Norwalk, 1st Cong. ch., Marvin Bros., 10, F. L. St. John Lockwood, 10, Wm. B. E. Lockwood, 10, Julia A. Lockwood, 10, Mrs. Chas. F. Raymond, 20, 120 00
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OHIO. — Defiance, T. B. Goddard, 100 00
ILLINOIS. — Chicago, John S. Wilson, 500; Concord, Rev. H. M. Tupper, 30; Evanston, Rev. J. F. Loba, D.D., 25; Jacksonville, Warren Palmer, 3; do., Mrs. M. D. Nolte, 2; C. Schermerhorn, 1; Kewanee, Y. P. S. C. E., add'l 50c.; Loda, Merriam Cong. ch., 7; Mendon, Mrs. S. S. Arnold, 20; Rockford, J. G. Penfield, 5, 593 50
MICHIGAN. — Grand Rapids, Park Cong. ch., 25; Hart, Rev. A. Binkhorst, 10; Muskegon, 1st Cong. ch., 40; Owosso, 1st Cong. ch., 50, 125 00
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EAST CENTRAL AFRICA. — Gazaland, Miss Nancy Jones, 10 00

From WOMAN'S BOARD OF MISSIONS, Miss Ellen Carruth, Boston, *Treasurer.* 33 43

5,670 63

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

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East Turkey, 2; North Troy, Cong. ch., for work, care Mrs. E. R. Montgomery, 8.25, 36 01

MASSACHUSETTS. — Andover, Friends at Andover Seminary and elsewhere, by Arthur Truslow, for use of Rev. Edward Fairbank, 25; do., Friends through Mrs. T. C. Pease, for Airinsha kindergarten, 15, and for Maebashi kindergarten, 10; Boston, Mt. Vernon Chinese Sab. sch., for native helpers, 63; do., for church building, 4; Miss H. L. Constantine, for Greek Alliance, 15; Extra-cent-a-day Band of Cong. House, for Wagolie School, 12; Bridgewater, C. E. Union, for native helper, Harpoot, 25; Everett, Mystic Side C. E. S., for student, care Rev. H. C. Haskell, 23.30; Northampton, Edwards C. E. S., for work of John Dube, 25; Littleton Common, Annie M. Manning, for student, Euphrates College, 6; Lowell, Woman's Mis. Soc. of Highland ch., for pupil, Smyrna, 10; Pittsfield, A. M. and M. E. Campbell, for work, care Rev. J. P. Jones, 30; Somerville, Mrs. Henry Howard, for work, care Rev. E. G. Tewksbury, 10; Springfield, Opportunity Club of South Cong. ch., for work, care Rev. R. A. Hume, 50; Springfield, Seraph Frissell, for pupil, care Rev. G. H. Krikorian, 5; Warren, Y. P. S. C. E. of 1st Cong. ch., for native preacher, care Rev. R. Winsor, 25; Whitinsville, A lady, to restore appropriations in Turkey, 500; Woburn, 1st Cong. Sab. sch., for use of Rev. J. L. Fowle, 100; Yarmouth, 1st Cong. ch., for work, care Rev. E. Fairbank, 21; ——, A friend, for pupils, care Rev. W. P. Elwood, 5; do., A friend, for work, care Rev. W. P. Elwood, 5, 984 30

CONNECTICUT. — Farmington, King's Daughters, for pupil, care Rev. G. H. Krikorian, 5; do., 1st Cong. Sab. sch., for work, care Rev. J. E. Tracy, 50.54; Lebanon, A friend, for pupil, care Rev. W. M. Zumbro, 1; Meriden, Chinese Class of 1st Cong. ch., for work, care Rev. C. R. Hager, 10; Middletown, 1st Cong. ch., An individual, for school at Ahmednagar, 10; New Haven, A friend, for work, care Rev. R. A. Hume, 5; Norwich Town, Two sisters, by Rev. W. S. Palmer, for educational work, Madura, 20; Washington, Cong. Sab. sch., for work, care Mrs. L. O. Lee, 34.34, 135 88

NEW YORK. — East Bloomfield, Mrs. E. S. Goodwin, for work, care Rev. W. P. Sprague, 5; Brooklyn, Central Cong. Sab. sch., for work, care Rev. and Mrs. E. S. Hume, 77.80; do., Penny Aid Soc., for use of Mrs. Otis Cary, 17.62; Rosendale, Mrs. J. H. Vosburgh, for use of Rev. G. W. Wright, 5, 105 42

NEW JERSEY. — Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for Bible-reader, care Rev. J. P. Jones, 12.50; do., T. M. Nevius, for Bible-reader, care Rev. H. C. Hazen, 10; Montclair, 1st Cong. Sab. sch., for use of Rev. J. D. Eaton, 33.82, 56 32

PENNSYLVANIA. — Braddock, Y. P. S. C. E., for student, care Rev. J. S. Chandler, 25.80; Scranton, Green Ridge Presb. Sab. sch., 20; E. G. Coursen, 20, and Miss Brown, 20 — all for pupil, Micronesia, 85 80

LOUISIANA. — Jennings, Y. P. S. C. E., for work, care Rev. C. S. Vaughan, 10 00

OHIO. — Cincinnati, Walnut Hills Cong. Sab. sch., for pupils, care Miss M. T. Noyes, 17.35; Huntsburg, Cong. ch., to restore appropriations in Turkey, 13.70; St. Mary's, Mrs. Eliza Youngs, for work, care Mrs. Dwight Goddard, 30, 61 05

ILLINOIS. — Aurora, 1st Cong. Sab. sch., for native helpers, Armenia, 64.48; Caledonia, Cong. ch., for building in Gazaland, care Rev. F. W. Bates, 8.50; Chicago, Theo. Seminary (of which 5 from Rev. B. M. Southgate), for use of Rev. C. N. Ransom, 7.50; Jefferson, Rev. A. M. Thome, for work of Rev. H. G. Bissell, 5; Oak Park, Nellie Jewell Herrick, 10, Mr. Henry, 5, Mr. Woodbury, 1, Mr. Ayers, 1, all for work of Rev. H. G. Bissell; Polo, Ind. Presb. Sab. sch., 38.07, and A friend, 5, both for use of Rev. C. F. Gates, 145 55

MICHIGAN. — Chelsea, Jun. C. E. S., for work, care Rev. H. G. Bissell, 3 00

WISCONSIN. — Delavan, Friends, for medical work, care Rev. I. J. Atwood, 63.09; Wauwatosa, William Woodmansee, for work, care Mrs. M. E. Bissell, 5, 68 09

MINNESOTA. — St. Paul, Y. P. S. C. E. of Pacific Cong. ch., for publication fund, care Rev. E. B. Haskell, 5; do., Leon T. Chamberlain, for school work, care Rev. H. G. Bissell, 25, 30 00

NEBRASKA. — Crete, Y. P. S. C. E., for native preacher, care Rev. F. W. Bates, 15 00

CALIFORNIA. — Mills College, Tolman Band, for student, Ceylon, 25; for Bible-readers, 20, and for native pastor, 5, 50 00

CANADA. — Montreal, Abner Kingman, for needs of Marash Seminary, 250; do., Class, Emmanuel Sab. sch., for pupils, care Rev. T. W. Woodside, 1.50; Quebec, Forestdale, David Mitchell, for work, care Rev. C. S. Vaughan, 25, 276 50

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

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For do.	25 00	
For use of Miss C. E. Bush,	11 00	
For Erzroom School,	10 00	
For use of Mrs. H. N. Barnum,	27 00	
For work of Miss E. B. Huntington,	2 85	
For work of Dr. Kimball,	21 92	
For work of Miss C. Shattuck,	8 00	
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For use of Miss M. M. Root,	28 50	
For use of Mrs. C. S. Vaughan,	12 00	
For work, care Mrs. A. G. Gulick,	5 00	
For use of Rev. E. P. Holton,	5 00	
For tuition, care Mrs. W. H. Gulick,	125 00	329 67

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For work, care Miss Anstice Abbot,	180 00	
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From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal, *Treasurer.*

For use of Rev. F. W. Macallum,	5 00
	2,881 59
Donations received in May,	37,152 62
Legacies " " "	21,577 81
	58,730 43

Total from September 1, 1895, to May 31, 1896: Donations, $439,694.23; Legacies, $105,036.40 = $544,730.63.

FOR YOUNG PEOPLE.

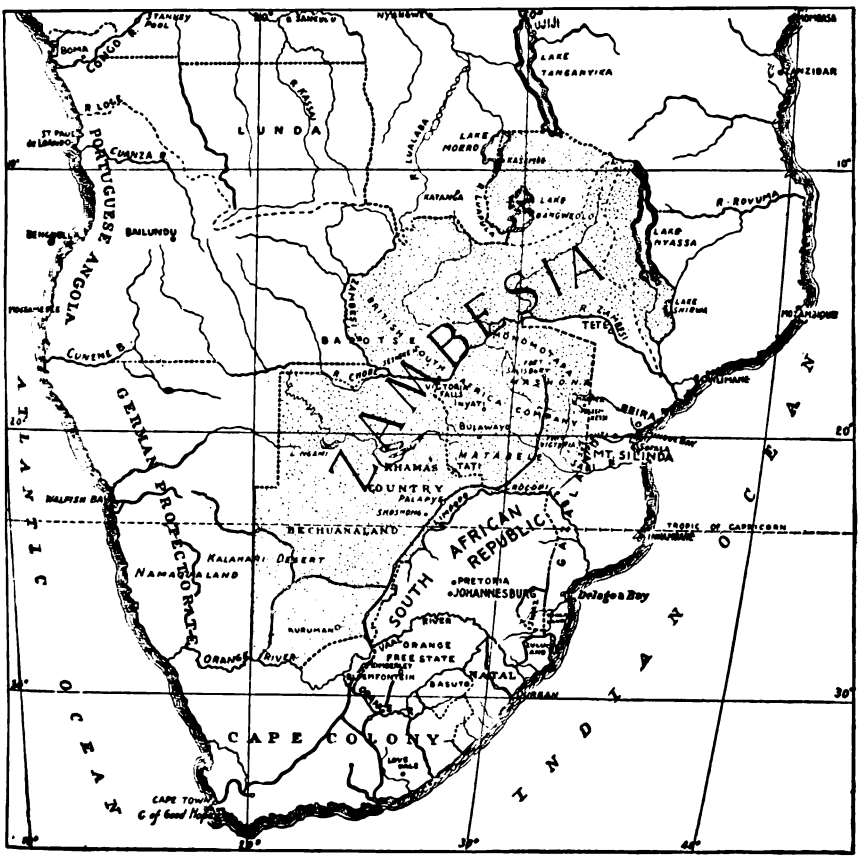
BRITISH SOUTH AFRICA.

THE eyes of men in all parts of the world are turned toward South Africa, since European nations, as well as Africa, are concerned in what is transpiring there. It is just 410 years since the Cape of Good Hope was discovered by Europeans. A little more than 100 years later the Dutch East India Company began a plan for colonizing that region, but it was not until 1652 that a settlement of 100 Dutch colonists was made near the Cape. This Colony, however, was increased, before the seventeenth century closed, by a large number of Huguenot refugees who were exiled from Europe upon the revocation of the Edict of Nantes in 1685. The English came there about the beginning of the present century, and Cape Colony was governed alternately by British and Dutch officials. By the Treaty of Paris, in 1815, the Colony was formally ceded to Great Britain, and since then it has developed rapidly. It has an area considerably larger than that of New England and the Middle States combined, and a population, including its dependencies, of about one and a half millions, of whom 376,000 are of European descent. The Dutch settlers in Cape Colony have always chafed under British rule, and they were especially irritated when, in 1833, slavery was abolished within British domains. These Boers, as they are called, were great farmers, and wished to keep their large landed estates with plenty of Hottentots and Kaffirs as their slaves. Many of them, therefore, broke away from their homes in Cape Colony and moved northward into the unoccupied regions. Some of them went to Natal, hoping to find a home there, but the British were before them, and they turned again toward the interior. As a result of these removals they have established two States; first, the Orange Free State, north of the Orange River and south of the Vaal River. This has an area about the same as that of the State of New York, and a population of about 200,000, of whom 80,000 are whites. Immense changes took place in the Free State upon the discovery of diamond mines, and people flocked into the territory, not only from all parts of Africa, but also from England, Germany, and even the United States. The value of diamonds produced in 1893 was over $2,000,000.

To the north and northeast of the Orange Free State, and across the Vaal River, is the Transvaal, now known as the South African Republic, which is about the size of New York, Pennsylvania, and Virginia combined, having a population of about 650,000, of whom 120,000 are foreign-born. This is an independent republic, though by treaty with Great Britain the latter government has the management of all its foreign affairs. The region is favorable to agriculture, and within the Republic there are about 30,000 farms. But the great attraction which has drawn such multitudes to the Republic has been its gold fields, which have yielded large returns. In 1894 the gold product amounted to $38,335,000. The Witswatersrand, usually shortened to "The Rand," is a reef about fifty miles

in length, rich in deposits of gold. Johannesburg, in the centre of the mining region, is a city of over 60,000 inhabitants, with banks, street railways, electric lights, etc. Yet ten years ago the very name of the place did not appear on any map. So many Zulus from Natal and the east coast have flocked to Johannesburg to obtain the large wages paid to miners, that our Zulu mission has sent one of its members, Rev. H. D. Goodenough, to labor there. He finds these men quite accessible, and the effort in their behalf proves eminently successful.

The recent political disturbances in the South African Republic have arisen on



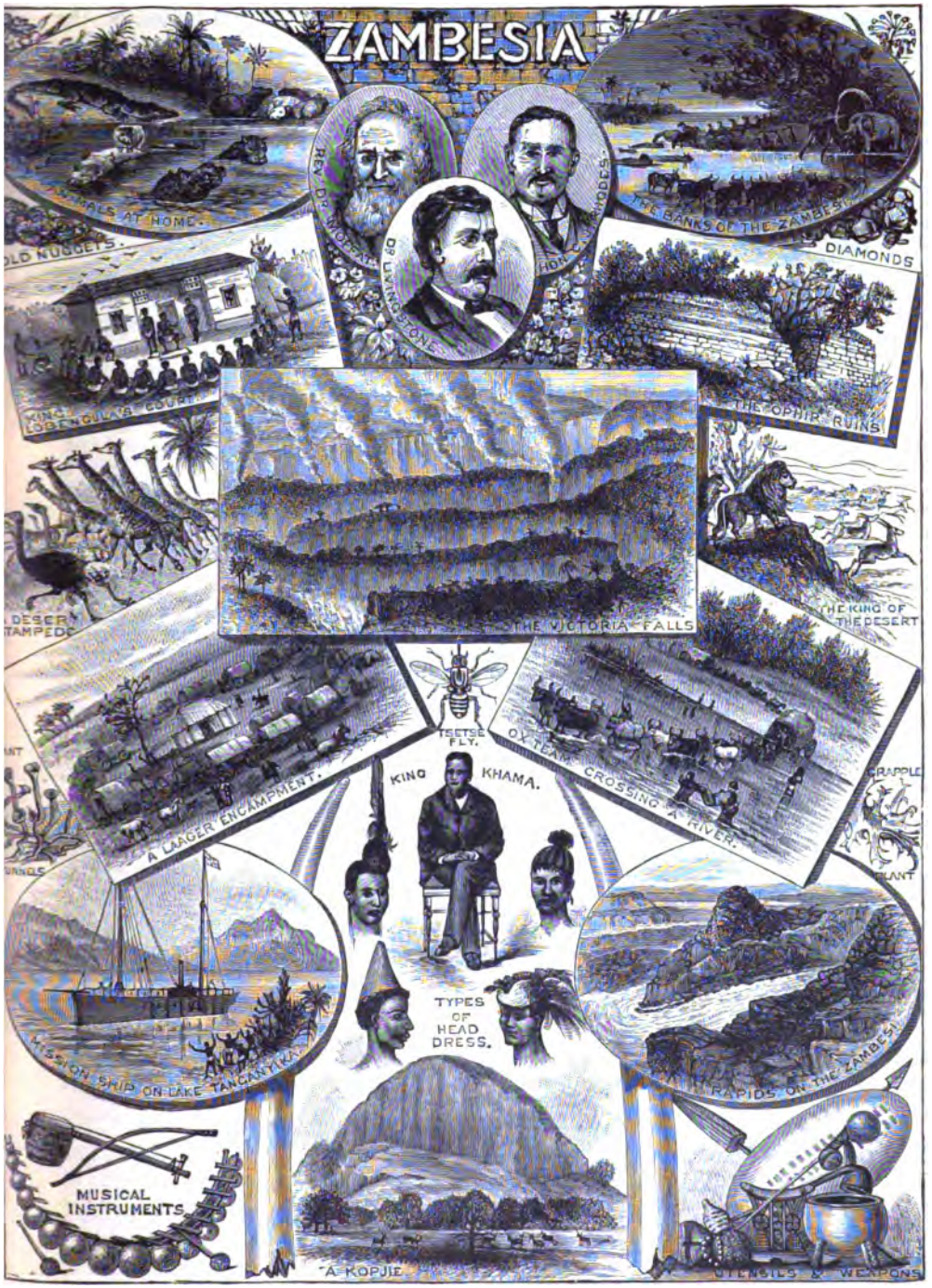
account of the hostility between the Dutch Boers, who control the government, and the "Uitlanders," or foreigners, who have been attracted by the mineral riches of the district and who now, beside largely outnumbering the Boers, are said to own nine tenths of all the property. These Uitlanders claim that their rights are disregarded, while the Boers, under their President, Paul Kruger, claim that it is their country, which they have a right to rule, and that the Uitlanders are interlopers. Dr. Jameson's recent unfortunate raid was doubtless undertaken in the thought that the Uitlanders were about to inaugurate a rebellion against the Boer government and he wished to aid them.

If you will look at the sketch map on the preceding page, you will find a vast district west and north of the Free State and the Transvaal called Zambesia. It is known in South Africa as Rhodesia, so called in honor of Hon. Cecil Rhodes, late premier of Cape Colony, and the leading spirit in bringing this region under the British flag. It is indeed an enormous territory, covering about 750,000 square miles, which is about one fourth of the area of the whole United States, from Maine to California. You will see that it embraces Bechuanaland and the country of Khama, that noble African chieftain whose ability and Christian character have made his name so famous not only in Africa but in all the civilized world. It covers also Matebeleland, where Lobengula and his fierce warriors made his capital, Bulawayo, a great camp of warriors, from which incursions were made into all the regions round about. Zambesia includes also Mashonaland, and, stretching up to the Zambesi, and crossing that river, it extends northward till it reaches the south border of the Congo Free State.

This vast region is not ruled directly by the British government, but by the British South Africa Company, which by its charter, given in October, 1889, was empowered to undertake the administration and development of these regions. The Company, under the lead of Cecil Rhodes, has established forts at a number of points in the interior, has extended railroads and telegraphs northward, and has accomplished marvels in the development of these regions so rich in mineral wealth and so well adapted to agriculture. The love of gold and the love of empire have urged on the Chartered Company, and British South Africa bids fair to become one of the greatest and most prosperous colonies of the British Empire. May it come also speedily under the dominion of the Prince of Peace!

This region which we have thus briefly described is most interesting to us because it is so intimately connected with the missionary labors of Moffat and Livingstone and other brave and sainted men who have given their lives for the benefit of their fellow-men. Robert Moffat labored long and successfully among the Bechuanas. Livingstone went from Kuruman, which you will find on the sketch map, northward to Lake Ngami, and then on until he reached the Zambesi, discovering the Victoria Falls, probably the most marvelous of all the cataracts on the face of the earth. Later, Livingstone went still farther northward, revealing to the world something of the horrors of the slave traffic and calling upon Christendom to send the gospel to the tribes of the interior. Upon the northern boundaries of what is now called Zambesia, Livingstone died, while upon his knees praying for Africa. Sooner than he thought has the civilized world reached out to the region which he explored, and commerce and Christian missionaries have attempted to do what he sought to have them do.

As for missionary enterprises in Zambesia, the London Society is still at work among the Bechuanas. King Khama is laboring steadfastly to bring his people under the power of Christian truth. Missionaries among the Matebeles had labored for thirty years, and did not dare to reckon more than one or two converts, but since the overthrow of Lobengula a mission force has been well established at Bulawayo. On the eastern border of Mashonaland, at Mount Silinda, our American Board has established its East Central African Mission. The French Evangelical Mission is laboring most successfully among the Barotse, just north of the Zambesi, while on Lakes Nyasa and Shiré the Scotch Free


ZAMBESIA
ANIMALS AT HOME.
REV. DR. MOFFAT
DR LIVINGSTONE
HON. C. RHODES.
THE BANKS OF THE ZAMBESI.
GOLD NUGGETS.
DIAMONDS
KING LOBENGULA'S COURT.
THE OPHIR RUINS.
DESERT STAMPEDE
THE VICTORIA FALLS
THE KING OF THE DESERT
TSETSE FLY.
A LARGER ENCAMPMENT.
OX TEAM CROSSING A RIVER.
GRAPPLE PLANT
KING KHAMA.
TYPES OF HEAD DRESS.
MISSION SHIP ON LAKE TANGANYIKA.
RAPIDS ON THE ZAMBESI.
MUSICAL INSTRUMENTS.
A KOPJIE.
UTENSILS & WEAPONS.

and Established churches are having marked success. And still farther to the north, toward Lake Tanganyika, the heralds of the Cross are telling of the Saviour of men. How the heart of Livingstone would have rejoiced could he have seen the progress which has been made since 1849, when he started northward from Kolobeng on his first missionary journey!

In the cut on the preceding page there have been brought together a number of interesting scenes connected with Zambesia. You will find there small portraits of Dr. Moffat and Livingstone. The chair in which King Khama sits is a sign of the elevation of himself and his tribe from the ground on which they formerly sat. The little sketch of the Victoria Falls cannot, of course, show their grandeur, but they suggest the name which the natives give the falls;

AN UNFINISHED SOUTH AFRICAN KRAAL.

namely, "Sounding Smoke." The animals which are here pictured, which Livingstone saw in such abundance, such as the lion, antelope, giraffe, and the elephant, are still found on the high lands, and the alligator and rhinoceros in the rivers. But there was no mission ship on Lake Tanganyika when he was there. We cannot say much for the pictured diamonds and gold nuggets; to most men they are the great attraction in Zambesia, but there is something there of infinitely greater worth. There are millions of human beings needing the gospel of our Lord Jesus Christ. We rejoice in the development of Zambesia, because the way is thus opened for the bringing of this vast region under the sway of the King of kings.

THE

MISSIONARY HERALD.

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The Annual Meeting.

ON the cover of this number will be found the notice of the next Annual Meeting of the American Board, to be held at Toledo, Ohio, October 6 to 9. The friends of this section of the Interior are anticipating with much pleasure the meeting, and are making ample preparations.

Return of Miss A. B. Child.

IT is with great pleasure that we welcome the return of Miss Abbie B. Child, the Home Secretary of the Woman's Board of Missions, after her absence of nearly a year in visiting our missions in other lands. Passing by way of Spain and Austria to Turkey, she afterwards visited the Marathi and Madura missions, three missions in China, and Japan. The letters from all these sections speak in most cordial terms of the pleasure and profit derived from her coming. At least one of our missions has recognized by formal vote the value of her presence and services. The benefit will be mutual, as we doubt not our Woman's Board will find in the services during the coming years of its valued Home Secretary.

Progress in China.

WE call special attention to a brief extract from the *Chinese Recorder*, with comments by Dr. Griffith John, to be found among the Notes from the Wide Field. It certainly is a time of great hopefulness in connection with evangelical missions within the Chinese empire. Dr. John has also made a remarkable statement in reference to Chou Han, the notorious author of the multitudinous books and tracts and placards against Christianity and foreigners, which have been so widely scattered and have had such a powerful influence in China, especially throughout the province of Hunan. We have heretofore referred to the gross and blasphemous character of these publications, and to their effect in inciting the people of Hunan to bitter opposition to all Christians. Though unreportably vile, so that the Chinese authorities have denounced them, it has seemed impossible to prevent the circulation of these publications of Chou Han. But Dr. John now reports that a great change has come over this man, and that he is reading Christian books, has given up worshiping idols, and has severed his connection with his former anti-foreign and anti-Christian associates. Two brave Christian Chinese are preaching and selling books in the province of Hunan, and one of them reports that nothing but fear keeps Chou Han from going to Hangkow to visit the missionaries. Dr. John has written several times to Chou Han, sending him books, religious and scientific, and he asks others to pray in hope with him that this Saul may be changed into a Paul.

DISTRICT SECRETARY HITCHCOCK, of Chicago, has proposed a scheme which he terms "The Sunday-school and Christian Endeavor Quick Relief Fund," to be applied at once to the support of native preachers and teachers who are now left unsupported by reason of the reductions in the appropriations of the American Board. If 2,000 Sunday-schools and 2,000 Christian Endeavor Societies in the Interior should each give five dollars by the first of September, these native agents could be retained and fruitful work now well in hand need not be given up. This could be easily done, and we trust these schools and societies will respond quickly.

A Quick Relief Fund.

IF any one has lingering doubts in regard to the truthfulness of the accounts that have appeared in the newspapers as to affairs in Turkey, he might well read a British Parliamentary paper, just issued, containing the report of Vice-Consul Fitzmaurice. It seems that this agent was appointed, on a suggestion of the Sultan himself, to investigate the subject of the alleged forcible conversions to Islam. It was affirmed that these so-called converts had "found salvation of their own free will," and in order to prove it, the government proposed that an inquiry should be made by two of its officials and by a third man to be nominated by Sir Philip Currie, the British Ambassador at Constantinople. The plan was accepted, and Mr. Fitzmaurice was selected by Sir Philip for the task. Were it prudent we would be glad to publish this report. As it is, we can only refer our readers to it. Mr. Fitzmaurice found great difficulty in getting testimony except in private. Many dared not tell what they knew. He found overwhelming evidence that in numberless cases it was made quite clear to Christians that to espouse Islamism was the sole escape from instant and horrible death. He puts the number of forced converts at considerably over 6,000. This was in the region of Oorfa, Beridjik, and Adiaman, and the consul estimates the number of Armenians slain at Oorfa as 8,000.

A British Consul's Report.

AFFAIRS in Matabeleland are in an exceedingly disturbed condition. The native rebellion has now lasted nearly three months and thus far apparently no effective action has been taken to suppress it. It is supposed that there are about 12,000 fighting Matabeles, divided into five bands, or impis. Some of these are the remnants of Lobengula's old regiments. Aside from their desire for independence, they have been greatly excited by some adversities which have come upon them — a plague of locusts, a long drought, and especially by a disease among their cattle, the rinderpest. The native priests declare that these plagues are caused by the presence of the white man, and promise that should the Matabele resist these foreigners the white man's bullets would be turned to water and the locusts would be driven away. It is said that nearly 300 white settlers have been murdered. This rebellion has extended into Mashonaland, and the country around Ft. Salisbury and Umtali is in a state of revolt. This region is not very remote from our mission stations in Gazaland, but we do not anticipate any disturbance near Mt. Silinda, although many British troops have been landed at Beira, the port from which our missionaries depart for the interior. These troops, however, move up the Pungwe River instead of the Buzi, and so do not pass near our mission stations.

Matabeleland.

Receipts.

THE receipts of the American Board for the month of June and for the ten months of our current year occasion much solicitude. We beg our readers to give them careful consideration.

	June, 1895.	June, 1896.
Regular donations	$29,720.24	$29,265.90
Donations for special objects	2,365.18	3,165.02
Legacies	4,569.32	3,476.52
Total	$36,654.74	$35,907.44
	10 mos. last year.	10 mos. this year.
Regular donations	$336,149.97	$325,642.46
Donations for special objects	35,305.23	35,365.00
Legacies	126,685.35	108,512.92
Total	$498,140.55	$469,520.38

For the ten months the DECREASE in regular donations has been $10,507.51; *increase* in special donations, $59.77; DECREASE in legacies, $18,172.43; TOTAL DECREASE, $28,620.17.

We cannot believe that our Congregational churches in the United States wish us to curtail our work more than we have. When these figures reach the churches there will be but about thirty days before our books must close for the year. Let every church treasurer make prompt return of all money at hand. Sums of money, large or small, in the care of Sunday-schools or Endeavor Societies, should be forwarded before the first of September. Then we trust that the many friends of missions will find an ability to do yet more for the relief of our work and thus enable us to close this year with courage and inspiration. Our missionaries will scan with eager eyes the financial report which the churches require us to make. May not the last month of our year prove the best of all and revive the enthusiasm under which our debt was grandly lifted, and the consecration that sent so many thousands of dollars to Armenian relief.

From Van.

AT this time of writing we have no details as to what has occurred at Van in Eastern Turkey beyond the telegram from Dr. Raynolds, received June 25, in which he says, "After nine days of disturbances, comparative quiet restored; Americans safe." Early in May there was no special apprehension of an outbreak. At that time, contrary to all efforts of the government and the missionaries, villagers from regions far and near kept pressing into the city by scores and hundreds. They were driven in because of poverty and terror. Dr. Grace Kimball reports that in the Industrial Bureau, during the month of April, work was continued, save that the manufacturing department had been suspended for lack of raw material. In this department 1,150 persons had been employed, supporting 3,300 persons. Four ovens were in operation, using fifty bushels of wheat daily. Nearly every evening from twenty to 400 or 600 villagers were found in the streets, hungry and homeless, and were furnished with bread. The summary shows the approximate number helped at the central bureau as 15,230. At the time this report was written, May 1, relief parties were being sent to the outlying groups of villages, embracing 196 villages, taking with them about $3,000 worth of provisions. Dr. Kimball says: "Blessings by the thousands are constantly called down on the relief work. Many times have we heard it said, when some rumor of personal danger to the distributors had gone abroad, 'Nothing can hurt you; the prayers of thousands of poor people make you invulnerable.'"

Charges against Rev. Geo. P. Knapp.

We have received a translation of the charges against Mr. Knapp, which have been forwarded by the Turkish Minister of Foreign Affairs to the United States *Chargé d'Affaires* at Constantinople. It will be remembered that Mr. Knapp, though officials sought to get him out of the country without submitting to a trial, has remained at Constantinople, demanding that formal charges be made and that there be a judicial investigation. Of course the Turkish officials cannot object to our printing these charges, inasmuch as they themselves have made them, and we print them here without comment, save to say that by their absurdity they refute themselves, and that if twenty-two persons have been found to make depositions of this sort they must have been placed under severest duress. Whatever judicial examination may have been made at Bitlis, it was entirely without the knowledge of Mr. Knapp or his friends. Here are the charges: —

"This missionary, who was one of the principal mainstays of the Huntchagist committee at Bitlis, indulged in all sorts of subversive intrigues. It was at his instigation that Armenian agitators provoked disturbances in the province. In fact this missionary was always in correspondence with Armenian leaders, among whom was Hampariscom (*alias* Moorad), chief of the Sassoun and Telori insurgents, in order to stir up trouble with a view of creating an Armenian principality in Asia Minor, and used to send to Sassoun and elsewhere, under the pretext of distributing aid, emissaries who were charged with the mission of giving most pernicious counsels to the inhabitants. Incited by him, the agitator Horsep, son of Garabed, and several of his Armenian companions had attempted in the open street of Bitlis to forcibly abduct a Koordish girl from her parents, at the same time calling the latter by the most abusive names and blaspheming the Imperial Government and the Mussulman religion. This missionary in company with certain agitators used to hold meetings at his house, or in the churches, or at the bishop's residence, in order to prepare the Bitlis incident. It is he who had vagrants in his hire and armed them, that troubles might be provoked. He encouraged the credulous Armenians to attack the mosques during the Friday prayer and to kill the faithful, to assassinate Mussulman officials and notables whom they met in lonely places, and to urge such of their own nationality as were faithful to the Imperial Government to refuse to pay their taxes, and to address such language to the Mussulmans as would tend to excite them. In one word, he did his utmost to disturb order and peace. He acted as intermediary in the exchange of guilty correspondence, propagated the most revolutionary ideas, and spread abroad sensational rumors. Refusing to conform to the regulations governing public instruction, he tried to inculcate subversive principles into the minds of his pupils and sought to induce the Armenians to embrace Protestantism. He persuaded those of them who occupied public places not to go to their posts. It was by the alarm signal, given by means of a bell which he had installed near his house, that the Armenians shut their shops and attacked the mosques at the time of the Bitlis disturbances. The Armenians, Hamazap, Serpe, and Momprey, the latter Mr. Knapp's servant, who wounded a certain Kavork Agha Bakalia, have testified before the examinary magistrate that they committed this crime under orders from missionary Knapp, who promised to give 100 pounds to whomsoever

succeeded in killing one or more members of the Bakalian family, and to provide for the future of his wife and children. They have further testified that it was George Knapp himself who furnished the revolver used in the perpetration of the crime. It is also stated in their depositions that this missionary was aware of revolutionary plans of the Armenians, and that he had advised them to assassinate some of their fellow-Christians in order that the crime might be attributed to Mussulmans. Quite recently Mr. Knapp has used abusive language towards the Mussulmans passing in front of his house, and has sought to provoke the Mussulman population to fresh troubles. All these facts are established by judicial examination. Besides Hamazap, Serpe, and Mr. Knapp's servant, the persons whose names follow have also made depositions against this missionary." (Here follow nineteen Armenian names.)

Tidal Wave in Japan.

THE terrible tidal wave which followed an earthquake in northern Japan is said to have destroyed 50,000 lives, while many other thousands sustained more or less injury. We have not as yet received any letters from Japan in reference to this sad disaster, inasmuch as it occurred in a region where the American Board has little or no work.

From Micronesia.

WE learn from Honolulu that Captain Bray arrived at that port on June 30, having been brought from Ruk to Ponape by the *Logan* and coming from thence in the Spanish steamer via Manila and China. Captain Bray remained with the *Logan* till the tour of the Mortlocks was made, after which Mr. Price came with the vessel to Ponape, where the *Logan* remained one week. Mr. Price was courteously treated by the Spanish governor, but was not allowed to have any intercourse with the natives on Ponape. Captain Bray spent a month as the guest of the governor before the steamer was ready to sail for Manila. We shall hope to have some details of the tour through the Mortlock group in season for our next issue.

Li Hung Chang.

THE Chinese statesman, Li Hung Chang, has been received both at Moscow and Berlin with somewhat effusive display of regard, and he is now on his way, via France and England, to the United States. It is easy to explain the almost royal honors which were extended to him by Russia and Germany. But the man is worthy of honor among the nations that have no political ends to serve. For more than a quarter of a century he has wielded an immense influence throughout China. A man of great ability and of progressive ideas, he has sought, though often in vain, to awaken his country from her lethargy, and introduce some of the elements of Western civilization. The most questionable point in reference to him is his immense wealth. No extraordinary avenues of gain appear to have been legitimately open to him, yet it is said that since he has been Viceroy he has become the wealthiest individual in the world. Professor Douglas, of England, suggests in the *London Times* that the extraordinary reception given the Viceroy in Europe will be regarded by the authorities at Peking and by multitudes of the Chinese as evidence that the "outer barbarians are still suppliants before the throne of the Son of Heaven," and that this may lead to a revival of the contempt for foreigners which has hitherto marked Chinese policy. We doubt not that this statesman will be received with due respect when he comes to the United States.

THE London Missionary Society has arranged to send its Foreign Secretary on a deputation to its missions in the Pacific Islands, including Samoa, the Hervey Islands, and New Guinea. Visits like this of executive officers to the mission fields are among the wisest expenditures of missionary boards.

Visiting their Missions.

A CENSUS of Christian charities in Japan has been prepared by Rev. Mr. Pettee, of Okayama, and the report comes to us on a large sheet printed at the Okayama Orphan Asylum. It is the first census of the kind, and is issued tentatively, in the expectation of speedy revision. But here are given the names of 37 schools for the poor, having 1,317 pupils; 6 "homes" for various classes of persons, having 106 inmates, besides 22 orphanages having 1,189 inmates. There are also reported 16 hospitals, and 4 institutions for the Ainu. Some of these charities were organized and are supported by missionary societies, but the greater portion owe their origin and maintenance to individuals or churches, native or foreign. The showing is certainly very excellent.

Christian Charities in Japan.

THE following statement was issued by the Secretary of the Armenian Relief Committee of Great Britain, under date of London, June 22: "Carefully compiled statistics, taken from reports submitted by American missionaries, French and British consuls, and Roman Catholic clergy, show that in the Asiatic provinces of Turkey there are no fewer than 500,000 men, women, and children who are in a distressed condition, many thousands of whom are absolutely destitute. The response to the appeals made by this committee has enabled £50,000 to be distributed under the direction of Her Majesty's ambassador in those districts where succor was urgently needed, and which were accessible to the agents of the twenty local depots charged with the distribution of food, seed corn, and clothing. The continued support of the public is earnestly solicited. The work is entirely non-sectarian, and Sir Philip Currie has full discretion in allotting the funds remitted to Constantinople."

British Relief Work.

THE International Missionary Union held its thirteenth annual meeting at Clifton Springs, N. Y., June 10–17. One hundred and twenty-seven missionaries and ex-missionaries were present and participated. These represented twenty-one countries and sixteen missionary organizations. The sessions were full of interest, but the spiritual tone and uplift, it is said, were not quite equal to those of some previous meetings. Some forty missionaries who are intending to return to their field during the coming year sat upon the platform on the last evening, and each, in a brief and pointed address, spoke of his work, his faith, and his joy in returning. It was an impressive service. The constitution of the Union has been exceedingly simple. The time has now come when the usefulness of the organization demands the safeguard of a fuller constitution. Steps to this end were taken at this meeting. The constituency is constantly changing, and there is a liability of its being made use of for personal ends rather than for the great cause of foreign missions as a whole, and for the spiritual inspiration of all who may attend. Much credit is due to those who have wisely conducted it hitherto, and great wisdom is necessary for its future guidance.

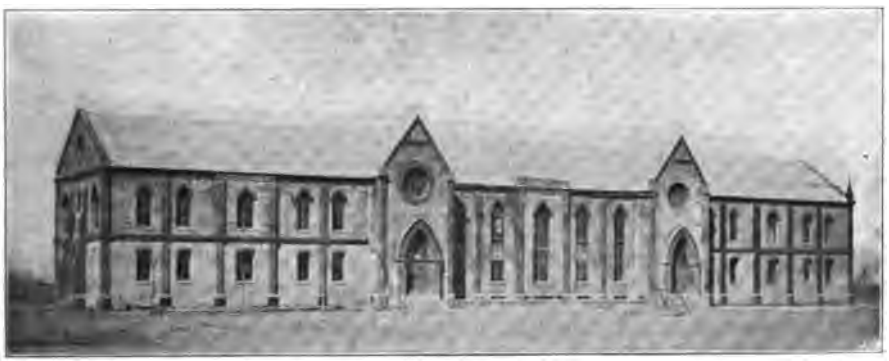
The International Missionary Union.

NORTH CHINA COLLEGE.

BY REV. CHAUNCEY GOODRICH, D.D., OF TUNG-CHO.

THE North China College, though located in Tung-cho, a few miles from Peking, was born in New York City in 1889. The reasons for its existence are as clear as sunlight. Mission work in China by American churches had already been prosecuted for more than sixty years, and it was time for an institution to train up preachers and teachers. The picture given below of the main building represents the love and gifts of thousands of children, and of many others. The large company of owners will be glad to see its shadow, and to look for the bricks they have built into it. Some 20,000 (?) bricks belong to the children. How much love and how many prayers those bricks suggest!

Williams Hall is a substantial and comely brick building 200 feet long and two stories high, besides attic and basement. On the ground floor a hall



WILLIAMS HALL, NORTH CHINA COLLEGE.

runs through the entire length from north to south, on either side of which are the dormitories, thirty in number, accommodating ninety students. There are two halls from east to west and two stairways to the second story. This story is occupied by a large hall in the centre, used at present for a chapel, an assembly room, class rooms, rooms for apparatus and laboratory, reading room, and rooms for teachers. The whole is heated by a furnace, built and most carefully packed and marked by a gentleman in Boston. The basement is partly occupied by the kitchen and dining room.

The building cost $14,000, one half of which came from private gifts in America, — the largest gift ($2,000) coming from a lady who has learned the sweetness of love and sacrifice, — while the remaining $7,000 came from the sale of Williams' Dictionary (Chinese-English), the blocks of which were presented to the mission by Dr. S. Wells Williams. Most appropriately this first building bears his name. Let me stop here to say that, near the time when American missions were commenced in China, a missionary collection was taken up, and on the plate was a stray bit of paper bearing the words, "I give my two sons." She who dropped in that paper, whose heart went into those few words, gave

a son to Syria and another to China. And in giving this son to China was the beginning of the North China College.

In the High School and College departments there are at present over seventy students, and with the incoming class the building will be full. We are still near the beginnings, and it is plain that, with a normal growth, we must soon have other buildings and enlarged facilities for better work. All this the Master knows, and he sent us, a few months since, through a dear servant of his, a magnificent gift, namely, $25,000 in hand and $10,000 as an endowment fund. How much this gift will accomplish! Already we see in vision a brick wall, which is an absolute necessity, built around the entire twelve acres, in place of the mud wall annually dissolving with the summer rains. We see two more houses erected for teachers, some final work done on Williams Hall, more apparatus

READING ROOM, NORTH CHINA COLLEGE.

procured, the campus fitted up in better condition, and perhaps a "Tank Hall," rising over against Williams Hall, and, if the money should go far enough, a chapel. For this gift, dropping right down to us out of the skies, we are still singing a hallelujah chorus.

What next? We are anxious that the whole burden of the college should be removed from the American Board, and the entire running expenses met by an adequate fund. Even in these trying times we see $10,000,000 and more annually given to American colleges, and we wonder whether there are not some large-hearted, free-handed, broad-visioned givers who will lift the college into independence, and start it upon a new era of prosperity and usefulness; givers who, not contributing less to the great work of the Board, will rejoice to provide an endowment for a college which will be doing its greatest work for one of the greatest of nations when the donors shall have found their crown.

A SUNDAY IN AINTAB.

IN the last number of the *Missionary Herald* allusion was made to the visit at Aintab of Prof. J. Rendel Harris and wife of Cambridge, England, and to the profound impression made in that city by their presence and addresses. We find in the *British Weekly* of May 21, under the above heading, a letter from Professor Harris, well known as an eminent New Testament scholar, describing his visit at Aintab, and specially referring to the services of the Sabbath he spent there, April 26. In this letter he says: "What I want most to tell you of is the remarkable religious phenomena that are before us here. The first result of all these horrible massacres has been to draw together the various bodies of Christians, and to accomplish a religious unity such as no councils could ever have found a basis for. An Armenian Protestant pastor in Constantinople had predicted to me that, in view of the reconciliation that was going on between the Protestants and the Old Armenian Church, the evangelical preachers of the one would soon be occupying the pulpits of the other. Yet I hardly expected to see this so soon fulfilled, still less to be myself a small factor of the fulfilment. But here in Aintab the thing is an accomplished fact, for which praise to God. Yesterday my wife and myself addressed congregations amounting altogether to about 11,000 people, in different churches; and this alone is sufficient to make the day one of the most memorable in our lives."

Professor Harris speaks of causes which have coöperated to produce this result, referring especially to the solidifying influence of an awful persecution, and the sympathy and help received from European and American Protestants. Of the services on Sunday, April 26, Professor Harris gives a somewhat full report. Dr. Fuller had been invited to preach at the high mass at the old Gregorian Church, and he obtained permission to have Professor Harris share the privilege with him. Professor Harris says: "It was the first time that either of us had had such an opportunity. The service began long before daybreak, as the ritual alone occupies about two hours, even when it has not a couple of Protestant sermons intercalated in it. When we reached the church, between five and six A.M., we found the service already well advanced. But what a sight! From end to end of the building a sea of heads; the men stood, of course, as there are no seats, and I need not say that the capacity of a building is vastly increased when the people stand, or sit close packed on the floor. Away in the galleries, behind lattice work, was a throng of women; while a glance overhead at the lantern showed that a female crowd were also listening on the roof. I suppose there must have been 3,000 people present, and another thousand in the courtyard unable to enter. When the first sunbeams fell on this crowd within the church, with their red fezzes, blue jackets, and striped shirts, it made a fantastic sea of color that is not easy to describe." In the middle of the Gregorian service one of the clergy read a list of subscriptions for the poor, in most cases in the form of thanksgivings or requests for prayer. Among them were no less than four donations made in thankfulness for the return from Zeitoon of Dr. Shepard, of the Medical College at Aintab.

When the time for the sermon came, Dr. Fuller spoke extemporaneously and Professor Harris says: "The people listened with breathless attention, and

often, by a murmur of sympathy and rush of tears to the eyes, or a responsive amen, expressed their appreciation of what was said. I was back in Antioch by this time with Chrysostom." Professor Harris then made an address, after which the regular Gregorian service proceeded.

At noon of that day 3,000 women crowded the same church, when Mrs. Harris addressed them. In the afternoon appointments were made at two Protestant churches, at one of which the Gregorians were present, bringing their altar, with censer, which was set up in front of the Protestant pulpit. After their usual form of vesper service, the Protestant worship began. The building was filled with a dense mass of people, long before the appointed hour. In the mean time, at the other Protestant church 3,000 people were assembling. Professor Harris says: "How they listened! First their own pastor preached them a closely reasoned discourse on the necessity for progress in the interpretation of Christianity; and then I concluded, going home with my mind full of blessed astonishment at the things which I had seen and heard."

These extended quotations present the impressions, not of a missionary who might be supposed to look with too great hopefulness upon what is transpiring, but of a calm and thoughtful scholar who describes what he himself witnessed, and was profoundly convinced that a deep and most hopeful religious movement is now going on in Turkey.

REV. SIMEON F. WOODIN, OF FOOCHOW, CHINA.

BY REV. C. C. BALDWIN, D.D.

THE sad news of the death of this beloved missionary was recently received from Mrs. Woodin, who is residing with her son, Rev. H. P. Woodin, pastor of the Presbyterian church at Amenia, N. Y. Mrs. Woodin writes: —

"His illness was very short, and the end sudden and unexpected. It was his old enemy, malarial fever, that we hoped the last six months had somewhat conquered, that at last caused his death. Not until the evening of Saturday, June 27, did the doctor pronounce him very ill, and not more than an hour and a half before he breathed his last did we realize that a crisis had come. He was too weak to talk much, and we had no good-by words. There has been great mercy and tender love in the trial, both to the dear one taken, and to us who are left; a short illness, no pain nor suffering, only weakness, in the midst of his family, with four of his children around him; no struggle, just a quiet laying down of life from sheer weariness."

Simeon F. Woodin was born at Green River, Columbia County, N. Y., May 11, 1833; graduated from Williams College, 1855 and Union Theological Seminary, 1859; married Sarah L. Utley, daughter of Rev. Samuel Utley, August 10, 1859; ordained and appointed missionary of the American Board to China, sailing from New York in September, 1859; arrived at Foochow, February, 1860; died at the home of his son, Rev. H. P. Woodin, Amenia, N. Y., June 28, 1896, of malarial fever.

Thus passed away this faithful servant of Jesus. He died, as we may well say, in the midst of abundant labors on a hard wrought field. My first acquaintance with him was at Union Seminary, where I responded in person to his inquiry

about Foochow. He soon decided to go to that mission field. We went with our wives, sailing ship round the Cape, they on their first, and we on our second term of service. It has been our privilege, during the intervening period of over thirty years, to be intimately associated with them in Christian service. Our brother had some rare qualifications for his work.

He had great simplicity, and directness of purpose, which was often concealed under an apparent hesitation as to right methods. This was due, it would seem, to an honest effort to probe a subject to the bottom. Associated with this trait was keenness of perception of motives and character in the native mind. He oftener "hit the nail on the head" in this estimate than otherwise. The combination of these traits gave him ample scope and wonderful advantage among such a people as the Chinese. He was a persistent worker, and his whole life seemed to say, "This one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before." And he brought to his tasks an unwavering faith, often declaring that "no work wrought for Christ could be vain or unaccepted." This was equally true of him in our darkest hours, when hope seemed near to giving up the ghost.

Mr. Woodin was a plodder in one of the best senses, with a latent force hid under a very easy and quiet manner. The natives did not fail to discover this — to their profit often, and sometimes to their *profitable* cost as well. And I must not fail to notice a quaint originality in his expressions, which gave much point and a peculiar strength to his conversation and public addresses. He used to say that "Christ loved us better than we loved ourselves," and that "we had a capital chance to serve him in this world."

This dear brother will be sadly missed from the work, for his place cannot be easily filled at once. He seemed full of love to Christ and his cause. His varied graces have left their impress both on Christian and heathen, for his influence has been widely felt. His spirit of benevolence and helpfulness has always been in lively exercise, and has endeared him to many in their time of need. His public addresses made their mark on many minds, rising not rarely to heights of eloquence which riveted the attention alike of missionaries and natives, and bringing distinctly to view the truth impressed and the glowing love of the speaker.

A long paragraph might be added regarding his varied labors during his thirty-five years in and about Foochow. Let it suffice to say that he labored in various educational departments, in the preparation of books and tracts, and in committees for translating and revising the Scriptures in the colloquial. Besides, and in connection with these, we have his wide evangelistic service in preaching and itinerating, in which and in all seasons he worked diligently from love to Christ and to save souls.

MISS ANN ELIZA FRITCHER, OF MARSOVAN.

BY MISS FANNIE E. WASHBURN.

AGAIN, and for the third time in recent weeks, is the missionary circle of Marsovan, Turkey, brought to our notice by death; Miss Fritcher having been released from earth, after a distressing illness, on Saturday evening, June 27, at Walden, N. Y. Although for nearly three years in this country, she was so long identified with that station that as yet we can hardly think of it as not including her. Her connection with it began in 1863, when she went to take charge of the Girls' Boarding School of the Western Turkey Mission, then about to be transferred from Constantinople to Marsovan. There was delay in accomplishing the change, and meanwhile Miss Fritcher went temporarily to Harpoot to fill a vacancy in the Girls' School there. In 1865 the school in Marsovan was opened, with Miss Fritcher as principal. She held the position until eighteen classes had graduated, having more than 100 members; and all through Western Turkey, and even beyond, her pupils are to be found, who gratefully remember her abundant labors in their behalf, in spite of much weakness of the flesh. They cannot forget her beautiful voice, strong and clear in song and utterance, the bright word that provoked a smile and gained quick assent, her watchful oversight, her judicious administration, and the Sunday morning meeting in her room. Many of them have gladly placed their daughters under her care.

Rev. J. F. Smith, who died but three months before her, went to Marsovan at the same time, and together they labored for thirty years, he in the Theological Seminary and she in the Girls' School, in that rare fellowship that the missionary work is almost sure to develop. She nursed and petted his daughters in babyhood, and welcomed them as her associates in their young womanhood. Others of the missionaries who have worked many years by her side remain, and will tenderly recall her love for their children, her charming vivacity in speech, her liberality, her innumerable little kindnesses. The school, now so large and prosperous, in its fair new home that she never saw, will love to own itself the "fruit of her hands," and to remember the long years when, so ably and affectionately supported by her assistant teachers, she wisely and carefully laid foundations and made a course of study therein, a thing greatly to be desired by the people. Remembered by what she has done, she yet lives in the dark land she has helped to brighten.

Miss Fritcher was born in Millport, New York, February 2, 1831, and after studying in a private school in Syracuse, she graduated from Mt. Holyoke Seminary and was subsequently a teacher in that institution. She entered the

service of the American Board in 1863, and returned from Turkey in broken health in 1893. She was a member of the Plymouth Church in Syracuse, and her funeral was attended in that church on Monday, June 29. At her own request the address of her pastor, Rev. Dr. E. N. Packard, was founded on the words, "God shall wipe away all tears from their eyes." What an abundant entrance this saintly soul has had into that tearless land!

THE INTERDEPENDENCE OF HOME AND FOREIGN MISSIONS.

BY REV. HENRY A. SCHAUFFLER, D.D., OF CLEVELAND, HOME MISSIONARY SUPERINTENDENT FOR SLAVIC WORK.

IT is a wonderful and inspiring thing to be able to accomplish two distinct and grand results, while engaged in the direct pursuit of only one of them. Such is the privilege of both the home and foreign missionary; and this is just what every man, woman, and child is doing who in any way aids our home or foreign missionary work. In furthering one you are really promoting both. You are doing what Joseph did when in saving Egypt he also saved alive his father's family, the progenitors of God's chosen people, and helped to carry out an essential part of God's plan for the establishment of his kingdom on earth and for the salvation of the human race. In helping to save America we are helping to save the world; in laboring to save other lands we are doing work whose reflex influence is essential to the salvation of our own country. What a marvelous thing it is thus to be working out God's glorious purposes of mercy with ever self-multiplying and cumulative power! When we work with God we do that always.

The history of Christ's church in this country during the last century abundantly proves the truth of the above statements. Where should we be to-day as a country if during these seventy years past our Home Missionary Society had not planted and nourished over 6,000 churches (1,600 of them being Presbyterian), and thus become the true source and inspirer of Christian activity in all directions at home and abroad? And who can estimate the blessing to the churches of our land of the missionary spirit which inspired Samuel J. Mills, at the Williamstown haystack, and sent forth and sustained such men and women as the Coans, the Judsons, the Scudders, the Goodells, and the whole noble army of heroes and heroines whose achievements have rivaled those of the apostolic age, and made it possible to speak of and hope for the reaching of all nations of the earth with the gospel? In one word, there can be no foreign missionary work without live and vigorous home missionary work, and there can be no live and vigorous churches in the homeland without the missionary spirit, of which some one has well said, "The very soul of our religion is missionary, progressive, and *world-embracing;* it would cease to exist if it ceased to be missionary, if it disregarded the parting words of its Founder. That church is dead which is not anxious to preach the gospel to every creature."

In complying with a request for a short article on the interdependence of home and foreign missions, I cannot perhaps do better than to give a practical illustration of the subject which has come under my observation.

In 1872 the American Board determined to commence a mission among the Roman Catholics of Austria. Three missionaries were sent from this country — Rev. E. A. Adams, Rev. A. W. Clark, and the writer; the two former going from pleasant, useful pastorates in Connecticut on what some would call a quixotic errand. Indeed, one prominent pastor said that the new mission was useless, as the Old Catholic movement was sure to accomplish the desired results. Providentially led to settle in Prague, these missionaries directed their efforts chiefly to the reëvangelization of the people of John Huss. The difficulties encountered were formidable indeed: no recognition as being even Christians, no right to hold public church services or administer the sacraments, punishment threatened for distribution of tracts or Bibles. And when, in spite of these painful limitations, the truth began to win its way and Catholic Bohemians in Prague and some neighboring villages accepted the pure gospel of Christ as their guide to heaven, fierce persecution by the government broke out, and every effort was made to crush the infant mission and its work. Secretary N. G. Clark once reported that no mission of the American Board labored under the difficulties that beset the work in Austria. And though the limitations and opposition are by no means all removed, and the laboring force is small, yet through that mission the Lord has accomplished great things, both in direct results in the conversion of Roman Catholics, and in the gathering of twelve churches with 834 members (and that largely in parts of Bohemia hitherto bigotedly Roman Catholic), and in the encouraging and stimulating to missionary activity of the small evangelically minded element in the Bohemian Protestant churches. These are admirable results. But God's plan reached further. In his then inscrutable providence the two older missionaries above named were compelled, against their wish, to return to the United States and to remain here. About the same time the Lord laid the burden of the spiritual destitution of 25,000 Bohemians in Cleveland on the heart of Rev. Charles Terry Collins. The result was a call to the writer, in the fall of 1882, to commence missionary work among these people, and in the summer of 1884 to Rev. E. A. Adams, to commence a mission among the 40,000 Bohemians of Chicago. Our churches were just beginning to awake to a realization of the great dangers and urgent duties connected with the vast immigration into this country. By means of the foreign missionary work in Bohemia, God had prepared two workers acquainted with the language, history, character, and needs of a Slavic nation — one of our rapidly increasing foreign elements most difficult to reach with the gospel. Our National Home Missionary Society saw its opportunity and duty, offered to aid the newly started Bohemian mission, and thus entered upon a new line of work — that for immigrant populations, now divided into three departments, German, Scandinavian, and Slavonic, with a superintendent for each, and with 227 missionaries who have preached in foreign languages to thirteen different nationalities in fifteen different States (Report for 1894–95).

How essential is the evangelization of our foreign population to the stability and even existence of our free Christian institutions, and to the true welfare of this great country is strikingly manifest when we consider the startling fact that in all the northern part of our land we have no great American city. An increasingly large majority of the population of all our great cities is of foreign parentage.

In 1890 Boston had 69 per cent. of its population of foreign birth or foreign parentage; Fall River, 86 per cent.; New York City, 74 per cent.; Cincinnati, 72 per cent.; Cleveland, 76 per cent.; St. Louis, 71 per cent.; while long ago nine tenths of the population of Chicago was composed of foreigners and the children of foreigners. What this signifies of danger to our free Christian institutions it is not difficult to see. Of the vast armies of immigrants that are filling our cities and our land, but a small minority is in sympathy with our Christian principles, life, and work. The one great thing this country needs — the only thing that will save it from moral deterioration and ruin — is that the great masses, now uninfluenced by the truths for which the Pilgrim Fathers stood, be reached and transformed into true American Christian patriots, who will work, suffer, and fight for the cause of righteousness, of liberty, of humanity, of God. To accomplish this it is imperatively necessary that our churches take hold with a self-sacrificing zeal we have not yet known of the grand and pressingly important work of evangelizing the vast yet unreached majority of our foreign population. The Congregational Home Missionary Society has led the way into this work, which it has supported and enlarged to the extent of its ability.

Its missionary work for Bohemians soon extended to the Poles, much more numerous in this country than the Bohemians, and much more difficult to reach with the gospel truth, because they are much more bigoted Catholics. In 1890 missionary work for Slovaks (Hungarian Slavs) was commenced in Braddock, Pa., by Bohemians converted in our Chicago and Cleveland missions. The Slovaks are, for the most part, quite ignorant, but not nearly as bigoted as the Poles. The work among them has been wonderfully blessed, so that there is now a church of 100 members, the large majority men, in Braddock and vicinity; and while all of these men were formerly drunkards, they are now all total abstainers. A couple of instances out of many very interesting ones may suffice to illustrate the wonderful change wrought in these people.

A woman in Braddock, when our missionary visited her and talked about the Word of God, pointed to her pictures and said those were her gods. But the brethren who lived next door to her often talked in the fields in the summer about the Word of God, and she began to listen from a distance, standing as though she were looking somewhere else; then finally she approached them, and they lent her a Bible, and when she began to read, her husband, who was a terrible drunkard, found out about it, and beat her soundly. But she said, "Now I will buy myself a Bible, that I may live no longer like a beast;" and she begged her husband to read to her the Word of God. He began, and both became children of God.

A man fifty-six years old, who had been in America twelve years, and who drank up all he earned and had not a single suit of clothes for a holiday, and could not read, drank every pay day until he had spent all his money. Very often the missionary admonished him, even on the street, and sometimes was abused with the most vulgar words. But finally this man's son took him into his house, when he had nothing with which to pay for his board, and nobody else wanted him. It lasted much over a year, until in August he was converted. And when he now bought himself a good suit of clothes he said, "If it had not been for the missionary I would perhaps not be alive; now I have clothes such as a

Hungarian noble does not possess." And he was so happy that every one was rejoiced who saw his shining face.

The writer once attended an evening meeting in Braddock, when there were but fifty-seven church members, of whom eleven were engaged elsewhere in missionary work or studying in preparation for it, and although several members were at night work, sixty-seven persons were present in a hired hall, so close to the railroad that, when the frequent trains thundered by, the voice of the speaker was inaudible. When the leader gave opportunity for others to take part, thirteen brethren and sisters arose in succession, without allowing any awkward pauses, and prayed or gave joyful testimony to what God's grace had done for them. Of those converted in this field, one, now studying in the Slavic Department of Oberlin Theological Seminary, was sent to Johnstown, Pa., to work as an evangelist colporter! His conversion was peculiar. He had first come to the meeting to "see how many fools were gathered there," and after the meeting he said, "If that Bohemian talks like that again, I will give it to him." But when he reached home and looked into his Bible he exclaimed, "That Bohemian is all right; the Bible says so!" And going again, he was converted. In Johnstown he was instrumental in the conversion of a number of his countrymen, of whom two soon after returned to their homes in Hungary, where they began testifying to friends and neighbors of the necessity of repentance and conversion. The wife of one of them was so angry when she found her husband unwilling to drink and dance as formerly, that she wanted a divorce. The Lutheran minister and schoolmaster did all they could to stop the "Conventicles"; but the truth witnessed to by hearts and tongues on fire with love for Christ prevailed. That wife was converted; other hearts were won, and a fire was kindled in Hungary, a country in which religion, even among Lutherans and reformed Protestants, is little more than an empty form, which has spread until, in response to an earnest request from America, our mission in Bohemia called a converted Slovak, Mr. Horvath, a graduate of St. Chrischona Evangelist School in Switzerland, and appointed him its missionary to Slovaks in Hungary. Of him one missionary writes that "he is a jewel," and another testifies that he is a true man of God. Opposed and persecuted, he goes from place to place, carrying the life-giving truth to dead Protestants and bigoted Catholics, and God is greatly blessing his labors. It is a thousand pities that, in its financial distress, the dear old American Board has no funds with which to support this one missionary for two to three millions of Slovaks in his apostolic labors during the current year.

How eagerly and joyfully some friends of the two men from Johnstown welcomed saving truth appears from their letters from across the ocean to our missionary in Braddock. One wrote from Hungary: "We all together who have come to a knowledge of divine truth salute you, and rejoice that even from a far-off world God has sent us through your teaching from America a man who there learned God's truth, and through this man, Jan Gaj, enlightened our hearts, so that we have also learned to know the truth of God. Jan Gaj tells us of your Christian zeal and your teaching, and our joy is such that, if we had wings, we would fly to America. For Jesus' sake we beg you to keep on encouraging us by your letters that we may be strengthened in zeal for the Lord."

This simple narrative of Christian work for people of the Slavic race in Austria and America aptly illustrates the interdependence of home and foreign missions. Three despised and persecuted American missionary families sought in Bohemia to carry the gospel to the Roman Catholic population, little thinking that two of them would erelong be called to commence missionary work for the same people in America, and that the new work would, in its turn, lead to the starting of a missionary enterprise amongst the Slovaks of Hungary. Who can doubt that this is but the beginning of such blessed and divinely ordained action and reaction in these particular fields? Indeed, we already see the Slavic work in this country extending to another race, the Hungarian Magyars, and the small beginning among them making its influence felt among Magyar professors and people on the lower Danube. The same will doubtless prove true of Polish mission work on both sides of the ocean. What an encouragement and stimulus should it be to Christians to put forth all possible effort for the most effective prosecution of missionary work at home and abroad, when they can be sure that all thus done in Christ's name will go on acting and reacting, ever growing in power to bless and save mankind, until the whole human race shall be redeemed, and Christ shall see the travail of his soul and be satisfied!

SUGGESTED PROGRAM FOR MISSIONARY CONCERT, SEPTEMBER, 1896.

Topic, LITERATURE AND MISSIONS.

Usual devotional exercises conducted by the leader of the meeting.

Suggested Scripture: Selections from Psalm 119; Isaiah 55.

Suggested Hymns: "O Word of God Incarnate." "Sing them over again to me, Wonderful words of life." "Break Thou the Bread of Life." "A Glory gilds the Sacred Page." "Sound, Sound the Truth abroad."

The Printing Press as a Missionary Agency. (Introductory talk of five minutes, by the leader.)

1. THE BIBLE.
   - (a) The Work of Translation into the Languages and Dialects of the World.
   - (b) The Work of the Bible Societies.
   - (c) The Methods of Distribution.

2. CHRISTIAN LITERATURE ON MISSION FIELDS.
   - (a) Text-books, religious and school, in Native Languages.
   - (b) Tract Societies and their Work.

3. THE LITERATURE OF MISSIONS.
   - (a) Its great Increase in recent Years in Volume and Quality.
   - (b) The Value and Use of Missionary Periodicals and Leaflets.

PRACTICAL HINTS.

The first two topics would make valuable ten-minute papers; the third a five-minute talk. The mingling of the spoken word with the reading of prepared papers gives spirit to a meeting.

Literature may be obtained freely from our missionary societies for distribution at this or any monthly concert.

For helps in the program given above, see *Encyclopedia of Missions*, containing articles upon Bible Societies, Tract Societies, Translations and Versions of the Bible, also the Bibliography of Missions. *Missions and Science, The Ely Volume*, published by the American Board. *Report of the Missionary Conference*, London, 1888.

Letters from the Missions.

Madura Mission.

THE ANNUAL REPORT.

THIS report comes in very complete and attractive form, making a pamphlet of seventy-four pages. It is an inspiring story of patient work, upon which the blessing of the Lord has rested. The mission covers about the same area as the State of Massachusetts, with a population equal to that of Massachusetts and Rhode Island. One station has a population of a half million, scattered in 2,560 villages and hamlets. The foreign laborers on the field number 29, of whom 13 are men. The native pastors number 21; catechists, 139; evangelists, 15; Bible-women, 81; teachers, 305, and the medical agents, 24. The district has not suffered, as has been the case so often in previous years, from famine and pestilence. The present church membership is 4,581, 352 having united within the year on profession of faith.

CATECHISTS AND TEACHERS.

Within the Madura Mission there are 347 male mission agents, who are classed as "catechists and teachers," aside from 97 female teachers who are engaged in the schools. These constitute a most valuable evangelistic force, and the report of the mission for the past year speaks of them in the following terms:—

"The work of these two classes of workers is not identical, but oftentimes one individual does the two kinds of work indicated, preaching to his congregation and visiting villages on the Sabbath, while he teaches school the other six days. Many catechists are free to spend their whole time in evangelistic work, while their wives, perhaps, teach small schools of Christian children. These two classes of workers comprise about four fifths of the entire force, and among them may be found the most and the least able; the university graduate and the primary teacher who can teach simple reading and perhaps work in fractions. Yet the one of low qualifications has an important work and lays the foundation, perhaps, of a graduate's knowledge. One reports: 'The wife of a catechist, feeling the importance of teaching the Christian children in her village, asked permission to do so, which was granted, the monthly salary being fixed at two rupees, or about sixty cents. She gathered twenty-four little ones into the church daily, and in four months' time they had mastered the long, difficult alphabet and could read words and short sentences. But the best part of their knowledge was the Psalms and other Scripture, which all had learned exceptionally well. The cost of keeping the school is ten dollars a year.' The following incident, reported by another, shows the steadfastness of a catechist. His young, promising daughter had just died of cholera, and the Hindus of the village came to sprinkle sacred ashes in front of the church and of the house where the girl died, as they had done in the case of other houses where inmates had died. The catechist came out and said: 'Take that stuff away; God has taken my dear child; let him take my wife, myself, and the rest of the children; I serve no other God.'

"In regard to the efficiency of a catechist, Mr. Perkins reports as follows:

'There was a small congregation in an out-of-the-way place, consisting of about twenty-five people, poor, illiterate, and superstitious. We had never been able to send them a catechist, and though for some years numbered among us, they were in a very backward state. At the beginning of this year a catechist was placed among them and a little thatched church built. The change to be observed in the congregation now after nearly a year's work is truly remarkable. The congregation has increased to seventy-five; they have abandoned many of their former habits; no work is done on Sundays, and the services are regularly attended. Though unable to read, and with mental life at a low ebb, it was refreshing and most encouraging to the missionary to hear these, perhaps to some, unpromising looking people repeat Bible verses and relate Bible stories. A still further evidence of their improvement and earnestness is found in the fact that they have endured no little persecution from their Maravar employers, who are irritated with them because they refuse to work on Sunday. "If you refuse to work in our fields on Sunday, you can keep out of them on other days," is the order which has been enforced for some months. I do not hesitate to say that the improvement in religious matters and the firmness in adhering to Christian principles are largely the work of an earnest and faithful catechist.'

"Many of the men engaged in these lines of work are godly and spiritually minded, and by the earnestness of their prayers, by their responsiveness and sympathy, they become a comfort and strength to the missionary who bears on his heart all the work of his station. The thought of them away in their dark, crowded homes, with few comforts, and in the midst of degradation and indifference, yet letting their light shine cheerfully, does good like a medicine to the missionary."

HOW VILLAGES ARE REACHED.

Dr. Jones, of Pasumalai, gives an illustration of the way in which, through the preaching of these native evangelists, the Gospel finds entrance into a village: —

"In a remote village, all of whose inhabitants are of the robber caste, — a caste which is not less notorious for its ignorance and superstitious bigotry than for its crime, — the seed sown by itinerant preachers found a lodging in the mind and heart of one of the leading men of the village. After some thought and hesitancy he decided, three years ago, to profess Christ openly. This was the cause of an immediate outburst of persecution. It was claimed that the presiding god of that caste would not tolerate such an apostasy; that he would, therefore, pour his vengeance upon the whole village. It is no wonder therefore that all means, fair and foul, were used to compel this new brother and his good and equally firm wife to return to the worship of idols. First his brothers showed the most bitter opposition, the oldest being almost beside himself with rage. The village brought its many means of caste tyranny to bear upon them. His home was then threatened with fire, and as an earnest of this his stack of straw, worth forty-five rupees, was burned to the ground. The family was banned and shunned. But nothing could shake them in their Christian purpose and in their new-found life in Christ. Their meekness, patience, and boldness under all were not without effect upon the community. At last the brothers relented and became friendly, and are now in turn being persecuted because of their tolerance of and kindness to him. A few earnest inquirers are found in the village, and about twenty of the young men have taken the first and important step of protest against heathenism by ceasing to rub the sacred ashes. Some are sending their boys with our new convert's sons to our boarding school for Christian training; and a substantial prayer house is being erected there at considerable expense, the largest part of which is met in the village itself. There is every prospect that in a short time the Christian congregation of that village will become a large and prosperous one."

Foochow Mission.

ADDITIONS. — PROGRESS OF SELF-SUPPORT.

Under date of May 11, Mr. Beard writes from Foochow, giving tidings of much interest: —

"The Lord is adding to the native church here 'day by day, and to those that are being saved.' At the communion held in the third Chinese month of this year — the month which is just closing — we count 145 additions to the church, without having heard from Mr. Hubbard's field or from the Shao-wu field, and nearly as many candidates were asked to wait until the next communion as were admitted, so there is every reason to look forward to another large increase in church membership at the fifth month communion.

"In my own field the progress of self-support has far exceeded my most sanguine hopes. It was just a year ago this month that Mrs. Beard and I invited the pastor and leading members of Gén Cio Dong to come to our home in order that we might lay the subject of self-support before them. They were fearful at first, but promised to think and pray over the matter. There has been a large amount of praying and thinking and working during the past year, both by us and by the pastor and church members. There have been times of discouragement when I was afraid that the ideal would not be reached this year. But a few evenings since the senior deacon asked me if a few of the members might meet at our home that evening, giving as the reason that there was a division of opinion regarding the amount of the pastor's salary. I was very pleasantly and completely surprised when the deacon answered my question as to the exact difficulty by stating, with a merry twinkle in his eye, that the church members were united in the decision to pay the pastor all that he asked, $10 per month, and also to pay the bookseller's salary from that time forth. The only financial aid which this church will receive from the mission this year will be the salary of the bookseller for the first quarter, $10.50, and the repairs on the church building, not over $10. They will raise themselves $120, pastor's salary; $31.50, bookseller's salary; about $12, incidentals; about $12, charities; and about $10 for missions, etc.

"The church needs enlarging very much. Every Sunday the aisles are filled with stools and the vestibule with benches, and they are all occupied, and this, too, in spite of the fact that two of the members guard the gate and allow only members, learners, and their friends to enter; no stragglers can come in. In a heathen country and a heathen city those who would come to hear the gospel are refused for lack of room. Do the Christian men and women in America know this?"

Mr. Beard follows these statements with an account of the way in which the church is seeking larger accommodations. At first the task seemed too large for them, but they faced the problem with courage, and the hope is expressed that the enlargement will come in the near future. Churches in other parts of the field are taking hold with much interest of the plan of self-support, and several of them are making plans for increased contributions. Mr. Beard concludes his letter as follows: —

"It will be seen that the present condition of the churches connected with the suburb station is excellent. The promises already fulfilled give ground for confidence that other promises will not be broken. The work grows daily, and one of our most important duties is in helping the native pastors and Christians to plan wisely for enlargement and with a view to permanence.

North China Mission.

MEDICAL WORK AT PAOTING-FU.

IT is a great pleasure to hear again from Dr. Noble after his recovery from the very serious sickness which prostrated him during the winter. Writing May 4, he says: —

"It is now just two months since I resumed my dispensary and hospital practice, and in that time I have treated over

1,400 patients and performed many operations. I am frequently treating more than 100 patients daily. Last Friday, May 1, I treated 123 patients and performed two operations. Yesterday I treated sixty-three patients and performed five operations. The medical work at this station has never been more prosperous or more encouraging than at present, and no better evidence of the hold it has on the people could be given than the manner in which they flocked in for treatment as soon as the reopening of the dispensary was announced. One specially encouraging feature of this has been that among the many that have come daily for treatment have been many from among the gentry and from the official classes, and that from all have come many expressions of kindly thought and of gratitude that my life was spared to continue the work.

"I think sometimes that God took the occasion of my illness to show me, as had never been shown me before, perhaps, how potent a factor medical work has become in foreign missionary service. I recall at a certain period of my illness, when my hold on things terrestrial seemed to be all but gone, and a brief glimpse of the glories beyond was permitted me, that there came a vision in which I saw, as never before, the sin and wretchedness, with all their attendant miseries, of this terribly wicked land. And then came a voice which said, 'Your work is not yet finished.' It was joy, indeed, full and unspeakable, during those days, to realize perfectly the promises of God, and to rest thereon in peace surpassing in its wondrous glories all that had gone before. Now, once more I am in the harness, with hopes and aspirations renewed; this body and spirit re-dedicated to a service of all services the most blessed."

MANY INQUIRERS.

Mr. Smith, of Pang-Chuang, after reporting the holding of two station classes, writes of remarkable religious interest in some out-stations: —

"At Kuan-Chuang, an out-station at which I stopped, I heard that there is a great deal of interest in all the surrounding region, so that it is no longer necessary to seek for inquirers, as they are to be found in all directions. In two instances several families in a single village are wanting instruction, and church members who know very little are besieged by outsiders who know much less, to enlighten them. In Kuan-Chuang there have been some cases of moral reformation within a short time which afford testimony to the truth of the new way.

"In Mao Wang-Chuang, a few miles to the north of Kuan-Chuang, there is also much interest, but it is nothing to that in Nan Hsiao T'un, a village about ten miles south of here, where out of forty families thirty are reported to be studying, and on Sundays the audience numbers from 100 to 140, coming from villages to the number of twelve or more within a radius of many miles. This whole district was inundated by the heavy rains, and more bitter poverty, short of actual famine, we have rarely seen. Ordinary humanity has dictated a very little relief to the worst cases, many of whom have literally no food but what they beg. Yet this is quite insufficient to account for the eager persistence with which the inquirers are studying the catechism, day and night for weeks together. The youngest pupil is five years old and the oldest a widow of ninety-two, who has been a month learning two lines of a prayer, but has not got it straight yet. Other pupils are seventy-nine, seventy-five, and seventy years of age! The helper, under whose fostering care all this sprung up, is as pleased as a child with this amazing state of things, and much amused yesterday to find that when he was going home to spend the New Year, the villagers positively refused to allow him to take away his bedding for fear that he would not come back to them next Sunday, as he had promised faithfully to do. In this village a whole family, disaffected for many years, have recently come back to the church, and there is nowhere a place with brighter prospects unless some unforeseen blight sets in.

"In the Shen Chou district a medical assistant has spent many months of the past year, in coöperation with teacher Chia, judiciously mingling doctrine and drugs. He returned a few days ago and reports a widespread interest; several of the better class have become inquirers, and two lacquered tablets have been hung up in the chapel, testifying in eulogistic terms to the excellence of the medical treatment. A few years ago this place was as dead as it is possible to imagine, while now everything points to a general and widespread attention to Christianity, as well as to its incidental benefits.

"We had excellent meetings here during the Week of Prayer, during which a good many who have been alienated from the Christian life repented and began to do again their first works. There is even a good deal of interest in Pang-Chuang itself, perhaps in past years the most hopeless place within our range. The war and the floods have interfered with the attendance at the dispensary, but it has been very good for the past few months. Last week a man appeared who had come from the southwest corner of the Honan Province, within a few miles of Hupeh, a distance of about 540 miles, passing several other dispensaries on his way expressly for this one, of which he heard from a military man of his town stationed at Te-chou, near here. Dr. Porter will write you about the various schools in his care, which have had a good year and have made in all directions great progress. One of our greatest needs is a supply of Christian teachers with ability to teach on western lines."

THE SCHOOLS.

From Dr. Porter's account of the schools referred to above we give the following extract: —

"The Chinese year brought to an end another school year, which we are glad to mention as having been the most profitable of any of the years in the commendable advance of the students. We spent four days in the examination of the two schools. The girls showed admirable training and give us great hopes of the best results. We were more than pleased with the examination of the boys. The principal is a fine man, one of the best of the theological graduates at Tung-cho, who had such an aptness for teaching that we placed him at the head of the school. His good scholarship, personal interest in the boys, and earnest, devoted, Christian enthusiasm have made him a real power, and the end of the year showed how much we may expect from the methods which already show such good results. Twenty-seven of the pupils have Christian parents, and twelve of the lads have become members of the church, seven having been admitted during the year. It is a small matter to excel the scholarship of the native schools.

"Since the close of the school we have had several very interesting reports of the manly and helpful influence of the older lads, some not more than fourteen years of age, who are able to tell all they know about Christianity, and to argue with their elders about the good which comes from the worship of the true God. One of these lads, a sweet, bright-faced boy of fifteen, small of his age, has so interested his grandfather in the school that the old gentleman wishes to send the brother of the boy next year. This boy led a meeting at one of the out-stations the other night with great acceptance, much to the delight of the helper who asked him to take charge."

WIDESPREAD INTEREST.

Dr. Porter writes as follows of the general work: —

"From every mission centre we get good report of a steadily increasing interest. Our Presbyterian friends are able to report a membership of 4,500 in this Province of Shantung. Each mission shares with them in the increase of numbers. Mere increase of numbers is, of course, a small matter, but we are finding, especially within the last two months, signs of a widely extending interest. In many unexpected places inquirers are springing up. They have been waiting

for a chance to be introduced to the new truth of which they have heard so much. Last Sunday I went for the second time to one of the out-stations where a sudden impulse to listen to the gospel has sprung up. There were 130 persons present, sixty-six of whom are learning to read. For a month now the interest has been unabated, and the helper in charge is fully persuaded that the movement is a genuine one.

"Among the listeners was a man who has been in Kan-suh for some years. While there he heard a little of the gospel from one of the China inland missionaries. Returning home he bought some of the Christian books and has attended the services for a month or more. This man went in the spring of this year to Kan-suh to bring back the bones of his father, who had died there several years since. It is a journey of 1,000 miles, or 2,000 miles out and back. As an illustration of filial piety perhaps nothing could be more pathetic than such a story. Led by the desire to have the father buried beside his deceased wives, the man must walk the weary journey and bring the gathered bones of his father in a bag upon his back. No one would wish to be his companion while he carried such unwonted and ghostly a burden. Pius Æneas would show up faintly before the picture of such a son traveling the weary way, consoled only by the consciousness of having done his duty to the manes of his father."

ADDITIONS. — PERSECUTIONS.

Writing at a later date, April 17, Dr. Porter speaks of the station class held at Pang-Chuang: —

"The class completed its five weeks of study upon Easter Sunday. This is the day upon which we gather our out-station members together for a sort of annual meeting. The meeting this year was one of peculiar interest. It was signalized by the presence of a larger number of helpers than we often get together. Since the women's classes had a full number present and the little schools are full, we had a very large company present for three days.

"Our theme was the blessed theme made real in the hope of rising with Christ into newness of life. We had the previous day examined many candidates both for probation and for baptism, and our hearts were made glad by the reception of thirty-seven on probation, and thirty-two on profession of faith and baptism. I think this is the largest number we have ever baptized at one time. We hope it is a premonition of the many who are to come forward as the days go on. The faith of all of these was intelligent and strong, and we are assured that the foundations are more and more firmly fixed in the good lives rescued from this absorbing heathenism. We do not shrink from the good Biblical word 'heathen.' It represents a very real thing, a worshiper of idols with all which that implies. . . .

"Three or four of those received had just been through one of those fierce bursts of persecution which test the strength of men's purposes. They are from a village ten miles north of us. The trouble arose just after the New Year's time, when one of the men refused to go to the graves and worship. He, with his wife, was driven away from his village home, and a company of men had determined to make mischief for all the group of Christians in the adjoining villages. Matters had gone to such a pass that these bad fellows had determined to seize Mr. Li Chin Chang and tie him up. They said in their rage, 'We will drink his blood,' and no doubt would have done some equally wicked deed unless they had been restrained. Matters were so serious that Dr. Peck, Mr. Smith, and myself went together to see the magistrate at Te Chou. It is fourteen years since we have been obliged to see that official. The story of the former visit, with its result, was well remembered by the present incumbent; for the former official was removed in consequence, and we have had many years of quietness. The present mandarin declined to see us at first, but by patient insistence we succeeded in securing an audience.

"When once willing to meet us he was courteous and polite, and heard the story, and promised to give due protection, by means of a proclamation. This was subsequently done. The villagers were greatly aroused by the proclamation, and refused to put it up. They even tore it down in some places, but the result has been good, and we hope that the trouble will now pass away."

Shansi Mission.

TAI-KU.

MISS PARTRIDGE, of Tai-ku, reports a visit at Fen-cho-fu, referring to the departure of Mr. and Mrs. Price for the United States, and especially to the Sunday prior to their departure, on which Mr. Price preached to a crowded audience, who gave breathless attention, showing their loving interest in the preacher and in the word he proclaimed. Miss Partridge says: —

"Our work at Tai-ku is prospering. The school is full to overflowing, and we must turn boys away for lack of accommodation. Mr. Clapp has had fine classes of opium patients this winter, some of whom seem really impressed with the truth, and all of whom must carry away with them a clear idea of the gospel. He also tours some. Mr. Williams is busied about many matters, touring, preaching to the patients at Li-man on clinic days, and trying to finish his course of study.

"My work is opening up splendidly. I have been nowhere yet where they have not urged me to go, and it seems as though the Lord would continue so to open doors. Four villages are now open for regular teaching, which is about all I can attend to at present with my study. One other is opening up for Miss Bird, who needs one village to care for to give her a little change from school. Going about to the villages on horseback is a great blessing to me. It gives me so much fine exercise in the open air, and saves so much time from the close courts and bad air of the city."

Japan Mission.

EVANGELISTIC WORK.

MR. ATKINSON reports some encouraging signs at Kōbe. Writing May 27, he says: —

"Interest in the Christian religion is not very conspicuous in these days, but I think that there is more than there was. Miss Barrows reports the appearance of a Buddhist priest in a meeting she attended while away on a tour. This man came, with a lot of followers, to interrupt the preaching with loud questions. The Kochi evangelist reports the noisy questionings of a priest at a preaching service in his field. When interest is at zero the priests are quiet and do not come near the Christian services. As general interest arises, they become anxious and zealous and obnoxious.

"The evangelist in Kochi, Shikoku, in the field now cared for by the Home Missionary Society, says that the church there has received twenty-seven to its membership since the beginning of the year, thirteen of them being by profession, four on repentance and reformation, and ten by letter from elsewhere. The church is very much encouraged. It asks for aid to resume work in a prosperous paper manufacturing town seven miles from the city of Kochi, where there are already a few Christians; but I am constrained to say no. We have not money enough to carry on the work and workers now on hand; hence, however unkind it may seem to the Christians to say no, it is an unfortunate necessity that is laid on us.

"Miss Dudley, who is now on a tour in Shikoku, on the inland seaside, writes of two places to which I ought to send evangelists. I am doing my best to stretch out the little blanket, but do as I may I cannot make it cover the whole field. I cannot take the tours that I usually take; and besides this, I am giving up the preaching place on the main street of Kōbe, so that I may save the rent money for work in the more distant places. If we can pull through this year in the way we are now doing, I hope that we may get substantial relief for next year."

Zulu Mission.

SELF-SUPPORT AT JOHANNESBURG.

MR. GOODENOUGH writes most hopefully of the present condition of the new church at Johannesburg. It will be remembered that a chapel was built over two years since, and that during the first year a debt of $500 was paid, besides meeting the current expenses. On April 1, 1895, there was a balance in the treasury of $85. For the year ending April 1, 1896, the receipts of the church were a little less than $1,200, and came within about $70 of meeting all expenditures. The latter included the salary of the native preacher and a house for him, together with the cost of a class room and some furniture for the chapel. This is a remarkable showing for a church composed of Zulus, gathered so recently in a new place. Mr. Goodenough writes of a plan for establishing another station eight miles from Johannesburg, at an important railway and mining centre, where already a little chapel has been secured. And best of all, the spiritual work seems to keep pace with the external prosperity. Mrs. Goodenough, writing on March 16, says: —

"We had a good day yesterday in the meetings. The Lord's power was present in the afternoon service in the chapel when eighteen young men came forward and kneeled in front of the platform to express for the first time their choice of Christ as Lord and Saviour. Our subject was 'The two masters, Christ or the Devil.' At the close of the sermon I called on all who were on the Lord's side to stand on their feet, and over 100, I should say, rose at once. Then I asked those who wished to leave the devil's service and to enter the Lord's ranks to join the others, and these eighteen arose.

"The work of dealing with these new recruits is largely in the hands of Fokoti, the native preacher, supported by the Johannesburg church. We are greatly needing a class room where he can meet inquirers every week, and also for various other small meetings; and the young men decided last evening to put up such a building adjoining the preacher's cottage, on the same lot with the chapel. We have money enough from our Market Square collections to cover the cost, and we feel that this class room will greatly facilitate the work among us.

"Another step we are looking forward to with much hope is the assistance of a devoted young Zulu named Joel. Ever since we have been in Johannesburg he has been our right-hand man in the church, always on the right side on every question that arose, acting as interpreter whenever his master would spare him, and bearing himself in such a way as to win the confidence and respect of all who know him. Our acquaintance with this bright, young Christian did not begin here. He was one of Mr. Goodenough's pupils at Amanzimtote years ago. We have believed for a long while that this young man should be altogether in the Lord's work, insteading of running with telegraph despatches (which has been his work until now); so when his master, a week or so ago, sold out and went to Europe, and thus Joel was left free, we told him that he must come to us as helper, evangelist, and interpreter."

West Central African Mission.

DEATH OF SCHOLARS.

THE health report from the missionaries is good. At Sakanjimba a Sunday-school has been started, having an average attendance of considerable over 100, the attendance and the interest shown affording great encouragement. At Chisamba there has been an epidemic of pneumonia which has carried away two of the most promising scholars — Citende, a specially bright lad ten years of age, and Nakatambi, a sister of Ngulu, one of the most prominent of their young men. According to native customs, fetich ceremonies should be performed to discover who caused these deaths, but in the case of both these scholars nothing of the kind was permitted. Mrs. Currie writes: —

"We feel thankful that the neighboring villagers do not seem to stand aloof, but are rather more friendly than ever.

"Poor Ngulu is not only grieving over the loss of his favorite sister, but it will be a sore disappointment to him if his relatives refuse to allow his young nephew and niece to return again with him. Some others, too, he had hoped would come here. He has such a yearning that all his young relatives should come here to learn the Way of Life. It is more probable, however, that it will be as he fears, and that they will be prevented from coming, especially as no fetich ceremony was performed at the funeral so as to find out 'who caused the death.' Some of the old men here went to Ngulu privately to see if they should *taha* (for him), that is, inquire of the spirits, telling him that it would prevent a lot of trouble with his relatives; but he refused to allow them to do so, saying he had not believed in such things for a long time and he was not going to change now.

"Some of Citende's relatives on the mother's side, who live a long distance off and who were too late for the funeral, were very angry when they learned there had been no 'inquiry.' Indeed, we suspect that Nakatambi contracted the disease while watching Citende's coffin. She was one of those who guarded it so jealously, as they (the girls) heard a proposal among the old women who came to mourn, that if they only had a piece of his hair or a nail of his fingers or toes, then they could *taha*, and that the Christian girls were not going to allow. One of the uncles said that if the mother would not allow her boy to be buried properly, then she must have killed him! To such a length does their superstition lead them."

Notwithstanding these trials, there is much in the present position of affairs at Chisamba which gives encouragement.

Western Turkey Mission.

FROM MARSOVAN.

MISS GAGE, of Marsovan, writes of their increasing sense of the loss the station has sustained in the death of Miss King and Mr. Smith. Mr. Smith was as a father whose counsels were invaluable because of his wide experience, unusual good sense, and his tender thoughtfulness for all who sought his aid. Of the work at Marsovan Miss Gage says: —

"The Girls' School goes on steadily; of course the work of the winter term was of necessity much broken, yet not one day of school has been omitted. During the sickness of Miss King and myself, the school was left entirely in the hands of the native teachers. All were very good in their willingness to take extra work and responsibility, and we called in one of our last year's graduates from the city to take extra work. This I have had to do twice this year, and both times the girls have come most gladly and without pay, thankful that they could thus show their love and gratitude to us and their school; and their work and influence have been good in both cases. I have been very much pleased with their willingness to do active work when opportunity offered, and their dignity and faithfulness in performing their work.

"Since the massacre our day pupils have decreased in number, but now many are coming back. Next year the pressure for boarders is to be very strong, and many will not be able to pay. If some of the relief money could be turned into tuitions, we should be very glad.

"The spiritual condition of the school seems good. At the communion this month four of our girls will join the church, and there are several others earnestly inquiring into the better way; some of whom wish to become church members, but I think they need a little fuller growth. We shall graduate a class of six girls this year."

ADABAZAR.

Under date of May 9, Miss Farnham writes: —

"There has been no serious disturbance here, and our work has gone on uninterruptedly and successfully. The school has been crowded to its utmost capacity, and many applications have been refused. Of the boarding pupils, thirty-three were Protestants and twenty-eight Gregorians,

and there was one Catholic. A few were called home at the time this city was thought to be in danger. Of the sixty-three boarders, thirty-six are full pay, and most of the remainder pay from six to eight liras. Fifty-two is the number now present.

"We started the kindergarten at the commencement of this year, and now we have twenty-five — all our rooms will accommodate — and it is a success in every way. Our senior class is composed of eleven girls. All but one are professing Christians, really earnest, Christian girls. Six of them united with the church at Easter. One of the class is a Gregorian, that is, her parents are, but I hope she is a Christian."

Central Turkey Mission.

FROM ADANA.

MR. MEAD writes: —

"Political conditions remain unchanged in this province, which means that as soon as one steps outside of the larger cities there is no safety to life or property — a general reign of terror. Of course I do not mean that there is ideal security in Adana or Mersine; but here we are relatively in the enjoyment of perfect peace. There are extortion, violence, and robbery right here, for which there is no redress. No evil-doer is punished unless he be a Christian.

"But outside of these towns life is, to most people, a daily burden. I have had talks with our people from villages who say they would gladly welcome a massacre, for their own sakes, which would put an end to the awful daily tragedy of life such as they are leading now. They are always poor, even in good times; but now when they can go nowhere for work, when it is death and seizure of animals to those who go out to work their fields, or to cultivate and prune their vineyards, thereby rendering those dependent on them still more needy, they are threatened by a more merciless enemy within their own houses — starvation. What these poor people are going to do, I cannot forecast. There is not the slightest hope that anywhere our Armenian people will be able to cultivate their fields and get a harvest this year, except the few who have vineyards here and in Tarsus. And this is still a matter of much uncertainty, how much they are to be able to avail themselves of the fruits of their vines even within a radius of two miles from the centre of the city."

IN THE INTERIOR.

Mr. Sanders writes from Oorfa: —

"All the reports we get from Diarbekir go to show that very good work is being done there, and it will certainly be reflected in Severek. But Behesni and Adiaman are out-of-the-way places, and have managed so far to keep their affairs from being known. Behesni has not been plundered, but it will not make much difference in the end. With all sources of income cut off, their sufferings will be very severe. But in this country it is easy to get on in summer. The great troubles will come next winter, and we look forward to next winter with unspeakable dread. Of course we cannot expect much, if any, substantial sympathy. The people are ready to live on the very barest necessities, but even those cost money. Now take Oorfa. The highest credible estimate of the former population makes it about 20,000 souls. Now just the widows (not all, however, recently widowed) and orphans alone, and that too not the entire number, but those whom the relief committee have aided, make up thirty-seven per cent. of the whole former population, and if the number of the killed is 5,000 (our former estimate), they equal forty-nine per cent. of the present population. Mr. Fitzmaurice, the English vice-consul, however, after very careful investigation, put the number killed at 8,000! If this is true, then these widows and orphans amount to sixty-two per cent. of the present Armenian population. If we include the widows and orphans who have not come to the relief committee, and also the Armenians who have moved away since, we find that over sixty-five per cent. prob-

ably are widows and orphans. The stoutest heart must fail when thinking of their condition next winter.

"On the other hand, the Armenians are now so willing to hear. In Oorfa the very large congregations continue, and they are now certainly, on the men's side at least, two thirds Gregorian. They listen also very attentively. This feature is visible everywhere."

FROM MARASH.

Under date of May 6, Miss Hess wrote from Marash: —

"The relief work has been so systematized that for the first time since the massacre we can give our time pretty well to school work. When the school opened in the fall, we had never had so bright prospects. Our schoolroom was full to overflowing with fifty-four girls, well grown and enthusiastic, for college girls seem to be unusually popular; but we had only commenced work when the massacre took place. We were obliged to take into the family as boarders many who would otherwise have been lost to us,— some for whom Turks were inquiring, some who had lost clothes and shoes and were in a most pitiable condition. I believe we have nine who were made fatherless that day. We could not seat them all in the schoolroom, nor in the dining-room, neither had we beds enough, but in some way we have managed. The girls have learned forbearance, at least, this year. They have borne their losses and hardships with a fortitude that must astonish the people. I have been greatly surprised myself, and delighted to find that education with them tends to help them endure present evils, and develops gratitude for all the mercies they have remaining.

"I have a large class of juniors and seniors in history, and I can see that they take a different view of the present situation than before. I have tried so much to lead them to see God's hand in history, and while at first one girl asked me desperately, 'Has such a thing ever happened in the world before?' I think that by 'adding to their faith knowledge,' they have come to feel that

'Somehow, good
Shall be the final goal of ill.'

"This belief grows upon me more and more concerning this land, though there seems little in external circumstances to strengthen one's faith."

ZEITOON. — RELIEF WORK.

Mr. Macallum, who had visited Zeitoon at the invitation of the British ambassador, to assist in relief work, reports that probably not less than 5,000 people have died at Zeitoon as the result of war, massacre, famine, and sickness. Dr. Shepard rendered noble service there as a physician, attending over 4,000 patients. All the refugees who have crowded into Zeitoon were helped at the rate of one dollar each. The condition both of these refugees and of the residents of the place is pitiful indeed. Mr. Macallum says: —

"We need large sums of money to help these people. I should like to give them in addition to their daily food, for at least three months, some farming implements, some seed, and a few animals to each village. A moderate estimate for this purpose is $40,000, a sum which overwhelms one by its magnitude, but which when divided among 10,000 people looks small enough.

"The effect of all this relief work on the Gregorian Church will be felt for a long time to come. I think they all see that we are the best friends they have. The Catholics have been distributing aid, but on a different plan from ours. They use the money that comes to them as a means of confirming their followers in the faith, and of obtaining new converts. They have bought up a large part of the inhabitants of the village of Geben in this region, at the rate of four piastres a head! If we were as wise in our generation, we could make nearly all the Christians of Turkey Protestants!

"Our work in Zeitoon has suffered severely. Several of the leading men have died either in battle or from sickness, so that a part of the ordinary income

has been altogether cut off. Then all the others have lost heavily, and many who were formerly able to give are now dependent on charity. Still they hope to raise ten liras this year. One of them said to-day, 'If we can't raise that much, we might as well stop.' As you know, the salary of the preacher was paid in part by the missionary society in Marash, and owing to the massacre we can expect little or nothing from that source this year."

Notes from the Wide Field.

CHINA.

REMARKABLE PROGRESS. — *The Chinese Recorder* presents the following statement: "In the Mission Handbook just issued from the Mission Press, Shanghai, we note the total number of communicants in the various Protestant churches in 1893 was something over 55,000. Making due allowances for losses by deaths and defections, we suppose it would be reasonable to count an average net gain of over 5,000 per annum. This would bring the present membership of the churches in 1896 to some 70,000. But the ratio of increase is a continually increasing one, so that we may be safe in inferring that the number is even considerably larger than this. And when the amount of preparatory and foundation work which has been gone through is remembered; — the books and tracts prepared, text-books and educational works, medical and scientific works, schools and colleges founded, — there is certainly much cause for encouragement and call for thanksgiving." In commenting upon this statement of *The Chinese Recorder*, Dr. Griffith John, writing for the *Chronicle* of the London Society, says: "Compare the present with the past. In 1842, the year in which our first treaty with the Chinese government was concluded, there were just six communicants in the whole of China — that is, in connection with the Protestant church; in 1855, the year in which I arrived in China, there were about 500, certainly not more; in 1860, the year in which our last treaty came into full operation, there may have been 1,000; in 1890 there were about 38,000; and now there are more than 70,000, representing a Christian community of not less than 150,000 souls. The past five years have been years of exceptional trial, and yet the increase in church membership has been exceptionally great. In spite of riots, massacres, and all kinds of outrages there has been, since 1890, an increase of more than 30,000 communicants. It took the first thirty-five years to build up a church of six members, while a church of about 70,000 members has been built up within the last thirty-five years. We commenced our first century in China with nothing; we shall commence our second, in all probability, with more than 100,000 communicants, representing a Christian community of not less than 300,000 souls. Is not that something worth thanking God for?"

MR. MURRAY'S WORK FOR THE BLIND. — We have more than once referred to an invention made by Rev. W. H. Murray, of Peking, by which he and his friends believe that multitudes of blind in China can be taught to read. The plan has in view, also, the millions of illiterate people who could never hope to master the intricacies of the Chinese ideographs. By Mr. Murray's system embossed dots are made to represent numerals, and these in turn represent sounds and syllables and musical notes. The system has been tried sufficiently to make it certain that the blind and the illiterate after comparatively brief study can, as Miss C. F. Gordon-Cumming puts it, "read the Scriptures to neighbors far more fluently than the average illiterate Chinaman can read his own books in the complicated hieroglyphics." For those who have sight, black lines are used in place of the raised dots. Miss Cumming has interested herself greatly in this enterprise of Mr. Murray, not more in pity for the blind

than on account of its opening the Word of God and Christian literature to the myriads who can never hope to learn the Chinese characters. It is also hoped that in the production of the books and other literature that would be necessary, should the system be adopted, a business would be opened by which the vast number of blind in China could earn their livelihood. Mr. Murray, not being connected with any denominational missionary board, is in need of funds, and the treasurer, James Drummond, Esq., 58 Bath Street, Glasgow, will gladly welcome and forward contributions.

MADAGASCAR.

THE Rev. Mr. Sibree, in the *Chronicle* of the London Society, speaks of the great changes which have taken place since the French occupation of Madagascar. The roads are being repaired, stone gutters are placed at the sides of the roads, and massive timber bridges are constructed in many places. Soldiers are met everywhere, — Frenchmen, Algerians, and negroes from the Congo or Soudan. Miners are coming to prospect for gold, and French money is coming into use. There is great increase of drinking among the Malagasy, and much Sunday trade at the capital, a thing which has not been known there during the past twenty-five years. Mr. Sibree, however, can say that the Resident General has "already struck a blow at one of the chief blots on the Malagasy civilization, and has stopped the public selling of slaves in the markets."

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the people who come to our land from other nations, — the Bohemians, the Armenians, the Scandinavians, the Chinese, the Japanese; that they may come under Christian influence, that they may not be repelled by the non-Christian principles and practices with which they come in contact; and that they may aid in sending back the gospel message to the lands from which they severally have come.

ARRIVALS IN UNITED STATES.

June 28. At New York, Rev. O. P. Allen and wife, and Miss Annie T. Allen, of Harpoot Eastern Turkey. Mr. and Mrs. Allen and daughter are now at Old Orchard, Me.

June 29. At New York, Rev. C. H. Wheeler, D.D., and wife, and Miss Emily C. Wheeler, of Harpoot, Eastern Turkey. Dr. and Mrs. Wheeler and daughter are now at Auburndale, Mass.

June 29. At New York, Rev. W. S. Dodd, M.D., and family, of Cesarea.

July 1. At Vancouver, Rev. James H. Roberts and Miss Luella Miner, of the North China Mission; also Miss H. C. Woodhull and Miss Kate C. Woodhull, M.D., of the Foochow Mission.

DEPARTURES.

June 25. From Honolulu, Mrs. Mary E. Logan, returning to Ruk, Micronesia.

The *Morning Star* sailed from Honolulu for Micronesia on June 25.

DEATHS.

June 27. At Walden, Orange County, New York, Miss Ann Eliza Fritcher of the Western Turkey Mission. (See page 318.)

June 28. At Amenia, New York, Rev. Simeon F. Woodin of the Foochow Mission. (See page 316.)

June 18. At Amherst, Mass., Rev. Dwight W. Marsh. Mr. Marsh was a missionary of the American Board in Eastern Turkey, located at Mosul from 1850 to 1860.

Donations Received in June.

MAINE.

Bridgton, 1st Cong. ch. and so.	16 00
Farmington, Y. P. S. C. E. of 1st Cong. ch., for the "Forward Movement,"	5 50
Kennebunk, Y. P. S. C. E. of Union ch., for the "Forward Movement,"	1 25
Kennebunkport, Mrs Horace Smith,	10 00
Lewiston, Pine-st. Cong. ch. and so.	32 00
Machias, A friend, for work in Armenia,	10 00
Norridgewock, A friend,	10 00
Norway, 2d Cong. ch. and so.	5 00
Portland, Bethel Cong. ch., Zenas P. Farrington,	5 00
Strong, Cong. ch., for Turkey,	9 69 — 104 44

NEW HAMPSHIRE.

Amherst, Cong. ch. and so. 2 00
Brentwood, Cong. ch. and so. 10 00
Concord, 1st Cong. ch., to const. Mrs. C. M. MURDOCK, H. M., 100.46; N. F. Carter, 10, 110 46
Exeter, Friends in 1st Cong. ch., 1,080; Rev. Jacob Chapman, 50; M. G., 2, 1,132 00
Haverhill, Cong. ch. (of wh. 3 for Turkey), 36 50
Henniker, Cong. ch. and so. 57 50
Hooksett, Cong ch. and so. 9 32
Kensington, Cong. Sab. sch. and Y. P. S. C. E., for the "Forward Movement," 5 00
Lisbon, Mrs. A. Betsy Taft, 5 00
Lyme, Cong. ch. and so. 12 00—1,379 78
Legacies.—Manchester, Chester B. Southworth, by Mrs. H. I. Southworth, Ex'x, add'l, 247 81
Pelham, Sarah S. Barker, by Daniel Marshall, Ex'r, 50 00—297 81
1,677 59

VERMONT.

Burlington, 1st Cong. ch. and so. 326 00
Dummerston, Cong. ch. and so. 34 06
Franklin, 1st Cong. ch. and so. 20 34
Grafton, Cong. ch. and so. 19 00
Granby and Victory, Cong. ch., Geo. A. Appleton, 5 00
Jamaica, Cong. ch. (of wh. 9 for the "Forward Movement"), 14 00
Lower Waterford, Cong. ch. and so. 4 06
Milton, Cong. ch. and so. 7 00
New Haven, A friend, 50 00
Norwich, Two friends, 11 00
Springfield, Cong. ch. and so. 122 80
St. Johnsbury, Rev. C. F. Morse, 40 00
West Brattleboro, Cong. ch. and so. 31 21—684 47

MASSACHUSETTS.

Amesbury, Main-st. Cong. ch. and so. 20 07
Andover, Free Chr. ch., 86; Students Theo. Sem., Chapel ch., 26; Parsonage Circle of King's Daughters, 3, 115 00
Ashburnham, Y. P. S. C. E. of Cong. ch., for the "Forward Movement," 6 00
Auburndale, Rev. George M. Adams, 20; Alice D. Adams, 20, for the "Forward Movement," 40 00
Boston, Walnut-ave. ch. (Roxbury), 106; Berkeley Temple, 100; Village ch. (Dorchester), 90.55; Immanuel ch. (Roxbury), 35; Eliot ch. (Roxbury), 25; Highland ch. (Roxbury), 14; Rev. Arthur Little, D.D. (Dorchester), for the "Forward Movement," 25; A friend, for work in Madura, 25; Isaac Edwardson, 5, 425 55
Brookline, Harvard Cong. ch. and so. 242 39
Cambridge, A friend of missions, 50 00
Cambridgeport, Pilgrim Cong. ch. and so. 32 90
Concord, Trin. Cong. ch. and so. 18 53
Dalton, Cong. ch. and so., to const. Mrs. GRACE S. PARKER and Mrs. FRANK H. CLEVELAND, H. M. 207 88
Danvers, Maple-st. Cong. ch. and so., to const. G. M. PEABODY, H. M. 368 75
Dudley, 1st Cong. ch. and so. 2 25
Dunstable, Cong. ch. and so. 50 00
Easthampton, Cong. ch. and so. 10 63
Falmouth, 1st Cong. ch. and so. 53 00
Fitchburg, Calvinist Cong. ch. and so. 61 09
Georgetown, Memorial Cong. ch. and so. 28 08
Gilbertville, A friend, 2 00
Hadley, 1st Cong. ch. and so. 24 67
Haverhill, Riverside Cong. ch. and so., 4; Fourth Cong. ch. and so., 2.75, 6 75
Hinsdale, Cong. ch. and so. 18 co
Holbrook, Winthrop Cong. ch. and so. 3 10
Holyoke, 2d Cong. ch., Ladies' Prayer Circle, for the "Forward Movement," 25 15
Hopkinton, Cong. ch. and so. 84 67
Hyde Park, Cong. ch. and so. 16 17
Ipswich, Lend a Hand Soc. of 1st Cong. ch. 5 00
Lawrence, South Cong. ch. and so. 8 50
Littleton, Y. P. S. C. E., for the "Forward Movement," 1 00
Lowell, Eliot Cong. ch. and so., 50; Highland Cong. ch. and so., for the work in Turkey, 5, 55 00
Malden, 1st Cong. ch. and so. 123 10
Medfield, Cong. ch. and so. 12 50
Methuen, 1st Cong. ch. and so. 164 02
Millbury, 1st Cong. ch. and so. 51 12
Monson, Cong. ch. and so. 117 40
Natick, Wm. Reed Bigelow, 85 00
Newton, Eliot Cong. ch. and so., 200; Henry E. Cobb, 1,000, 1,200 00
Newton Centre, 1st Cong. ch. and so. 151 20
North Billerica, Mrs. E. R. Gould, 12 00
North Brookfield, 1st Cong. ch. and so. 24 41
North Chelmsford, 2d Cong. ch. and so. 15 74
North Weymouth, Cong. ch. and so. 20 00
Palmer, West End Cong. ch. and so. 20 00
Plympton, Cong. ch. and so. 7 50
Randolph, 1st Cong. ch. (of wh. 5 for the "Forward Movement"), 85 35
Rochester, E. F. Leonard, 25 00
Rockland, A friend, 2 00
Rowley, Cong. ch. and so. 26 10
Salem, Crombie-st. Cong. ch. and so. 132 00
Sheffield, Cong. ch. and so. 4 37
Shirley, Cong. ch. and so. 12 00
South Braintree, Cong. ch. and so. 43 00
South Hadley, 1st Cong. ch. and so. 20 25
South Walpole, Rev. Geo. F. Wright, 1 00
Springfield, South Cong. ch. and so., 150; Memorial Cong. ch. and so., 87.90; Park Cong. sab. sch., 20; A friend, 200; Mr. and Mrs. Edward T. Dill, 5, 462 90
Stoneham, Cong. ch. and so. 36 75
Sturbridge, Y. P. S. C. E., for the "Forward Movement," 3 00
Taunton, Union Cong. ch. and so. 49 69
Wellesley, Miss Lord, 5 00
Wellesley Hills, Cong. ch. and so. 37 00
West Medford, by Miss Nellie Brisbin, for the "Forward Movement," 4 00
Westport, Pacific Cong. ch. and so. 13 00
West Springfield, Park-st. Cong. ch. and so. 44 50
Williamsburg, Y. P. S. C. E., for the "Forward Movement," 10 00
Worcester, Hope Cong. ch. and so., to const. Rev. E. W. PHILLIPS, H. M., 100; Union Cong. ch. and so., 63.65; Plymouth Cong. ch. and so., 53.57; Piedmont Cong. ch. and so., 45; Lake View Cong. ch., Mrs. Charles H. Hall, 25; Church of the Covenant, for the "Forward Movement," 15; John S. Brigham, for the "Forward Movement," 25; Y. P. S. C. E. of Belmont Cong. ch. and so., for the "Forward Movement," 5; Mrs. Abbie E. Whitcomb, for the "Forward Movement," 25, 357 22
———, Friends, through Misses M. and M. W. Leitch, towards support of Rev. H. N. Barnum, D.D., "Forward Movement," 34 47
———, A friend, 5 00
———, A friend, for the work in Armenia, 5 00—5,344 72

RHODE ISLAND.

Central Falls, E. L. Freeman, for work in Turkey, 100 00
Peace Dale, Cong. ch. and so. 74 50
Providence, Central Cong. ch. and so., 1,294; Pilgrim Cong. ch. and so., to const. CHAS. B. JENCKS, H. M., 100; Plymouth Cong. ch. and so., 7, 1,401 00—1,575 50

CONNECTICUT.

Bridgeport, King's Highway Chapel, 7 00
Central Village, Y. P. S. C. E., for the "Forward Movement," 1 00
Clinton, "T. D." 30 00
Danielsonville, Westfield Cong ch. and so. 55 77
East Haven, Cong. ch. and so. 41 00
East Windsor, 1st Cong. ch. and so. 25 00
Greenwich, Y. P. S. C. E. of 2d Cong. ch., for the "Forward Movement," 10 00
Hadlyme, Cong. ch. and so. (of wh. 5 for Armenia), 20 00
Hartford, Students' Assoc. of Theol. Sem'y, 43 40
Kent, 1st Cong. ch. and so. (of wh. 35 for the "Forward Movement"), 52 72
Mansfield, 2d Cong. ch. and so. 13 07
Middletown, Y. P. S. C. E. of South Cong. ch. and so., for the "Forward Movement," 20; 3d Cong. ch. and so., 14.86, 34 86
New Britain, South Cong. ch. and so., to const. SPENCER H. WOOD, H. M., 148.56; Y. P. S. C. E. of do., towards salary Mrs. Geo. B. Cowles, 50, 198 56
New Haven, Church in Yale College, 322.20; Ch. of the Redeemer, Edward A. Anketel, 50; William D. Cutter, 20, 392 20
Newington, Cong. Sab. sch., for the "Forward Movement," 50 00
New London, 1st Church of Christ, m. c. 13 66
Poquonock, Cong. ch. and so. 34 54
Sherman, Cong. ch. and so. 26 00
South Norwalk, Cong. ch. and so., for the "Forward Movement," 40 52
Staffordville, Cong. ch. and so. 3 57
Stonington, 1st Cong. ch. and so. 50 14
Thomaston, 1st Cong. ch. and so. 7 55
Thompsonville, C. Kingsbury, 5 00
Tolland, Y. P. S. C. E., for the "Forward Movement," 20 00
Trumbull, Cong. ch. and so., for work in nominally Christian lands, 5 87
Wallingford, Cong. ch. and so. 57 00
Windsor, 1st Cong. ch. and so. 126 50
———, Friends, through G. W. Leitch, for the "Forward Movement," 10 00—1,374 93

Legacies.—Cornwall, Silas C. Beers, by J. E. Calhoun and G. C. Harrison, Ex'rs, add'l, 409 72
Farmington, Rev. Thos. K. Fessenden, by H. M. Cowles, 500 00
Griswold, H. L. Johnson, by H. L. Johnson, Ex'r, 413 31—1,323 03

2,697 96

NEW YORK.

Albany, A friend, for missions in Asiatic Turkey, 75; A friend, 30; A friend, 30; C. A. Hagamann, 5, 140 00
Brooklyn, Clinton-ave. Cong. ch., Friend, 300; Park-ave. Branch Sab. sch. of Tompkins-ave. Cong. ch., "Forward Movement," for support Dr. and Mrs. Scott, General Medical Mission, Jaffna, Ceylon, 150; N. E. Cong. ch., Memorial for David N. Reoch, late missionary in Africa, 25; South Cong. ch., Y. P. S. C. E., for the "Forward Movement," 20; South Cong. Sab. sch. Classes 7 and 8, for the "Forward Movement," 7.65; Mrs. J. Howard Prentice, 25; Mrs. Peter McCartee, for work in Turkey, 10; Y. P. S. C. E. of Bushwick-ave. Cong. ch., 5, 542 65
Buffalo, People's Cong. ch. 9 34
Clifton Springs, "A. T. W." 5 00
Danby, Y. P. S. C. E. of Cong. ch., for the "Forward Movement," 5 00
Flushing, An Anarchist, 3 00
Groton, S. A. Barrows, 50 00
Hamilton, Mrs. John Diell, 3 00
Jamesport, Y. P. S. C. E., for the "Forward Movement," 4 85
Rensselaer Falls, Cong. ch. 3 32
Riverhead, Cong. ch. 25 00
Saratoga Springs, Sarah L. Wood, for the "Forward Movement," 12 00
Sherburne, 1st Cong. ch., 95.36; do., Dr. and Mrs. O. A. Gorton, 120, 215 36
Union Springs, Mrs. Mary H. and Miss Emily Thomas, for the work in Armenia, 20 00
Utica, Plymouth Y. P. S. C. E. 7 42
Vernon Centre, Mary R. B. Judson, for work in Armenia, 10 00
Walton, 1st Cong. ch. 100 35—1,156 29

Legacies.—Lewiston, Abigail Peck, by George E. Wilcox, Ex'r, 613 09
Syracuse, Peter Burns, by F. A. Lyman, Ex'r, 1st instalment, 238 50—851 59

2,007 88

NEW JERSEY.

Chatham, Stanley Cong. ch. 4 68
Chester, J. H. Cramm, 50 00
Lawrenceville, Rev. Charles H. Willcox, 50 00
Morristown, Florence St. J. Baldwin, 5 00
Newark, 1st Cong. ch., 19.41; C. W. Eakley, 2.50, 21 91—131 59

PENNSYLVANIA.

Braddock, A friend, 10 00
Corry, 1st Cong. ch. 5 00
Germantown, W. J. Erdman, for work in Armenia, 30 00
Philadelphia, Central Cong. ch. (of wh. 203 for the "Forward Movement"), 227 00
Ridgway, James Penfield, 25 00 297 00

Legacies.—Philadelphia, Miss Elizabeth A. Ewing, by Whilldin Foster, Ex'r, 500 00

797 00

DISTRICT OF COLUMBIA.

Washington, Mt. Pleasant Cong. ch., 30; Ralph Dunning, 20, 50 00

GEORGIA.

Atlanta, Friends, 20 00

FLORIDA.

Key West, 1st Cong. ch. Extra-cent-a-day Band, 10; One Self-denial Box, 3, 13 00
Melbourne, 1st Cong. ch. 8 27 21 27

INDIANA.

Ft. Wayne, Ply. Cong. ch. 26 50
Ridgeville, Junior C. E. S., for native agency Armenia, 2 25 28 75

MISSOURI.

Lebanon, Cong. ch. 18 75
St. Joseph, Swedish ch. 3 40
St. Louis, Bethlehem (Bohemian) Cong. ch. 3 00 25 15

OHIO.

Brecksville, 1st Cong. ch. 11 51
Cincinnati, Walnut Hills Cong. ch., with other dona., to const. HAMLIN RUSSELL, H. M., 55.30; J. Webb, Jr., 2, 57 30
Newark, Margaret Evans, for the "Forward Movement," 10 00
Penfield, Ladies Miss'y Soc. of Cong. ch. 5 00
Strongsville, Cong. ch., for the work in Armenia, 2 75
Wauseon, Cong. ch. 2 30 88 86

ILLINOIS.

Amboy, Ira Brewer, 5 00
Aurora, 1st Cong. ch., 58.42; N. E. Cong. ch. (of wh. 5 from Prof. A. V. Greeman), 10, 68 42

Big Rock, Welsh Cong. ch. 5 00
Blue Island, Cong. ch. 9 20
Champaign, Woman's Miss'y Union, 1st Cong. ch. 35 56
Chicago, 1st Cong. ch., 62.72; Leavitt-st. Cong. ch., add'l, 5, 67 72
Danway, Cong. ch. 2 00
Dundee, Cong. ch. 26 90
Earlville, J. A. D. 25 00
Evanston, 1st Cong. ch. 20 00
Harvey, Cong. ch. (of wh. 2 from Sab. sch. for native agency, Armenia), 11 70
Healey, Cong. ch. 4 66
Joy Prairie, Cong. ch. 77 06
Lee Centre, Mrs. T. A. Lyman, 1 00
Paxton, Martha Schlosser, 10 00
Pecatonica, Cong. ch. 2 56
Peoria, Rev. A. A. Stevens, 2 50
Rock Falls, Cong. ch. 8 23
Seward, Cong. ch. 11; R. E. Short, to const. Rev. FREDERICK B. BRIDGMAN, H. M., 100, 111 00
Thawville, Y. P. S. C. E., for the "Forward Movement," 5 00
Wataga, Cong. ch. 12 50
Waverly, Cong. ch. 11 17
Windsor Park, Duncan-ave. Cong. ch. 28 50
Wyoming, Cong. ch. 10 55—561 23
Legacies. — Buda, J. F. Hyde, by H. T. Lay, Trustee, add'l, 1 66
Freeport, Leman A. Warner, by A. C. Warner, Ex'r, 100 00—101 66
662 89

MICHIGAN.

Ann Arbor, 1st Cong. ch. 118 40
Lansing, Plymouth Cong. ch. 39 80
Grand Rapids, South Cong. ch., from Jun. C. E. S., for Armenia, 27 14
Ypsilanti, Cong. ch. 24 00—209 34

WISCONSIN.

Ashland, 1st Cong. ch. 94 55
Delavan, Cong. ch. 16 54
Fontana, Mary D. Reed, 25 00
Greenwood, George Ford, 2 00
Leeds Centre, Cong. ch. 6 50
Milton, Cong. ch. 9 81
Milwaukee, Pilgrim Cong. ch. 23 46
Platteville, Cong. ch. 30 00
River Falls, Cong. ch. 38 15
Windsor, Cong. ch. 24 25
Sturgeon Bay, Hope Cong. ch. 9 30—279 56

IOWA.

Burlington, Cong. ch. 55 00
Cass, Cong. ch. 13 40
Des Moines, Plymouth Cong. ch., 175.28; A friend, 1, 176 28
Exira, Cong. ch. 5 11
Mt. Vernon, Gertrude M. Potwin, 10 00
Tabor, Cong. ch. 51 30
Waucoma, Cong. ch. 13 16—324 25
Legacies. — Denmark, Oliver Brooks, by Thomas S. Taylor, Ex'r, 402 43
726 68

MINNESOTA.

Crookston, 1st Cong. ch. 1 95
Elk River, Union Cong. ch. 11 14
Lake Park, Cong. ch. 3 00
Minneapolis, Plymouth Cong. ch., 62.11; "Rodelmer," 2, 64 11
Northfield, Students and Faculty, towards support of Rev. Henry K. Wingate, 251 85
Sleepy Eye, Cong. ch. 9 15
St. Paul, Friends, by Mrs. W. L. L. Love, 7 00
Worthington, Cong. ch. 2 56—350 76

KANSAS.

Comet, Cong. ch. 2 52
Netawaka, Cong. ch. 1 50
Strong, Y. P. S. C. E. 4 50
Topeka, Central Cong. ch. 13 62
Wakefield, Cong. ch. 10 28—32 42

NEBRASKA.

Fairmont, Cong. ch. 8 00
Franklin, 1st Cong. ch. 39 44
Holdrege, Cong. ch. 9 75
Virginia, A friend, for native workers in Turkey, 25 00—82 19

CALIFORNIA.

Pasadena, 1st Cong. ch. 47 00

COLORADO.

Boulder, Cong. ch., for work in Cesarea, 22 25
Denver, Harman Cong. ch., 3.80; Olive B. Frink, for work in Turkey, 5, 8 80
Montclair, Mrs. C. F. Holcomb, in memory of C. F. Holcomb, 20 00
Otis, Cong. ch. 6 36
Silver Cliff, Rev. C. H. Bissell, 10 00—67 41

WASHINGTON.

Coupeville, 1st Cong. ch. 3 95
Spokane, Mary C. Hoyt, 5 00—8 95

NORTH DAKOTA.

Ft. Berthold, Cong. ch. 5 00
Grand Forks, Cong. ch., for work in Africa, 12 00—17 00

SOUTH DAKOTA.

Mound City, Rev. H. Vogler, for native agency, Armenia, 50
Redfield, Y. P. S. C. E., for the "Forward Movement," 10 00
Springfield, Cong. ch. 3 00
Worthing, Cong. ch. 2 00
———, Ger. Assoc., by Rev. J. Sattler, 10 00—25 50

WYOMING.

Rock Springs, 1st Cong. ch. 4 95

UTAH.

Park City, 1st Cong. ch. 40 00

NEW MEXICO.

Deming, Laura E. Dyer, 24 92

DOMINION OF CANADA.

Province of Ontario, Bowmanville, Emily R. Freeland, for the "Forward Movement," 1 00
London, Mrs. G. B. Kirk, for Armenia, 1 00—2 00

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer.*

For the Canadian Station, West Central African Mission, add'l, 209 80

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, F. B. Broad, 9 60
Hawaiian Islands, Honolulu, Mrs. Mary S. Rice, 500 00
South Africa, Wellington, Annie M. Wells, 10 00
West Central Africa, Bailundu, Mrs. M. M. Webster, 10 00—529 60

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions in part, 11,574 46
On allowance of Miss Belle Nugent, 7 46—11,581 92

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 2,000 00

For Miss E. S. Webb's Re-fit in part, 25 00—2,025 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Deer Isle, Reach Sab. sch., 2.50; Denmark, Saco Valley Union Y. P. S. C. E., 25; Mechanic Falls, Y. P. S. C. E., 4, 31 50

NEW HAMPSHIRE. — Alstead, Y. P. S. C. E., 6.76; Franklin, Y. P. S. C. E., 4.70; Kingston, Y. P. S. C. E., 10; Pittsfield, Y. P. S. C. E., 10, 31 46

VERMONT. — Grafton, Y. P. S. C. E., 1; Lunenburgh, Y. P. S. C. E., 1; Milton, Y. P. S. C. E., 1.50; So. Royalton, Y. P. S. C. E., 5.56; Waterbury, Junior C. E. Soc., 5, 14 06

MASSACHUSETTS. — Boston (Allston), Cong. Sab. sch., 5.03; do., Y. P. S. C. E., 10; Gardner, Y. P. S. C. E., 12.75; Leominster, Y. P. S. C. E., 16.45; Lowell, Jun. C. E. S. of 1st Cong. ch., 5; Marion, Cong. Sab. sch., 2.30; Middleborough, Central Cong. Sab. sch., 5.99; Wakefield, Y. P. S. C. E., 10; West Medford, Cong. Sab. sch., 24.13; Williamsburg, Y. P. S. C. E., for Armenia, 5, 96 65

RHODE ISLAND. — Central Falls, Y. P. S. C. E., 17.87; Providence, Elmwood Temple, Y. P. S. C. E., 5, 22 87

CONNECTICUT. — Colchester, Y. P. S. C. E., 5; West Suffield, Y. P. S. C. E., for pupil, Adams, Natal, 25, 30 00

NEW YORK. — Aquebogue, Y. P. S. C. E., 2; Brooklyn, Willoughby-ave. Cong. Chapel, Bible Class No. 4, for Armenia, 5; Sherburne, Cong. Sab. sch., 23.22, 30 22

NEW JERSEY. — Morristown, Junior C. E. Soc. 3 00

PENNSYLVANIA. — New Vernon and New Lebanon, Y. P. S. C. E. of Presby. ch., for support of pupil, Kyōto Training School, 8 50

TENNESSEE. — Blackman, Juvenile Miss'y Soc'y, 7 00

INDIANA. — Ft. Wayne, Y. P. S. C. E., 5; do., Cong. Sab. sch., 3.50, 8 50

OHIO. — Cincinnati, Y. P. S. C. E. of Lawrence-st. Cong. ch., 5; Lakewood, Y. P. S. C. E., 1.56; Thomaston, Junior C. E. S., 2, 8 56

ILLINOIS. — Canton, Y. P. S. C. E., 8.65; Chicago, So. Cong. Sab. sch., 50; do., Y. P. S. C. E. of Zion Cong. ch., 3.75; do., Y. P. S. C. E. of Waveland-ave. Cong. ch., 2.33; Dundee, Cong. Sab. sch., 2; Geneva, Y. P. S. C. E. of 1st Cong. ch., 12.50; Princeton, Y. P. S. C. E., 7.50, 86 73

MICHIGAN. — Benton Harbor, Y. P. S. C. E., 10; Detroit, Canfield-ave. C. E. S., 5; Grand Rapids, South Cong. ch., Y. P. S. C. E., 6.05; Hancock, Y. P. S. C. E., 25; Lansing, Y. P. S. C. E., 2, 48 05

IOWA. — Dubuque, 1st Cong. Sab. sch., 4.28; Grinnell, Y. P. S. C. E., 2; Mason City, Y. P. S. C. E., 10; New Hampton, Ger. Cong. Sab. sch., 5; Victor, Y. P. S. C. E., 2.35, 23 63

MINNESOTA. — Brainerd, C. E. Soc. 1 35

NEBRASKA. — Holdrege, Juvenile Society, 1.25; Plymouth, Jun. C. E. Soc. of 2d Cong, ch., 75c. 2 00

CALIFORNIA. — Green Valley, Y. P. S. C. E., 3.10; Tulare, Y. P. S. C. E., 5.25; Ventura, Y. P. S. C. E., 20, 28 35

COLORADO. — Otis, Y. P. S. C. E. 68

SO. DAKOTA. — Springfield, Cong. Sab. sch., 2; do., Y. P. S. C. E., 2, 4 00

487 11

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Woodford, Sab. sch., primary dept. 1 50

MASSACHUSETTS. — So. Framingham, Grace Cong. Sab. sch., 11.64; Watertown, Phillips Cong. Sab. sch., 2.10, 13 74

PENNSYLVANIA. — Philadelphia, Ten children in Junior Endeavor of Presb. Ch. of the Evangel, 1 00

MINNESOTA. — Benson, Tillie Anderson, for work in Kusaie, 5 00

21 24

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Amboy, Y. P. S. C. E., 10; Chandlerville, Y. P. S. C. E., 6; Maywood, Y. P. S. C. E., 5; Naperville, Y. P. S. C. E. of Grace United Evan. Ch., 12.50; Wheaton, Y. P. S. C. E., of 1st Cong. ch., 12.50, 46 00

KANSAS. — Arkansas City, Y. P. S. C. E. 5 00

51 00

CONTRIBUTIONS FOR THE DEBT.

MAINE. — Portland, J. F. Liscomb, 100 00

VERMONT. — Dorset, Cong. ch. and so., 50; Woodstock, Cong. ch. and so., 275.31, 325 31

MASSACHUSETTS. — Auburndale, Cong. ch. and so., 5; Boston (Dorchester), Rev. Arthur Little, D.D., 50; Brookline, J. R. Winch, 500; Mount Auburn, X. Y. Z., 500; Palmer, West End Cong. ch. and so., 8; Worcester, Rev. A. E. P. Perkins, D.D., 25, 1,088 00

RHODE ISLAND. — Providence, Central Cong. ch. and so. 6 00

CONNECTICUT. — New Haven, E. Hayes Trowbridge, 50; do., A. E. Blakeslee, 50; South Norwalk, Rev. Gerald H. Beard, 25, 125 00

NEW YORK. — Brooklyn, Clinton-ave. Cong. ch. 1,700 00

PENNSYLVANIA. — Philadelphia, Central Cong. ch. 350 00

MISSOURI. — Sedalia, 1st Cong. ch. 30 00

ILLINOIS. — Chicago, Mrs. D. K. Pearsons, 500, and Miss Julia A. Chapin, 500, by Dr. D. K. Pearsons; do., Dr. H. M. Lyman, 100; do, J. C. Kilner, 25; St. Charles, Rev. Geo. H. Smith, 10, 1,135 00

MICHIGAN. — Grand Rapids, Plymouth Cong. ch., 23; Highland Station, Rev. W. D. King, 10; Lansing, Plymouth Cong. ch., 53.35; Vienna, Rev. S. Vaughan, 5, 91 35

WISCONSIN. — Beloit, Rev. G. R. Leavitt, D.D., 50; Evansville, Nelson Winston, 25, 75 00

IOWA. — Spencer, 1st Cong. ch. 2 16

CALIFORNIA. — San Diego, Geo. W. Marston, 25; Rev. S. A. Norton, D.D., 5, 30 00

NORTH DAKOTA. — Hankinson, Cong. ch. 15 00

SOUTH DAKOTA. — Academy, Y. P. S. C. E., and Ladies' Miss'y Soc'y, 25 00

5,097 82

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Tilton, Boys' Mission Circle, for student aid, Japan, 25 00

VERMONT. — Enosburgh Falls, M. P. Perley, for pupil, care Miss S. A. Searle, 25; Lyndonville, Miss G. M. Loomis, for native pastors, Turkey, 3; Montpelier, Bethany C. E. S., to restore appropriations in Spain, 22, 50 00

MASSACHUSETTS. — Auburndale, Friends, for work, care Rev. H. N. Barnum, 25; do., Mrs. George M. Adams, for use of Mrs. W. N. Chambers, 7.87; Boston, Harvard Cong. ch. (Dorchester), by Rev. W. A. Farnsworth, D.D., 7.50, and A friend, 5, both for restoring appropriations; Cambridge, Two friends, for native helpers in Armenia, care of Dr. H. N. Barnum, 10; Cohasset, King's Daughters, for use of Miss Huntington, San Sebastian, 20; do., Jun. C. E. S., for work of Rev. E. P. Holton, 10; Concord, Friends, for work of Rev. E. P. Holton, 8; Fall River, A friend, for native agencies, Turkey, 10; Kingston, Luther Hatch, for catechist, India, 10; Lakeville, A friend, for use of Rev. C. S. Vaughan, 10; Melrose, Int. Dept. Cong. Sab. sch., 3, and Jun. C. E. S., 1.25, both for Frances Bary Mem. Fund, Okayama Orphanage; Newtonville, Central Cong. Sab. sch., for work of Mrs. G. M. Rowland, 16.50; Northfield, Y. W. C. A., for use of Miss E. Macallum, 15, for pupils, care of Rev. J. S. Chandler, 25, for use of Miss Fidelia Phelps, 25, for use of Miss Nellie Russell, 25; Princeton, J. D. Gregory, for work of Rev. E. P. Holton, 50; Sharon,

Miss M. L. Wilson, for Miss H. G. Powers, 4; South Acton, Mrs. H. W. Tuttle, for Kindergarten, care of Miss E. M. Blakely, 40; Springfield, Mrs. Charles Merriam, for hospital at Aintab, 20; Worcester, Hope Cong. ch., for work, care of Rev. Dwight Goddard, 15; do., Plymouth Sab. sch., Miss H. E. Lamb's class, for pupil, care of Mrs W. O. Ballantine, 10; ——, B. C. M., for native pastor at the Dardanelles, 100, and for native helpers, Eastern Turkey, 100; do., A friend, by Rev. Lyman Bartlett, for native agencies in Smyrna, 25, 598 12

CONNECTICUT. — Farmington, A friend, for care Rev. J. H. Pettee, 55; do., 1st Cong. Sab. sch., for pupils at Yozgat, 15; Haddam, Cong. ch., for use of Rev. G. C. Raynolds, 22.24; Mystic, Cong. Sab. sch., for work, care Rev. H. C. Hazen, 16.18; New Haven, Mrs. A. A. Leonard, for work, care of Mrs. C. C. Tracy, 35; New London, 1st church of Christ, for Chinese school, 9.94; Norwich, Three friends, by Mrs. Lewis A. Hyde, for Kindergarten, care of Miss Laura Farnham, 10; Stamford, 1st Cong. Y. P. S. C. E., for Bible-reader, India, 12.89, 176 25

NEW YORK. — Angola, Miss A. H. Ames, for pupil, care of Rev. Charles Hartwell, 5; Clifton Springs, A. T. W., for work, care of Miss C. E. Bush, 5; New York, North Y. P. S. C. E., for native helper, Madura, 40; do., Mary F. Wight, for work, care Rev. J. H. Pettee, 10; Niagara Falls, Y. P. S. C. E., for building work, care of Rev. H. C. Hazen, 20; Rochester, Miss J. A. Bradbury, for use of Mrs. C. C. Tracy, 25; Warsaw, Woman's F. M. Soc. and Y. P. S. C. E., for work, care of Rev. H. C. Hazen, 30, 135 00

PENNSYLVANIA. — Germantown, E. S. Richards, for native pastor, Turkey, 75; Minersville, 1st Cong. ch., for use of Rev. J. P. Jones, 10; Philadelphia, Charles R. Webb, for restoring native agencies, Central Turkey, 50; do., Fraternity of St. Paul, for native preacher, care of Rev. G. M. Gardner, 40, 175 00

DISTRICT OF COLUMBIA. — Washington, Jun. C. E. S. of 1st Cong. ch., for work, care of Rev. E. Fairbank, 15 00

NORTH CAROLINA. — Blowing Rock, Miss ——, for pupils, care of Rev. R. A. Hume, 5 00

FLORIDA. — Jacksonville, Y. P. S. C. E. of Union Cong. ch., for work, care of Rev. L. O. Lee, 15; Orange Park, Union Cong. Sab. sch., 1, and Miss A. M. Ball, 50 c., for work, care of Miss M. L. Hammond, 16 50

ALABAMA. — Montgomery, Industrial School, 2, and Woman's Miss'y Soc. of Dexter-ave. Baptist ch., 4, for work, care of Miss C. Shattuck, 6 00

MISSOURI. — La Belle, H. B. Yacoubi, for Bible-woman, care of Rev. A. Fuller, 20 00

OHIO. — Columbus, A Sab. sch. class, for use of Mrs. J. L. Coffing, 5 00

ILLINOIS. — Chicago, Mrs. L. Van Hook, for native pastor, Turkey, 14; do., through Rev. D. A. Richardson, for native pastor, Turkey, 18; Galesburg, E. Main-st. Cong. ch., A friend, for native preacher, Turkey, 5; Normal, Y. M. and Y. W. C. A. Normal School, for native missionary in Zille, 42; Rockford, Mrs. E. J. Gibson, for pupils, care of Rev. H. G. Bissell, 10; Turner, Y. P. S. C. E., for work of Rev. C. R. Hager, 10, and Dr. J. E. Bradley, for do., 15, 114 00

MICHIGAN. — Detroit, 1st Cong. ch., for work in Turkey, 105; Reed City, F. E. York, for pupil, Yozgat, 5, 110 00

NEBRASKA. — Hastings, A friend, for use of Rev. Geo. E. Albrecht, 2 50

WISCONSIN. — Arena, Mill Brook Miss. Soc., for use of Miss A. L. Millard, 2; West Superior, Sab. sch. class of boys, 11, and J. H. Nason, 15, both for pupils, care of Miss C. A. Nason, 28 00

IOWA. — Davenport, Mrs. M. R. Smith, for work, care of Rev. H. G. Bissell, 10; Des Moines, Plymouth Cong. ch., for work, care of Rev. H. G. Bissell, 25; Grinnell, Iowa College, for work, care of Rev. C. C. Tracy, 150, 185 00

MINNESOTA. — Minneapolis, Boys' club and Jun. C. E. S. of Pilgrim Cong. ch., for work, care of Rev. H. K. Wingate, 35; St. Paul, Dr. D. M. B. Thom, for pupils, care of Mrs. A. N. Andrus, 38.50, 73 50

KANSAS. — Colony, A friend, for work in San Sebastian, 5 00

COLORADO. — Colorado Springs, Mrs. Wiley, for work, care of Rev. H. G. Bissell, 10 00

CANADA. — Island Brook, V. Christie, for work, care of Rev. C. S. Vaughan, 8.50; Montreal, "Do what you can Soc.," for work, care of Rev. F. W. Reed, 21, 29 50

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer.*

For boys, care of Rev. W. T. Currie, 32 85

INDIA. — Sholapur, Rev. and Mrs. L. S. Gates, "Thank-offering for Special Mercies," for work, care of Rev. E. Fairbank, 100 00

TURKEY. — Cesarea, Rev. W. A. Farnsworth, D. D., for native agencies, care of Rev. J. L. Foule, 22.50; and for restoring appropriations, 7.50, 30 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For repairs American College for Girls, repairing drains at Konak roof of college and windmill,	440 00	
For work, care of the Misses Melville,	50 00	
For work, care of the Misses Melville,	4 00	
For use of Dr. Grace N. Kimball,	25 00	
For use of Miss M. L. Daniels,	10 00	
For kindergarten work, care of Miss Huntington,	35 00	
For tuition, care of Miss F. E. Burrage,	2 20	
For pupil, care of Miss M. T. Noyes,	20 00	
For use of Rev. and Mrs. J. E. Tracy,	100 00	
For use of Miss N. M. Cheney,	5 00	691 20

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For salary Maritza, Smyrna, for 1895 and 1896, care of Rev. J. P. McNaughton,	252 00	
For salary Oriort Gadar, Bible-woman, care of Rev. J. P. McNaughton,	120 00	
For taxes and repairs Girl's School, Erzroom, care of Rev. W. N. Chambers,	44 00	
For work, care of Mrs. Mark Williams,	25 00	
For Bible-reader, care of Rev. J. E. Abbot,	25 00	
For pupil, care of Mrs. J. L. Coffing,	12 00	478 00

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. F. A. Sanders, Montreal, *Treasurer.*

For native teacher, care of Rev. C. R. Hager,		48 60
		3,165 02
Donations received in June,		37,528 74
Legacies " " "		3,476 52
		41,005 26

Total from September 1, 1895, to June 30, 1896: Donations, $477,222.97; Legacies, $108,512.92 = $585,735.89.

FOR YOUNG PEOPLE.

ON THE HILLS AND PLAINS OF INDIA.

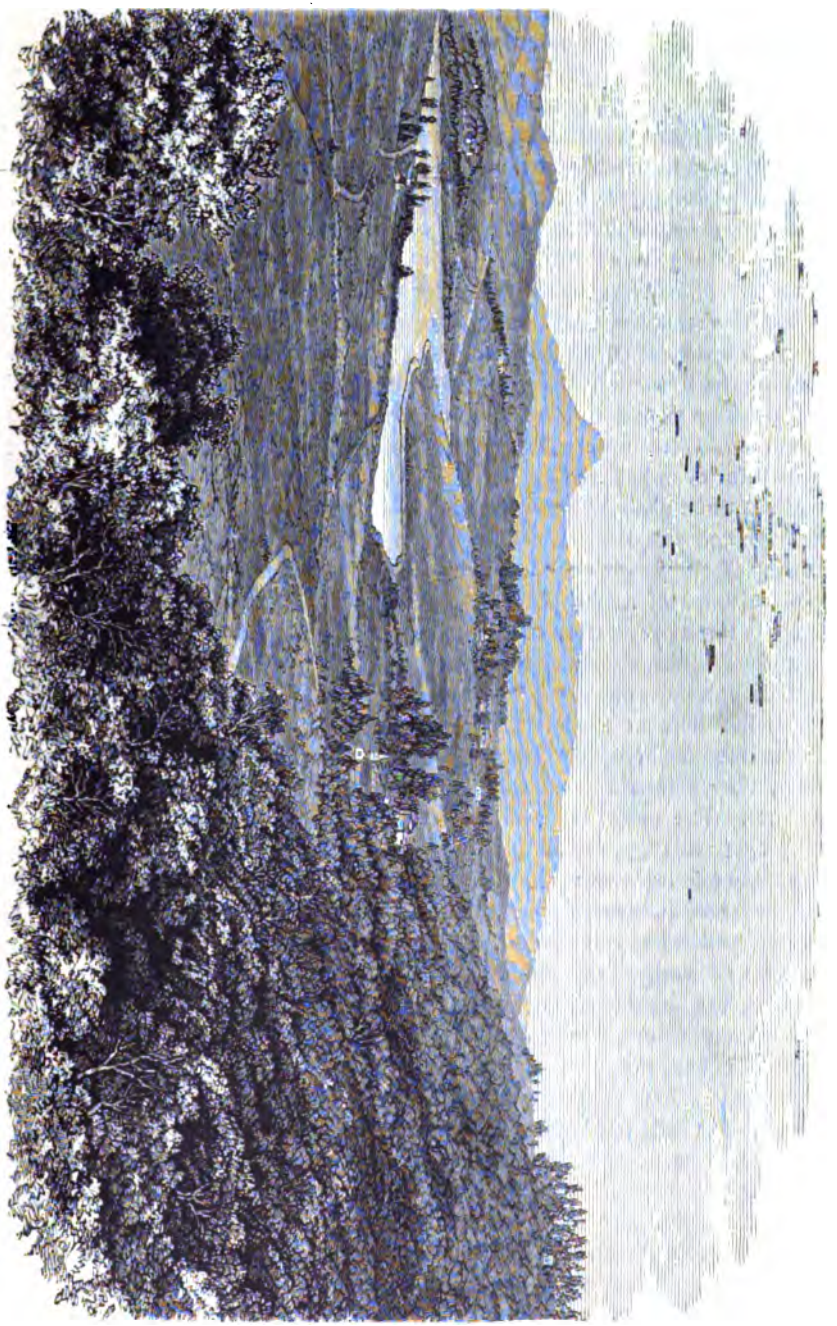
KODEIKANAL AND MANAMADURA.

BY REV. E. P. HOLTON, OF MANAMADURA.

AS Madura lies about ten degrees north of the equator, we have two midsummers when the sun is right overhead at noonday, and it is extremely hot. The second of these is much tempered by the monsoon, the steady wind which blows night and day for weeks; but the earlier one, before the monsoon "breaks," is almost intolerable. Where it does not cause headaches and sleeplessness it often exhausts a strong man's vigor worse than would a hard day at haying at home. The little children suffer worst, losing all color, appetite, sleep, and vigor, becoming pallid little ghosts of what healthy children should be. So, several years ago the wise forefathers of this mission pioneered a path up the winding, rocky beds of the mountain streams, up through the dense thickets of tall, lemon-scented grass, thorny date palms, bristling canebrake and tangles of rattan, up above the fever belt, about 5,000 feet, up to the top of the Palani Hills, where the nights are cool, and the midday heat scarcely more than it is in New England in May. Here in a vast grove or *kanal*, once the gift of a rajah to his bride (*Kodei* means gift), they acquired cheaply from the government an extensive piece of land, built a few mud and thatch cottages, and during the two or three hot, windless months of the year brought their wives and little ones up out of the stifling heat. The rapid, beneficial effect of the air here upon children and invalids has always been a wonder. It succeeds where all else has failed. Civilians, government officials, and planters soon began to follow; roads were surveyed, cut, and graded; a small brook in a wide meadow was changed into a beautiful little lake set among the hills. Homes began to spring up upon the slopes and shoulders, some of them permanent and costly. The mission's houses have always remained small and unpretentious, though the thatch long ago gave place to corrugated iron and tiles. There are six of them now, each capable of holding two families, or more, if convenience is sacrificed a little. All are plainly and scantily furnished, and are rented to civilians during other than the two months that we are usually up here. Kodei (as we abbreviate it) is a very beautiful place. The picture on the next page, from a drawing made some years ago, shows the lake, but few of the houses. The trees have been cut sparingly and judiciously, so that most of the houses are hidden by them. Where mistakes have been made they have been speedily remedied, as most of the trees here are remarkably rapid growers. By sales and rents the sanitarium has from the first been mainly self-supporting.

The way to reach Kodei is this: from Madura we come twenty miles by train to a place with the diminutive name of Ammayanayakanur, where we take two-

wheeled spring carts, capable of holding comfortably two of us, three servants, and considerable luggage. They are drawn by stout little trotting bullocks



KODEIKANAL FROM THE WEST.

which are changed every six or eight miles. They can easily trot six miles an hour, so that the thirty-two miles to the *Tope*, or grove, at the foot of the moun-

tains, can easily be made in five hours. At the Tope the twelve-mile climb begins, and the ways of locomotion vary. The ladies and children go up in chairs and cholies — a sort of reclining palanquin — on coolies' heads, four men carrying at a time, with others to take turns with them. The men sometimes go up on hired *tats*, or ponies, which are often most sorry specimens of equine architecture, and require so much vociferous objurgation that the man who has to propel his own tat often has to work his passage, and so will arrive here fully as weary as, and much later than, his more athletic friend who wisely takes off his coat and walks all the way. The coolies take about six hours to walk the twelve miles, often breaking the monotony of their steady tramp by singing, solo and chorus, "Hungokum," "Ho! Ho!" "Samebum," "Ho! Ho!" As the path is too steep, narrow, and winding for a cart, all the luggage and furniture — beds, bureaus, stoves, boats, and pianos — have to come up on coolies' heads, fifty pounds for a single head load, forty per man when more than a single load. It is wonderful to see a little eighty-pound coolie toiling steadily up the path with a fifty or sixty pound box or bundle on his head. A white man of twice his weight would have his cranium crushed in, or his neck strained severely, if he tried to do it for even half a mile.

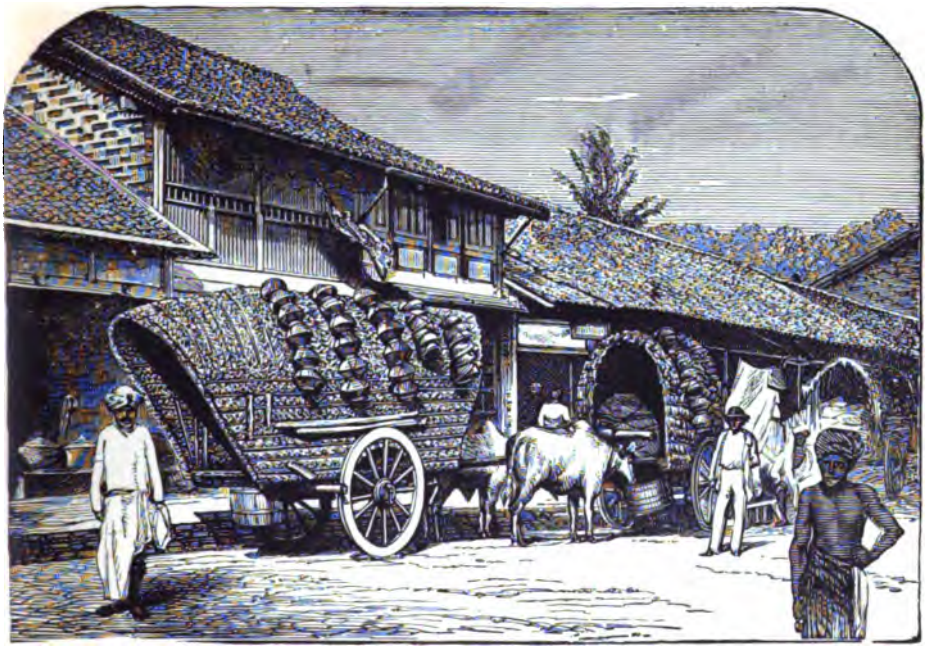
About three o'clock in the morning is the usual time for beginning the ascent; the fresh coolness, the gradual awakening of the world to the new day, the shrill crowing of the jungle cocks, the distant barking of the big black monkeys, the boy-like notes of a bird, called "the whistling schoolboy," and the occasional glimpses through the trees of the panorama of the plains, slowly unfolding their expanse of tanks, streams, green paddy-fields, brown sands, or yellow harvests, — all make it a most charming journey.

The life here at Kodei is markedly social. After people have been living for ten months in widely separated stations, and seeing other white faces but rarely, they evince a great fondness for tennis parties, picnics, sociables, and concerts. The preaching services, both Tamil and English, the social "sings" and prayer-meetings, are all largely attended. During the season there are more than sixty missionaries up here, from more than a dozen different missions, and they have now for several years held a convention, "for the deepening of spiritual life," which has contributed not a little to the refreshing and refitting for a new year of work on the plains.

During the last sixteen days of March, leaving my family at Kodei, away from the heat and fevers, I went off on a long itineracy in the farthest corner of my station. I had my own sturdy little bullocks, Annan and Thambi (Elder Brother and Little Brother), and my springless cart, with double tent, sciopticon, folding bed, table and chair, provision and food boxes, and a box with my new stone filter, so as to be sure of safe drinking water. A hired bandy carried a smaller tent for the twelve catechists, their sleeping mats, blankets, bundles of clothing, cooking and food boxes, and a box of books and tracts. Our first camp was thirty-three miles from home, and our farthest was nearly thirty more. Our plan of work was for all to arise before dawn, have prayers together, and then separate, going two by two to all the villages within a radius of six miles, preaching, singing, talking with individuals, distributing fly leaves to all who could read, and selling tracts and Scripture portions wherever people would buy.

These are sold at about half what it costs to produce them, as we find they are more apt to be careful of them and read them than if they were to receive them gratuitously. The American Tract Society gives us an annual grant to enable us to do this. All come back to camp, or go on to the new one at some appointed village, at about noon, and lie down in the shade to sleep, converse, or read until their food is ready.

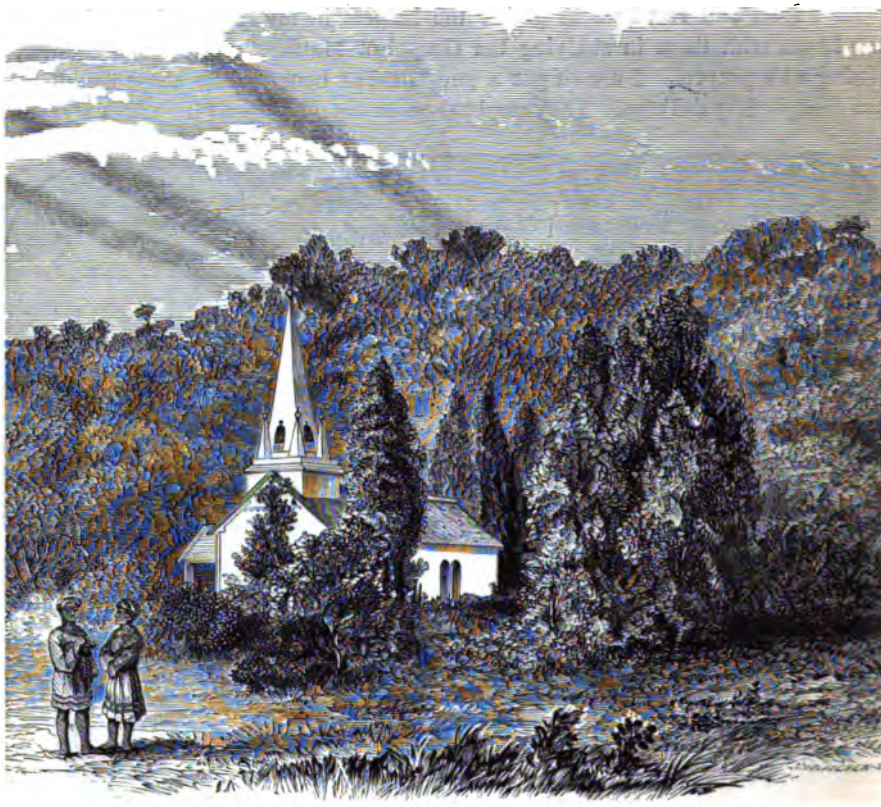
After food and rest I would gather the helpers in my tent, and spend about two hours with them in studying the Gospel of Matthew, chapter by chapter, closing with prayers. I myself got a good deal of benefit from these meetings, and I hope they did also. They would then go out for shorter distances than in



A SPRINGLESS BULLOCK CART.

the morning, perhaps to various parts of the town or village where we were halting, selling books and tracts, or reading portions from them to the ever-ready listeners. As soon as it was dark we would take my sciopticon, screen, and poles, lead mallet, iron pins, and guy ropes, tripod and folding chair, myself always carrying the two boxes of slides wrapped up in the white screen, lest a snake or a sudden thorn in a bare foot should cause them to be dropped and ruined. I soon trained three of the helpers so they could put the jointed screen poles together, snap on the guy ropes and screen, drive in the pegs and strain up the ropes, with the edge of the curtain to the wind and moon, while I would mount the sciopticon box on its (home-made) tripod, light the lantern and arrange my slides. The other helpers, meanwhile, would take my two pairs of cymbals and go off to collect the villagers by their singing some sprightly lyric. At such times I would long for a good, ringing cornet, which would fetch every man, woman, and child within sound of its call.

The Tamil people are very fond of music, a fact of which we take all the advantage we can. The scenes from the life and teachings of Christ were assigned beforehand to the different men and they were compelled to be brief, accurate, and to the point, or the light would be suddenly shut off. Often a hymn appropriate to the picture would be sung. We always had the best of



THE OLD MISSION CHAPEL AT KODEIKANAL.

attention. I many times wished that the donors of the sciopticon and its outfit could come and sit by my side of an evening to enjoy the scenes of their labors in India by proxy. The realistic way in which the catechists would tell the Bible stories, putting in such things as pertain to life in *this* country and time, would rather startle those whose thought of Jesus is always in Scriptural form. But it is effective in attracting and holding people's attention.

THE

MISSIONARY HERALD.

VOL. XCII. — SEPTEMBER, 1896. — No. IX.

Harvest Time.

OUR missionaries at Foochow write of these as being harvest days in some districts. Rev. Mr. Goddard of Foochow City, who is hoping soon to remove to Ing-hok, which is southwest of Foochow, reports that in the Ing-hok field there were last year about one hundred church members. At the end of March last, eighteen more had been received, and since then seventy others have been welcomed into church fellowship. Mr. Goddard says: "The greatest interest has centred about Gák-liāng, where the only ordained pastor is located. This is only a small town of about 1,500 people, but it is at the foot of the rapids on the river and the centre for a beautiful valley in the mountains. At the last communion sixty-three adults were admitted into the church on confession of their faith. These were selected from over eighty learners who had been taught for over three months. There are today still at this place seventy-three enrolled learners. This is, as far as I know, the largest number ever admitted in this mission at one communion. It took the morning and afternoon for the examination, and was a very impressive occasion." The accompanying photograph shows the pastor at Gák-liāng seated in the centre of the group, and three others who are preachers at other places in the Ing-hok field. At Foochow City the number of inquirers is constantly increasing, and many are presenting themselves for church membership.

Returning to Turkey.

SEVERAL missionaries of the American Board from Turkey, now in the United States, have been eager to return to their several stations as soon as the way should open. Rev. John K. Browne, of Harpoot, sailed on Saturday, August 15, leaving his family in this country. Dr. and Mrs. Farnsworth hope to return to Cesarea in September, and Dr. and Mrs. Thom are making preparations to go back to Mardin. The need of these laborers in their several fields is very great, and they go with courage, believing that the Lord is calling them and is opening before them a wide door of usefulness.

No Agents employed.

THE American Board employs no agents in the United States to solicit money for the relief of suffering Armenians. Its officers and missionaries often appeal for contributions to be forwarded by the regular channels, but no one, whether American or Armenian, has been authorized or indorsed as a special solicitor of funds for relief work in Turkey. It is necessary to say this with emphasis, since it is learned that there are those who are making solicitations claiming alliance with the work of our Board. The public should be on its guard. Money for transmission to the sufferers in Turkey should be sent directly either to Frank H. Wiggin, Assistant Treasurer, 1 Somerset Street, Boston, or if for the Red Cross Association, to Brown Bros., Bankers, Boston or New York.

Iowa and Anatolia Colleges.

AN incident as beautiful as it was unique occurred on Commencement Day at Iowa College when, under the lead of President Gates, the sum of $500 was raised on the spot for the purpose of sending and supporting for one year a tutor in Anatolia College at Marsovan, Western Turkey. This was done in response to appeals presented from Rev. and Mrs. G. E. White of Marsovan, both of whom are graduates of Iowa College, and from Dr. Tracy. The sum of money thus raised was put to immediate use in the sending of Mr. H. H. Riggs, son of Rev. Edward Riggs of Marsovan, who, as a native of Turkey, will be prepared at once to enter upon work in Anatolia College. Mr. Riggs graduated this summer at Carleton College, and he has already sailed for Turkey, where his coming will supply a great need. It is a most auspicious omen when a college thus identifies itself with missionary work in a foreign land. We congratulate Iowa College on its good deed, and also the college at Marsovan in obtaining one so well fitted to meet the emergency there.

Slaughter and Fears.

THE statement comes from Oorfa in Central Turkey that the number of widows and orphans actually aided amounts to 7,431. This is thirty-seven per cent. of the population, according to highest reliable estimate; and according to the lowest estimate, the number who have perished in the slaughter is forty-nine per cent. of the population. It is said that the Mussulmans in the region of Aintab believe that an invasion and military occupation of their country are likely to occur in the near future, though they have no definite opinion as to the source of this invasion. If, as one writes, "what they would do in like circumstances is naturally the measure of what they anticipate for themselves," it is not to be wondered at that they are full of apprehensions, and that, expecting little mercy for themselves, they show little mercy to others.

Receipts.

THE receipts for July are encouraging, but the showing for the eleven months of the year gives occasion for solicitude. The following figures deserve careful study: —

	July, 1895.	July, 1896.
Regular donations	$40,448.98	$46,475.76
Donations for special objects	7,082.10	4,319.16
Legacies	5,163.68	3,638.30
Total	$52,694.76	$54,433.22
	11 mos. last year.	11 mos. this year.
Regular donations	$376,598.95	$372,118.22
Donations for special objects	42,387.33	39,684.16
Legacies	131,849.03	112,151.22
Total	$550,835.31	$523,953.60

For the eleven months the *decrease* in regular donations has been $4,480.73; *decrease* in special donations, $2,703.17; *decrease* in legacies, $19,697.81; *total decrease*, $26,881.71.

The close of our fiscal year finds the country in the midst of an extraordinary financial depression, and with grave uncertainty as to the future. We are the more urgent in our desire to receive all possible gifts from churches and friends at once. Will not many send special gifts during these last days of the year, and so lift the Board beyond the possibility of a new debt? Our readers will share our solicitude and join in every effort to respond to the pathetic calls from our mission fields. Let the treasurers and pastors of the churches remember that the year closes August 31. We desire remittances to be made before that date, if possible. As is our custom, the books will be kept open the first week in September in order to hear from our district secretaries and distant churches.

Industrial Enterprises.

As incidental to their missionary and relief work, several of our missionaries in Turkey have established some industrial enterprises for the purpose of giving employment to the needy people. Our readers are familiar with the accounts of Dr. Kimball's efforts in this direction at Van. Miss Shattuck at Oorfa, as will be seen by a letter from her on another page, has started some of the people in a form of silk embroidery on colored homespun. Mr. White, of Marsovan, reports the employment at that station of some men to superintend the manufacture of a gingham cloth which has heretofore been one of the leading industries of that city. After the warp is prepared, it is committed to a weaver, usually a woman, to weave in her home, on her own loom. In this way over fifty houses are able to find most of their support. The work of the missionary in Turkey calls as never before for every ounce of strength and wit and grace.

Communion Sets wanted.

ON the day of the massacre at Marash, Central Turkey, all the communion plate of the three Protestant churches of the city was stolen. These churches are now doing nobly in attempting to provide for their own wants, but if some churches in this country who are purchasing new communion sets for their own use would give their old ones, they would be very gratefully received. We hope to hear from at least three churches in response to this suggestion, in order to supply the needs at Marash. No doubt, other churches in Turkey have been similarly despoiled.

Items from Turkey.

INCIDENTS of much interest are reported from a number of stations in Turkey. At Adana, on the first Sabbath of June, thirty-two persons were received into the church on profession of their faith. The church edifice has become so uncomfortably crowded that something must be done for its enlargement. On the thirtieth of May fifteen were received to the church at Tarsus. A new governor has arrived at Oorfa, who was expected to do some good work in keeping order and in restoring plundered goods. But we learn that this Vali has informed our missionaries that they must not send out preachers and helpers without due notice to the government. There would be no objection to this if such notice were followed within a reasonable period with the needed permit. But at last accounts five weeks had elapsed since a request was presented that a good and, so far as is known, wholly unobjectionable man be permitted to go to Oorfa, and no answer had been received. This looks like prevention under the plea of requiring notice. Dr. Fuller writes that there are still 2,000 people requiring aid weekly in Aintab. The Bible Lands Missions Aid Society, of Great Britain, has sent them a generous sum to be used "specially for the household of faith," which has greatly cheered them. The good conduct of the Protestants has made a great impression on all who watch them. A prominent representative of one of the foreign governments in Central Turkey, whose official position brought him into close connection with the people, recently said to one of our missionaries: "I am a Catholic, but I aim to keep my mind open to truth wherever it is found. An Armenian Catholic is not different from a Gregorian, or is not better. But I have been greatly impressed with these Protestants; they are another sort of people." Dr. Fuller of Aintab reports that, religiously, the signs of the time are full of promise. "Every barrier on the Armenian side is down for the time at least, and we have the freest access and most cordial welcome everywhere. At the close of my sermon last Sunday at the First Church, an Armenian priest and several of his prominent men came to express cordial thanks, and said, 'You have now *four* churches (thus including the Armenian among the number) in this city, and you must come to us and preach to us oftener.'"

The Peking Railroad.

PREJUDICE and superstition among the Chinese put a stop years ago to the building of the railroad between the capital and the coast. It was not to be supposed that these opposing forces could be overcome in a day, yet in view of recent reports as to the effect produced by the late war upon the Chinese, we are surprised to learn by a letter from Mr. Ament that the new railroad line from Tientsin to Peking has met with a disaster. An enraged mob of boatmen and carters have torn up the road and thrown as much of it as possible into the river. They evidently thought their craft was in danger, but it is said that even the government support of the plan for a railroad was altogether lukewarm.

The Annual Meeting.

WE hope that a great many persons are making arrangements to attend the annual meeting of the Board at Toledo. Attention is called to the emphatic request of the Committee, in their notice on the cover of this *Herald*, that those who desire aid in securing entertainment should make their application on or before September 15.

Why They Suffer.

It is sad to say, and yet it ought to be said, that the reduction of supplies for our missions in Asia Minor is practically working in the same direction as the sword of the Turk. The distress of the people and the disaster to the Christian work result from the action of the enemies of the Armenians in Turkey and the inaction of their friends in other lands. One of our missionaries in Turkey speaks of the difference in motive in the two classes, one "having been set on fire of hell, while the other class has shown a lamentable lack of fire from heaven."

New Churches on Kusaie.

In the year 1891 a hurricane destroyed all the native churches on the island of Kusaie, where our training schools for the Marshall and Gilbert islands are located. It will be remembered that Kusaie is a high island, with a population of about four hundred, having a language altogether peculiar. More than a year ago the people rebuilt the best of the old churches, and this past year they have rebuilt three more, making them entirely of stone, of the native coral rock. Mr. Channon, in reporting this fact, says that it required the labors of all the natives on the island for several weeks, and at the dedication service the people, of course, attended *en masse*. The king of Kusaie seems to be holding fast to his profession of faith, and under his rule no liquor is to be had on the island. The work of the people in rebuilding these churches shows that the labors of Mr. Snow are still bearing good fruit.

Ornaments or Needs.

The rector of an Episcopal church in the United States has had his heart stirred by witnessing the amount expended in the ornamentation of church edifices, while gifts for the proclamation of the gospel are diminishing, and he writes to the editor of the *Quarterly Message* an indignant protest against such lavish expenditure: "While the living stones, missionaries after Christ's own example, already half starved, are being cut down, shut out, despised, and rejected of their brethren, Pharisees and Sadducees, Greeks and Herodians, throng the temple, saying: 'Behold these great stones! What manner of marble and oak and gold paint are here! See our jeweled cross and fine glass;' and Lazarus, full of sores of doubt, care, sorrow, and shame, lies at the door, and the mission work for his salvation is in a bankrupt condition." These are strong words, but there are churches in all denominations in which they might well be repeated and with all emphasis.

Scant Supplies.

As a result of the cattle plague which is raging throughout Matabele and Mashonalands, our missionaries in Gazaland find themselves cut off from their supplies. Myriads of cattle have been slaughtered in order to stamp out this rinderpest, and oxen cannot be had for the transport of goods. Supplies for the missionaries at Mt. Silinda, ordered in April, 1895, and landed in October last at Chimoio, which is on the line of the railway from Beira to the interior and is about 150 miles from Mt. Silinda, are still at Chimoio. For though the rinderpest has not yet appeared at Mt. Silinda, it would be folly for our missionaries to send their oxen into the infected region. Native food can be used to a large extent, but there is much hardship involved in the cutting off of some articles to which white people are accustomed and which are well-nigh essential to good health.

Three Thousand in Sunday-school.

How many Sunday-schools are there in the United States that are obliged to enforce a rule that adults can no longer be permitted to attend because there is no room to accommodate them? Such is the case with the Sunday-schools in Aintab, Central Turkey, which are now held at noon, and have a membership of over three thousand children. More than half these children belong to the old Gregorian Church. While the Sunday-schools are thus prospering, inquiry meetings are held and are largely attended.

A Japanese Christian.

REV. DR. DEFOREST, of Japan, reports a recent interview he had enjoyed with a Christian Japanese lieutenant who was engaged in the Formosan campaign: "This one Christian officer prevents his whole regiment from drinking *sake*, forms a temperance society among his soldiers, prohibits prostitution in a Chinese city of 70,000, establishes Christian service in the city, and raises $3,500 from Chinese and Japanese with which to erect a monument to the memory of the soldiers who fell in battle, and then resigns to go back to Formosa as a Christian official, with seven other Christians under him." When such material for service can be found among a people, great results may be anticipated.

Patience under Woes.

SEVERAL of our missionaries in writing from Turkey refer to the marvelous patience shown by the sufferers from massacre and famine. Very seldom is a vindictive spirit shown, even by those who have been wounded and plundered. Several letters speak in warmest terms of admiration of the Christian bearing of those in whose hearts bitterness and hatred might have been looked for. The poor and scanty food on which multitudes in Turkey have been compelled to subsist has brought on diseases of all kinds, especially those connected with the organs of digestion. Dr. Caroline Hamilton, of Aintab, reports that the number of patients at the hospital clinics is very large, though the wounded have all been dismissed. Stagnation of business is complete and multitudes are idle, not because they are unwilling to work, but because there is nothing for them to do.

From Ponape.

WE reported last month the arrival of Captain Bray at Honolulu, and he has now written us of what he was permitted to learn about affairs on the island of Ponape. Neither Captain Bray nor Mr. Price were allowed to visit the islanders in their homes, the Spanish governor keeping strict watch lest there should be any intercourse held with the natives. But certain facts were learned. At Kiti, where Nanapei lives, there is a church membership of thirty and a day school of ninety; at Mant, a Protestant native teaches and preaches regularly to a church of sixty members. The Metalenim tribe, which has ever been most steadfast in its maintenance of Protestant principles, has three stations, one at Oua, where there is a church of sixty members; one at Chapelet, with a church of one hundred members; while the "Taman branch" has a church of sixty members. These are all the definite statistics that are given, but there are allusions to the work of the old teachers, Obadiah, Obadinia, David, Julian, Josiah, and others. While, therefore, under the present Spanish rule there can be no intercourse held with the native Christians, there is every reason to believe that there are living churches, holding fast to the faith, and that fruit is being gathered unto life eternal.

THE OUTBREAK AT VAN, EASTERN TURKEY.

THE reports of the bloody work done at Van, during the third week of June, awaken new interest in this most remote station of our Eastern Turkey mission. The city is beautifully situated on the eastern shore of Lake Van, and has a population of between forty and fifty thousand, three fourths of whom are said to be Armenians. It was occupied as a station of the Board in 1872. The most striking feature of the city is "The Rock," half a mile in length, rising in certain portions almost perpendicularly from the plain to a height of about three hundred feet. This Rock is surmounted by a castle, and on its slopes many houses are built, but the larger portion of the people live in "The Gardens," which

THE MISSION PREMISES AT VAN.

stretch eastward some four miles from the Rock. The recent photographs of the city which we have are too large for reproduction here, and hence we give an old cut which, imperfect as it is, suggests the relation of the Rock to the lake and the rest of the city. The Gardens, however, are much more extensive than they are here represented. At nearly the eastern extremity of the Gardens, about three miles from the Rock, are the premises occupied by our mission, covering an area, including the private gardens, of about two acres. These premises, of which we give a photo-engraving above, are surrounded by a strong wall, within which are the residences of the missionaries and the buildings for the Boys' and the Girls' Schools. It was here that the frightened people found a refuge during the recent outbreak.

According to the report received from Dr. Raynolds the disturbances began on Monday, June 15, and practically ended, so far as the city itself was concerned, a

AN OLD PICTURE OF VAN, SHOWING THE RELATION OF "ROCK" AND THE "GARDENS."

week later. The firing of guns was heard on Sunday night, June 14, but there is much uncertainty as to the exact origin of the outbreak. On Monday and Tuesday a number of houses was burned and people began to crowd into the mission

premises. The conflict was between the soldiers and the Armenians, and constant fear was entertained that the Koords outside would seize the opportunity to plunder the city. Major Williams, the British consul, was indefatigable in his efforts to preserve the peace, placing his flag upon the mission premises, thus making these premises the consulate. This he did because the mission houses with gardens were most extensive and more easily protected than those of the consulate. Dr. Raynolds says the crowds poured in "in a continuous stream, as broad as our big doors would admit, men, women, and children, mostly with some little bedding and food. Our houses were full with families of friends, as also the Girls' School, perhaps from four hundred to five hundred being thus provided for, while the Boys' School was filled with a more miscellaneous crowd. All unoccupied space within our compound was soon covered, even our planted gardens more or less overrun, while every door had to be guarded with the greatest care to keep the houses at all clear. With the rest of the crowd came many wounded, and before noon Dr. Kimball and I began the work of caring for them, keeping us busy till night. Oh, such horrible wounds! Terrible sword slashes on head and neck were perhaps the most common."

Dr. Raynolds gives some particulars of these fearful wounds. The sufferers were of all ages and both sexes; many of them told of husbands, fathers, and sons killed. This was on Wednesday, June 17. On the evening of that day Major Williams reported that the authorities declared there was no danger in the return of the people to their homes, and several thousand sought refuge elsewhere than on the mission premises, though thousands remained. During all this time Major Williams had been untiring in his efforts to save the city by inducing the comparatively small number of Armenians, who were armed and who were resisting the soldiers, to deliver themselves up to him, promising in the name of the British government to be responsible for their safety, and to accompany them with a strong guard across the Russian border. He conducted negotiations for a couple of days both with the officials of the city and of Constantinople and with the revolutionary party, hoping to secure peace, Dr. Raynolds often aiding in these interviews by day and night. But the revolutionists did not dare to trust government, and in the end the government ordered the burning of the houses as a punishment upon the revolutionists. The latter finally left the city to cut their way through the Koords to the Russian border.

As soon as the authorities and people were assured that the revolutionists had left, quiet was restored. The people petitioned for clemency and the Sultan extended his pardon. Dr. Raynolds then took the Arachnort, or official head of the Armenian community, upon the roofs of several buildings, from each of which he could command a hearing, and the announcement was made to the people that they could return to their homes. This announcement was received with greatest joy by the people. The two acres embraced in the mission premises, Dr. Raynolds says, "were covered as thickly as human beings could be packed, probably no less than fifteen thousand persons making up this aggregate of suffering humanity." These people started at once for their several homes or their desolated villages, "most of them bearing on their backs household goods they had managed to bring with them, great piles of bedding, boxes of clothing, copper vessels of every shape and size, and I noticed one poor man with a huge wooden

bowl which seemed to constitute his sole household wealth. The departing Koords and Turks improved their chances for last acts of pillage. So ended this terrible week of suspense, terror, and suffering! Our gardens are a waste, our houses like pigsties, and our schoolrooms worse, while a gang of men constantly at work have not been able to keep the sanitary condition of the place half tolerable. Another week of this would have brought us an epidemic. Both births and deaths have taken place on the premises. But oh, how thankful we are to have been able to minister in some measure to the safety of this community!"

Dr. Raynolds speaks in warmest praise of the kindness and energy of Major Williams and of his Herculean efforts to preserve the city. A major in the British army, he had seen service in Uganda, Central Africa, and was sent to Van in view of the known delicacy of the situation, which required the presence of a man of unusual diplomatic skill and ability. For his wisdom, energy, and valor he deserves the heartiest thanks of men everywhere, especially of our missionaries and of those for whom they have labored.

This affair at Van differs from the massacres that have occurred in other places in that it was, doubtless, occasioned by the conduct of the revolutionary party, which, though small in numbers compared with the Armenian population, was sufficiently large to greatly excite the Turks and the officials. It was a foolish and wicked procedure on the part of these revolutionists, and they suffered severely for their folly, four hundred of them, it is said, having been killed near the Persian border. Some three weeks after the outbreak, Dr. Raynolds reports that comparative quiet had been restored, though on one day there had been a panic which was soon quieted. Dr. Kimball with her corps of assistants had cared for over one hundred wounded who had presented themselves for treatment. The loss of life at Van is estimated at 500 Armenians and about one half as many Moslems. About one third of the better class of Armenian houses were burned, and three of their six churches in the Gardens were also burned. Prior to July 8, one hundred or more persons had been killed at Avants, the port of Van, and some fifty houses, together with the church, had been burned. In the Haigatsore region, south of Van, the number of killed reached five hundred. Since that date the press telegrams have reported the destruction of many villages in the vicinity of Van and the slaughter of ten thousand people, but we have as yet no communications in reference to these occurrences. There are said to be 27,000 refugees in Van coming from these despoiled villages. The mission schools of Van were reopened on Monday, July 6, but ten days later it was decided that the missionary ladies should cross the Russian border to Tiflis, there to await developments. What the end will be, God only can tell. To Him alone can we look for protection for our brave missionaries and for success in their work.

MRS. HARRIET F. BALDWIN, OF FOOCHOW, CHINA.

In our last issue we recorded the death of one of the veteran laborers in the Foochow mission of the American Board, Rev. S. F. Woodin, and now another veteran of the same mission has been taken from the earthly service. Mrs. Harriet F. Baldwin, wife of Rev. Caleb C. Baldwin, D.D., after a missionary life

of forty-seven years, returned to the United States a little more than a year since in broken health, finding a home with her married daughter, Mrs. William Fairchild, at Summit, N. J. For many months she endured great suffering, her serious illness having begun in 1894. The blessed release was granted in God's own time, and she died July 29 of paralysis complicated by heart failure.

Mrs. Baldwin's maiden name was Harriet Fairchild. She was born in Bloomfield, N. J., November 5, 1826, her mother being a very devoted Christian woman. The daughter received her education in the Seminary of her native place, which was under the superintendence of Mrs. Harriet B. Cooke and her son, the former noted in parts of New England and New Jersey as an able teacher and administrator. To the devotion and careful training of "Mother Cooke" the loved pupil owed much of her fitness for her future work on heathen ground. She graduated from the Seminary in 1847, having while a pupil occupied for a few years the position of assistant teacher. In the autumn of the same year (September 28) she was married to Rev. C. C. Baldwin, and together they sailed from Philadelphia, November 11, 1847, by way of the Cape of Good Hope, to the newly opened field in Foochow, reaching that city May 7, 1848.

Aside from her excellent care of her home, Mrs. Baldwin was unusually efficient in various branches of mission work. Of her many labors her husband writes appreciatively as follows: —

"For about seven years she superintended the first regularly organized girls' boarding school. Her peculiar gifts and fitness for educational work also found full scope, almost from the beginning of the mission, in organizing and managing numerous common schools. She worked courageously and persistently, believing that such schools, under wise and improved methods, would prove a success even among heathen people, despite their inveterate prejudices. In a like spirit she visited women in their homes, trusting that they could be raised from their degradation by the love and truth of Christ.

"She had very strong literary tastes, working with a keen relish over geographies and maps, in the Foochow colloquial style, written in Chinese character, and now used in the three missions in schools, and sold among the people. Much more serious was the task of preparing and publishing the Foochow Manual and revising proof-sheets of a dictionary of 1100 pages in English and Chinese. This she did in concert with her husband, assisting him also efficiently in settling the text of *his share* of work in the translation and revision of the

whole Scriptures in the Foochow dialect, her judicious suggestions helping him over the 'hard places.'

"One other qualification for missionary work should be mentioned. She had rich poetic and musical talents. She dearly loved sacred song, and was herself a sweet singer till her voice failed in strength. She loved to write humorous rhymes, as well as more serious pieces, to please the little ones, while the love-light in her eyes was enough in itself to draw them close to her side. Scattered among her promiscuous pieces and hastily penciled jottings we find precious gems of thought to remind us of the departed one."

Mrs. Woodin, who for thirty-six years labored side by side with Mrs. Baldwin, has kindly sent us a brief expression of her affection and high regard of her co-laborer, which we are permitted to use here: —

"Our dear sister, Mrs. Baldwin, possessed rare qualifications for usefulness as a missionary. She was a fine Chinese scholar. I think we unanimously gave her the first place among the missionary ladies at Foochow for thorough familiarity both with the written and spoken language. She was a laborious student of the native tongue, sparing neither time nor effort that she might perfect herself in it. We younger sisters all looked up to her as our teacher, and she was often called to answer difficult questions, and give us the benefit of her own experience. Ever ready to help us with her patient, loving words, many of the unmarried ladies of the missions claimed her as their 'Chinese mother.' The missionary children dearly loved 'Auntie Baldwin,' and her efforts to make them happy and give them 'a good time' were always appreciated.

"She was no less loved and respected by the Chinese. Her fluent command of the language gave her direct access to the people, and a great influence over both the heathen and Christian Chinese. She impressed herself upon her pupils of both sexes, and some of our most active Christian women owe much of their present strong, consistent characters to her wise teachings and example. Her gentle and patient manner especially met the tastes of the Chinese and won their confidence and affection. She was remarkably careful of her words, and I think she will have very few idle words to give account for. To do her whole duty, and bless and help others as she could, seemed to be the ruling motive of her life."

Mrs. H. W. Osgood, who, during the life of her husband, Dr. Osgood, was associated with Mrs. Baldwin in the Foochow mission, writes of her as follows: —

"Her active, useful life has been a blessing to others, and now she rests from her labors and her works will follow her both in China and America. How many Chinese women there are who will receive the tidings of her death with sad hearts and a feeling of personal loss. She will live for years to come in the hearts and homes of the Foochow people. The girls whom she trained in school are making better wives and mothers to-day than they could have been had they not been blessed by Mrs. Baldwin's labors and influence."

THE CHURCH AND SCHOOLS OF ADABAZAR, TURKEY.

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE.

THIRTY-SEVEN years ago this summer the writer, on the occasion of his first visit to the city of Adabazar, found a small and struggling evangelical community, the church and school of which were largely supported from the treasury of the American Board. Invited recently by the board of native trustees of the Girls' Boarding School in that city to preach the baccalaureate sermon on Sunday, June 21, and to preside at the commencement exercises on the following Wednesday, striking and happy contrasts impressed my mind.

1. The fourteen evangelical brethren and sisters, organized into a church fifty years ago this summer, have increased to 354, of whom 148 constitute the present membership. Among these is one of the original members, Mr. Kavaljian, a patriarch of ninety years, held in reverence and love by the whole community; a man who, according to the divine promise, has been permitted to see and rejoice in his great-grandchildren. This church has been greatly blessed in its ministry, having had but four pastors, and the third one of these, Rev. Alexander Jejizian, after a most successful pastorate of more than thirty years, is now succeeded by a son who is greatly beloved and useful. On this its jubilee year the church rejoices in fourteen new members, in an average congregation of more than 300, in a Sunday-school numbering 150, in three day schools with 113 pupils, in adherents in both the city and the neighboring villages numbering 710, in having paid, the past year, for preaching, schools, and benevolent work, $748, and in having paid during the past fifty years about $14,500. Organized in 1846, and self-supporting from 1862, the church has raised from the beginning about four times the total amount of money expended on it by the American Board.

2. From the beginning the Adabazar church has been distinguished for its interest in education as well as in evangelical labors. Its common schools have sent out many bright and well-instructed boys and girls, not a few of whom have obtained a thorough collegiate education in Robert College, and in the American College for Girls in Constantinople, and in European institutions. One of the boys of this community, Professor Hagopos Jejizian, brother of the late venerated pastor, has held a high position both as teacher and preacher for some twenty-five years, and not a few other boys and girls have acquired an honorable reputation in various pursuits.

But the crowning educational glory of Adabazar is its Girls' Boarding School, the one institution of the kind in Turkey entirely under the care of a board of native trustees. Founded twenty-three years ago, for the past eleven years this school has been located in Adabazar, and, whether owing to the wisdom and grace of its original and principal lady teacher, Miss Laura Farnham, and her assistants, Miss Sheldon and Miss Hyde, or to the good sense and courage and sacrifices of its native trustees, or, as seems probable, about equally to both parties, the school has been an eminent financial and educational success. The Woman's Board of Missions has paid the salaries of the American lady teachers, and has given $176 a year towards the expenses of certain poor pupils, and the trustees

have met all the expenditure for native instructors, board and incidentals, with the tuition fees. A few girls have been aided more or less by outside friends. The trustees have not only provided for the management of the culinary department, and squared all accounts, but in all their relations to the lady teachers have displayed uniform courtesy and consideration. The price of board and tuition has been raised from $22 to $44 a year, but the number of pupils has steadily increased. In spite of the troubles and fears of the past year, the pupils numbered seventy-five, and there were more boarders than ever before. Of the pupils one was a Catholic, twenty-eight Gregorians, and thirty-three Protestant Armenians. Of the sixty-seven graduates since the school was established in Adabazar, thirty-seven have been engaged in teaching.

At the commencement exercises on Wednesday, in the presence of an audience of 600 souls, eleven mature and well-instructed young ladies read excellent essays, eight in Armenian, two in English, and one in Turkish. The exercises, continuing for two hours, were enlivened with good vocal and instrumental music. A representative of the governor, an officer of the general staff of the war department, and the leading members of the governor's council and of the Mohammedan community, were present, and after the missionary presiding had made an address in Turkish to the graduating class on their obligations to their parents, their teachers, the government, and to God, and had presented the diplomas, the two leading Turkish officials delivered brief complimentary speeches. Leading members of the Gregorian community were also present, and the entire exercises passed off most happily.

3. The influence of the evangelical and educational work has been deeply felt by the Gregorian Armenian community of some 10,000 souls, and by the neighboring Armenian villagers. The suspicion and hostility of early years have long since disappeared, and during a week of prayer observed some months ago in behalf of the sufferers in Asia Minor, crowded union meetings were held every evening. On a recent tour of the native evangelist, every Armenian church in the neighboring villages was opened for fervent gospel preaching and for earnest appeals in behalf of the suffering Armenians. The ritual of the Gregorian Armenian Church has not been changed, but the Bible in the spoken language is everywhere welcomed, and people now generally understand that men are saved, not by the sacraments and services of the Church, but by the grace of God evidenced through a holy life. The Protestant community and the Girls' Boarding School also command the respect of the Turkish authorities and the leading Turks. Throughout this troublesome year few, if any, Protestants in Adabazar have been arrested.

THE PAST YEAR AND THE PRESENT OUTLOOK IN JAPAN

FROM A JAPANESE POINT OF VIEW.

THE Annual Report of the American Board's Mission in Japan — coöperating with the *Kumi-ai* churches — has just been received. It is a most interesting pamphlet of seventy-six pages, prepared by Rev. J. H. Pettee, of Okayama. Its typographical appearance reflects great credit upon the press of the Okayama Orphan Asylum. As an appendix to the detailed report, Mr. Pettee presents

certain condensed comments which he had secured from both missionaries and Japanese pastors and leading men in reference to the immediate past and the near future of Christian work in the empire. If space allowed we should be glad to print the whole symposium, but the views of the American missionaries are often presented in our magazine, and we therefore present here only the comments of the Japanese, giving them all just as they appear in the Report.

Rev. H. Kozaki, President of Doshisha University. The last has been a year of reconstruction, the beginning of a new era in the Christian work of Japan. A large number of members have been dropped in many of the larger churches, hence a marked decrease of membership in the statistics of the *Kumi-ai* churches for the past year. Before a new spring life begins to rise, old dead leaves drop off. The crisis has already been passed and we have to wait the coming of a better time.

Rev. T. Miyagawa, Osaka. Showers of grace fell at the Nara meeting. Men began to preach the simple gospel. Hence success was assured. The becoming independent of the Home Missionary Society has not only stirred up the churches, but has greatly influenced the outside educated public. That Christianity has at last taken root in Japan has been made clear. Owing to the war and revival of business, the people had neither heart nor leisure for anything else, and hence the past year we have seen more losses than for many previous ones. But now we are established in our faith, theological belief, organization, and practical efforts, and we ought to banish every fear, boldly face the future, and with drawn swords march forward to victory.

Rev. T. Osada, Kobe, President of Japan Home Missionary Society. The decision at last year's council to become independent was unanimous and hearty. It went into effect January 1, 1896. Special gifts and pledges covering three years have been secured from fully 150 persons, yielding $5,000. This is a cause for deep rejoicing. It has been decided to push the work vigorously in Wakuya, Tōkyō, Nagoya, Kochi, Hiroshima, Kumamoto, and Miyazaki. There has been no power nor progress during the past few years, but various methods have been tried. During the last half of 1895 a change for the better was apparent, so that the present outlook seems to me one of great hopefulness.

Rev. T. Koki, Osaka. The Board and the Mission have long desired and waited for the independence of the *Kumi-ai* churches and their Home Missionary Society. The realizing of this ideal in the case of the Home Missionary Society is one of the greatest blessings that could come to Japanese civilization. Another recent cause for thanksgiving is the organization of the "Missionary Army" in Osaka. It has succeeded beyond all expectations.

Rev. B. Tsuyumu, Imabari, Shikoku. The general tendency of Christian workers at the present time is to *go* rather than to think (be practical rather than theoretical). If we go boldly with the cross of Jesus into the world, many doubting, wandering souls will be saved.

Rev. H. Yamanaka, Hiroshima. Since the *Kumi-ai* work was opened here in July, 1892, under the auspices of the Home Missionary Society, there have been thirty-three baptisms up to February 29 of this year. The present membership

is fifty. They contribute from $10 to $13 a month toward expenses. Audiences average about 100. Christians and inquirers are of good social rank. Five hundred dollars more is needed for the church building, nearly $600 having been paid or pledged. We feel profoundly grateful for the steady progress of the work here.

Rev. C. S. Homma, Kobe. 1. No nationality in Christ, but brotherhood. 2. The independency of churches is desirable, but their coöperation is still more needed. 3. The consecration of churches unto Christ is most needed. 4. After the sanctification of individuals unto Christ we shall come close to these blessings.

Rev. T. Murata, Tokyo. If we reflect carefully upon recent religious movements of power, we must recognize that many things urgently need to be done. I do not feel that I have a sufficiently fixed opinion to offer suggestions, but I have my doubts whether any lasting gain will result from a few patchwork (*bihosaku*) schemes.

Professor K. Mórita, Ph.D., Doshisha. The Nara meeting last fall impressed me with two things: one of which was that Japanese Christian ministers were truly inspired with their characteristic loyalty to Christ as their Lord and Master; the other was that they were trying to know the Christian religion through the whole personality quickened with the divine ideals of the true, the beautiful, and the good.

Mr. Y. Aoki, Adviser to the Okayama Chamber of Commerce. In more than one sense a nation's religion determines its destiny. To change from one religion to another is no such light affair as quitting one style of hat or shoes for another. It certainly requires the sweat and tears if not blood itself of many of its patriots. Nothing deserves the deeper interest and sympathy of those who are seriously interested in the cause of truth and humanity than the sight of Japan grappling and struggling with her religious problem as with the question of life itself.

Mr. T. Tanaka, Evangelist at Sapporo. Inactivity in Christian work has been the general complaint of recent years. But we could recognize strong currents flowing beneath the surface. During the past year these currents have become conspicuous. Here and there loud cries for spiritual life and practical morals have been heard. And we have seen a beautiful Christian spirit manifested among Christians and Christian workers. On the other hand society at large begins to feel the need of a true religion. Not satisfied with the old faiths, it craves a new and strong one, but will not yet turn to Christianity. If we Christians prove to have a strong moral motive power and show a high religious spirit, the public will gladly receive us. How can we attain this? Is the present condition of Christianity in Japan satisfactory for this purpose? These are the problems for the coming year.

Rev. D. Ebina, Kobe. 1. For the first time in its history $5,000 has been raised for the Home Missionary Society. That this should be done at a time of general despondency has been owing to the fact of universal approval of the move for independence. 2. The success of the Nara meeting is attributable to two causes: (1) Honest endeavor of the workers for a closer communion.

(2) Finding a new fountain of faith, after earnest searching of their theological views. At that meeting feeling was deepened, the foundation of each one's theology determined, unity established, and active movements decided upon. . . . The future calls for *special selection*, viz., selection among believers, selection among evangelists, selection among foreign missionaries. This great selection will result in a revival of true religion. Those who survive this severe test are the ones on whom will fall the great burden of evangelizing Japan.

J. Ishiwara, Colporter, Tottori. I am grateful for the independent spirit that has arisen in our churches, and pray that the guidance of the Lord may be granted still more richly unto the grand (old) (yukō naru) American Board and each mission station.

Mr. H. Onoda, Evangelist, Okayama. We have seen that the higher Biblical criticism of extreme liberalism weakens the authority of Scripture, destroys the taste for reading the Word, and as a result tends to obliterate faith. The greatest enemy of our country to-day is not Buddhism nor Shintoism, but the worship of the almighty dollar. Such worship results in luxury and corruption. Great faith and power are needed to overcome this arch enemy.

Mr. M. Abe, Evangelist at Ichikishiri, Hokkaido. Reviewing the Hokkaido work for the past year, we must acknowledge there has been failure at some points, but the establishment of a mission station has aroused new life and steadied the work by showing the workers that they have a strong ally. We believe the coming year will show increased results flowing from this friendship.

Mr. T. Koizumi, Principal of the Okayama English School. Honorary degrees, beautiful buildings, and rich libraries have little to do with the success of Christian schools. This mostly depends on clear convictions as to the principles on which teachers and students act, and on which they should make practical use of their education. Also on the resoluteness with which they labor to bring individuals and society in general to share their beliefs. For such workers there is a large sphere left in our educational world, as well as the country at large. This is a time when we should ask Him for spiritual healthfulness, and for the growth of Christian educators. The rest will naturally follow as it has been promised.

Mr. K. Katagiri, Acting Pastor at Sendai. The churches do not advance as we have hoped. But thoughts that come from Christ are filling Japan, and it will not be long before we see the coming of God's kingdom.

Rev. A. Miyake, Osaka. Nara Convention, which strengthened all *Kumi-ai* workers into the tie of deep sympathy and mutual assistance, and *Tai-Kyo Dendo* (Missionary Army), which greatly helped the work of mission districts, are the principal events of the past year. Through these veins the Spirit is quietly working within us, which is now manifest in the activity of Christians and the ingathering of souls. We have a large number of outsiders at the services. I give one name to every member to pray for, lead, and visit. He takes the responsibility to try and make that one person a Christian by next communion time. The prospect is bright and encouraging.

Mr. K. Kato, Evangelist at Nobeoka, Hyuga. Christian Japan is young. She is a mere baby. You must be patient with her and give her time for growth.

Rev. I. Abe, Okayama. Nothing brilliant can be seen in the work of the past year. But we have no reason to be discouraged if we remember that we are in a transition period. I am ever of the opinion that as much as we have lost in quantity, so much have we gained in quality.

Mr. J. Ishii, Superintendent of Okayama Orphan Asylum. My own religious experience of the past year is summed up in the conscious appreciation, for the first time, of the real meaning of Acts 9 : 4, Matt. 16 : 13–19, and 1 Cor. 2 : 2. Owing to the discussions of recent years I had come to doubt whether a church founded on the simple gospel of the cross of Christ might not be a mistake. While in the cholera hospital last summer that doubt was completely and, I believe, forever dispelled. As for Christian work at large, the fitting text is 1 John 4, 1–4, especially verse 3. Wheat and tares have been growing together for some time. Last year the tares showed their true nature for the first time. It was the heading (*ho wo dasu*) year. The harvest is not yet, but it is pretty clearly shown what will bear good fruit and what evil. Next year we may expect the ingathering.

SUGGESTED PROGRAM FOR MISSIONARY CONCERT, OCTOBER, 1896.

Topic, INDIA.

Let the spirit of prayer prevail in all missionary meetings. Without this the meeting fails.

Let the great missionary hymns be sung, with appreciation of their meaning.

APPROPRIATE SCRIPTURE READING. — Responsive Service, Psalm 96.
India's Idolatry pictured, Isaiah 44 : 9–28.

Two Papers of five minutes each, giving glimpses of:
(*a*) The Forces opposing Christianity. (By a gentleman.)
(*b*) Infant Marriage, — Child Widows. (By a lady.)

Locate on a map the great missionary centres in India as connected with the different denominations.

THE WORK OF THE AMERICAN BOARD. — Locate and outline the work:
(*a*) In the Marathi Mission,
(*b*) In the Madura Mission.
(*c*) In the Ceylon Mission.
(Not written papers, but five-minute talks.)

SPECIFIC PRAYER FOR INDIA.

NOTE 1. — The time limit must be enforced upon the speakers. Exhaustive papers are, as a rule, less acceptable than a brief, spirited address in one's own words from a quickened heart. On the other hand, these suggested programs are not of necessity to be carried out in the full. Single topics may be dwelt upon in full, and all the other exercises centre about them.

NOTE 2. — The leader must make the topic and program *his own*, in order to give life

and warmth to the meeting. The topic must be announced intelligently by the leader at the first. Much depends upon a prompt and interested leader.

NOTE 3. — Material for the above program can be found in the Encyclopædia of Missions, and in the Historical and Condensed Sketches of the American Board. Map of India, published by the Board, on cloth, $1.25. Consult Almanac and Missionary Herald.

Letters from the Missions.

Japan Mission.

FROM TOTTORI.

MR. BARTLETT writes of various difficulties which have arisen in some of the out-stations of Tottori, while in the city itself and the Tajima province there is a manifest advance.

"Two or three people, though not yet baptized, have declared themselves to be believers and are determined to devote their lives to God in Christ. Family worship has been begun in some households and reëstablished in others.

"Not only do large numbers come to the house and receive us into their homes, but they hear us patiently and eagerly in the more spiritual parts of the gospel message. Moreover, they come in large numbers to stand and listen to the preaching at the temporary preaching place. Still another sign, which I think is good, though sad, is that the rude boys who call after us now do not revile us, but our religion. Jesus is present when Barabbas is chosen; the Kingdom of God is nigh when possession of devils abounds."

At a later date Mr. Bartlett writes from Tottori: —

"We have opened a new temporary preaching place with the hope of doing something to bring Christianity more prominently before the people at large. Our idea is to do little more than proclaim, without detail or ornament, that there is a God and Christ through whom alone salvation for men can come. We hope that this will bring people to church. The work is practically street preaching. The place is the open shed of a jinrikisha stand on the corner of two busy streets — especially busy at night, when we preach there. The attendance of those who actually came in to stay awhile has been large, far, far beyond my hopes. I have personally been present only once, and that time was very promising. The following night the Buddhists opened a preaching service only two or three doors away, at another shed. This seems to indicate that they fear the move. The church people are giving it enthusiastic support. I have had to supply at the church both Sunday nights since I got home, and I seem to feel the influence of the new movement in the nature of the congregations then present. The recent visit of Dr. Davis, of Kyōtō, has affected the young folks of the neighborhood, so that I have had to tell the story over and over again these last two weeks. A sign that the Spirit is present in the church is that at a recent meeting there were five persons excommunicated for unworthy lives. This really means not an intolerant spirit, but an awakening faith and desire to have the church a Christian church. It has been a weak fear of being thought intolerant that has kept them back so long.

"We are all very sad over the fact that the cut-down will make it impossible to continue to employ the faithful Mr. Ishiwara, evangelist and Bible-seller. It comes very hard on him too, as his income has not put him ahead at all, and he has a wife and two children. His health, too, is not good. But the present crisis means inevitably the removal of one or wo men now, or else all a little later. Our estimates were made so close that they would not bear a cent of cutting down, without a radical change of policy. I

have taken the Christians here very fully into my confidence on the matter, and asked them to help me devise any better way. They cannot. Some might think I had been too open with them. I do not. They are not mere employees, ready to make money and let all difficulties fall on me. They are warm sympathizers."

A MISSIONARY ARMY.

Allusion will be found in the extracts from comments of Japanese pastors, printed on another page, to a new movement in Japan entitled the "Missionary Army." Mr. Allchin, of Osaka, in the annual report of the Japan Mission, gives the following brief account of this organization, which has apparently some likeness to the Salvation Army, only it is within and not outside of the churches: —

"How to reach the hundreds of thousands that are congested in this busy city is an ever-recurring problem. For twenty years, at irregular periods, the Christians have tried to meet this problem in a practical way by banding themselves into societies, clubs, and associations, and thus moved forward with concentrated effort against this mass. The latest move is a 'Missionary Army,' whose rank and file are made up of a few active Christians from seven Kumi-ai churches, one Presbyterian, and one Methodist church of the city.

"Five members of any church can form a 'company,' but every man must be a 'combatant.' Every Monday, except the first in the month, several companies assemble at one of the churches and scatter in the neighborhood about three thousand handbills, informing the community of a rally at the church that evening, where two or three volleys would be fired by prominent officers of the army. These officers are the pastors of the churches.

"These are some of the shots fired: 'Is there a God?' 'What is God?' 'What is Man?' 'Why is he here?' 'Where is he going?' 'Sin and its Punishment,' 'Change of Heart.' The first Monday in the month is kept for a general muster when every combatant must answer to the roll call and when the heaviest artillery is fired.

"Scattering the three thousand leaflets every week in the vicinity of the churches is a feature of the 'movements' of the army. They have printed on them not only the names and addresses of the pastors, the places and times of meeting, but also a brief statement of the main teachings of Christianity. This is a most interesting movement, and although it may, like other associations, give place shortly to some other form of Christian activity, it will sow a quantity of gospel seed and do good in its day."

Zulu Mission.

QUICKENED INTEREST.

MRS. RANSOM writes: —

"Here at Amanzimtote things go on about as usual, though there is no lack of variety in the work. The closing of the Theological School gives Mr. Ransom more time to devote to the people and to church work and organization, also to study. Thirty-four were received by profession and baptized last December, and one came by letter. Most of these were from the preaching places about us, where there is much interest. New places are opening up all the time, and we only lack men to send out. To-day one of the preachers told of a new place where he preached Sunday. Eighty-one were present, and they begged that they might be supplied regularly."

Miss Bigelow reports some special interest in the Girls' School at Inanda: —

"Maziana still preaches here every Sunday, and usually some girls stand up in the midst of his talk to say, 'I choose Jesus.' There were four or five such yesterday. Some also desire to join the mission in Gazaland, and cannot because their parents refuse permission.

"One of the girls said to-day that she wanted to go years ago, when the mission was established, but then as now her parents refused consent. When she could

not go herself she sent her Zulu Bible up there as a gift.

"Yesterday one of the girls who used to be at Umzumbe told me she had received a letter from a little girl there who was a Christian indeed. 'She is only a little girl, but she is going forward and I am going forward.' This girl who received the letter is a very earnest Christian. She desires to unite with the church. Sunday before last Miss Phelps asked all who wished to unite with the church to go to her room. There were thirty-five, including the one just mentioned.

"Some of the girls seem earnestly desiring to do right, and others are 'trying,' but not in the right way. A few have been punished for lying, and to-day one of my class is shut up because of her conduct. I have left her very angry and threatening to sit up all night.

"Dalita, the native teacher, is faithful and earnest."

Mission to Spain.

THE BIBLE-WOMAN AT ZARAGOZA.

Rev. William H. Gulick, of San Sebastian, sends an interesting report of the labors of this Bible-woman: —

"The chief field of labor of the Bible-woman is within the limits of the city and in its suburbs. In the course of years, however, she has made many friends among those who live farther away in the surrounding country, and, occasionally, yielding to pressing invitations, she makes evangelistic tours to their distant homes. She tells the story of one of these visits as follows: —

"'In the town of C—— there lives a woman who first heard the gospel in one of my neighborhood meetings in Zaragoza. She is the only evangelical Christian in the place, and when it first became known that she had Protestant ideas, she suffered a great deal of persecution, and her neighbors even treated her as though she was crazy. But as time went on, and they observed her consistent Christian conduct, very different from what her life among them had been before, they saw that she was not crazy, but that she was good. And now their treatment of her changed. They not only ceased to trouble her, but they liked to hear her talk about the new doctrine, and they urged her to hold meetings which they were anxious to attend. It was to help her in this work that had so unexpectedly opened before her, that I yielded to her call.

"'I was in the town a fortnight, and every night we held a meeting — now in one house, now in another. And during the day, as we passed down the streets, they would call to me from the shops to come in and talk with them. In one of these meetings some persons who were opposed to the gospel, for the purpose of frightening me, said that they would go and call the parish priest, who would quickly prove that I was wrong. But, as almost always happens on such occasions, the priest did not come — and for which I was truly sorry, for I sincerely wished to show him that he could do his people good only by teaching them the religion of the Bible. At another meeting the sexton of the church was present, and in a rage he said that he would pitch me over a precipice that there is near the town. But we did not pay any attention to him; on the contrary, just then persons came in from a neighboring house, urging me to go there to hold a meeting with a number of men and women who were already waiting.'

"Respecting her work in Zaragoza this Bible-woman writes: 'In the city, opportunities present themselves almost every day. Although, as the seat of two great cathedrals and a multitude of Roman Catholic churches, it is a very fanatical city, I meet on every hand those who pronounce the gospel good. There are not a few of those whom I frequently visit who have withdrawn from those practices in their church that every Christian must acknowledge are idolatrous, and daily read the Bible in their homes, and who buy and read with great interest our evangelical literature, but, for fear of losing their means of livelihood, do not attend our chapel. How many there are of this class I could not say exactly, but

surely there are enough to make several large congregations.'

"So this good woman day by day casts her bread upon the waters. Some of those who have partaken of it, and have been blessed, have openly declared themselves on the side of the gospel, and undoubtedly God knows of others who are with us in heart but who have not yet thrown off the bondage of fear."

European Turkey Mission.

MONASTIR AND OUT-STATIONS.

MR. BOND, of Monastir, writing June 7, speaks of the necessity they had been under of dismissing their Bulgarian preacher at Voden and Enidji, on account of lack of funds. It was no loss to the preacher, for he had given up a larger salary to become a preacher, and was willing to have his salary reduced even further, but could not live without any aid. At Enidji deeply interested audiences were found, especially among the women. At Leven protracted services were held with hopeful results. On account of the pressing need of help, in both relief and evangelistic work in Eastern Turkey, Mr. Baird has gone to the relief of Mr. Cole, at Bitlis. Of the Girls' Boarding School at Monastir, Mr. Bond writes: —

"The year closed June 24, with the usual exhibition. The rooms were filled with invited guests, including many of the leading citizens. The program lasted three and one half hours, but the people remained to the very end, seemingly intensely interested, although many of them could not understand either Bulgarian, Albanian, or English, the three languages used in the exercises. But they could understand the manners of the pupils, the music, and the calisthenics. The kindergarten department evidently made a very favorable impression."

KORTCHA AND THE ALBANIANS.

"June 26, Mrs. Bond and I, with our daughter, made a tour to Kortcha and were absent a week. Many things delighted us. First of all the whole fifty miles of carriage road lead through charming scenery, over steep hills and rugged mountain passes, through fertile valleys, and now and again by the brink of the beautiful lake of Presba. Kortcha itself is a picture, with its background of hills and foreground of plain and lake framed in by lofty mountain ranges. The city is exceedingly well built, all the houses being made of stone. I doubt if there is a cleaner city in Turkey. The population is estimated at 15,000, almost exclusively Albanians. The people seem prosperous. We did n't see a beggar, and I was assured that there were none in the place. The Albanians are model hand-shakers. They grasp your hand just about right and give a little extra pressure on releasing it. There is an air of nobility in their deportment that is very engaging. They conduct themselves in some respects like well-bred Americans. Their heads are said to be the largest in Europe.

"The Sunday services were attended by some eighty persons, including boys and girls. We have an excellent preacher at Kortcha, but as yet there is no church organization. The Girls' School had its closing exercises on the last day of June. Nearly two hundred guests were packed in the small room, many of them standing for three hours while the women were crowded upon the veranda, getting what glimpses they could through the open windows. Many people were turned away for lack of space. The girls, thirty-four in all, entered into the spirit of the occasion and performed their various parts exceedingly well. Though ignorant of their language, we were delighted with all we saw and heard, and it is our conviction that Albanian girls are well worth laboring for. American girls are not more capable, I 'm sure. This little school, supported in part from our station, is the only girls' school in all Albania which uses the native language. At the close of the exercises the head teacher, Miss Sevasti D. Kyrias, a graduate from our Monastir school and from the college at Scutari, read an excellent address, and I was invited to make a few (interpreted) remarks.

"How I wish we could do very much more for this interesting people! There are brigands among them, it is true, and some of their roads are always unsafe. We passed the spot where our beloved brother, the elder Mr. Kyrias, was captured several years ago. But the fact remains that here are 1,500,000 capable people who need our help, and no serious effort has ever been made by the Protestant Church of Europe or America for their evangelization. A beautiful school building is being erected at Kortcha to replace one destroyed by fire, but the language of the school is to remain modern Greek, to the strict exclusion of Albanian. A cathedral also is slowly rising, but the services will be intoned in ancient Greek, which is much better understood in Boston than in Kortcha. The people love their own language, which alone is spoken in their homes. Can't we do more for them, somehow?

"A young Albanian has just graduated from our Theological Institute at Samokov, and is expected here this week. I hope he is eager to labor for his people, but with no money in sight I have nothing to offer him. Mr. Geo. D. Kyrias, agent of the British and Foreign Bible Society here, brother of our Kortcha teacher, is deeply interested in the problem of uplifting his people. He has translated "Pilgrim's Progress" and asks us to aid in printing it. In our poverty last year Mr. Baird struck off on the station mimeograph an edition of 200 copies of a small Natural Philosophy, and I hectographed the figures. It was a tedious operation and not very satisfactory when completed. If I were a young missionary, I would beg to be assigned to this Albanian work. As it is, I mean to lay hold of their language so as to converse in it at least, and I shall pray for the Albanians as long as I live."

Western Turkey Mission.

SIVAS AND OUT-STATIONS.

UNDER date of June 27, Mr. Hubbard writes from Sivas of the arrival there of Mrs. Hubbard and their three younger children, after a long tarrying in Constantinople because of the situation of affairs in the interior. The country is by no means quiet yet. There had been two or three panics in Sivas, and on one day the Armenians closed their stores and waited with great apprehension as to what might transpire. But there has been no further outbreak. Of a visit at their principal out-station, Gurun, Mr. Hubbard writes: —

"I found our faithful pastor faltering somewhat, in the absence of any assurance that the future of his flock would not be even more intolerable than their present situation. But he finds much joy in his busy and useful life. There would be much exhilaration in it even, could any one bring the assurance that the storm has altogether passed. The dwelling-house that he is putting up, now nearly finished, on the site of our former school building, which was destroyed during the massacre, being in the central part of the town and near the market, is a silent reminder day by day that we Protestants and Americans are not yet retreating. The Armenians say that they had learned to do without many things that they had deemed necessary, and that if they had only half a chance and an assurance of stability they could get on to their feet again. But after what has happened, and with present destitution and threats, they are heartsick.

"The non-Protestant Armenians in Gurun are naturally friendly. The relief commission there, composed of our pastor, one of their priests, and two of their laymen, seem to be doing as well as could be expected, and are harmonious. On my first Sabbath there I preached an hour after sunrise to our regular congregation, augmented by such numbers that we had to leave the usual audience room and take to the yard. On the next Sabbath afternoon our Protestant service was appointed in the 'mother church of the Gregorians,' which had escaped destruction. We found a large church pretty full, for such a thing as this had never yet been seen in Gurun. Two police-

men, one Armenian and one a Turk, also attended, at their own request. After the Gregorians had finished their regular service, the old priest who had charge of the ceremonies refused to allow our pastor to offer the prayer which was expected; so I preached briefly, without the prayer. I was so intent on the appearance of the people and the pinched and hungry way in which they leaned forward to catch, if possible, something of the gospel, that it did not occur to me until the next morning how much that refusal to allow the Protestant pastor to pray in their church signified. But I found on Monday morning that the priest's own people had begun to deal with him, and so had his brethren in office. They had proceeded already so far as to call him 'idiot,' 'tyrant,' and 'donkey,' and they sent a deputation to apologize to us, and a paper to him demanding that he resign his position as president of their council of priests and ecclesiastics. They gave a pledge that if I would stay another Sabbath we should have that prayer in their church. The massacre at Niksar in our field (the ancient Neo-Cesarea) took place June 30, and about 300 are said to have been killed out of an Armenian population of perhaps 1,500."

Central Turkey Mission.

OORFA — RELIEF WORK.

FROM all stations in this mission reports come of special religious interest. Mr. Martin, of Hadjin, says that the work of that city is more hopeful than ever before. Both churches are full to overflowing every Sabbath, and special opportunities have been opened for religious work. Miss Shattuck, who unflinchingly stands at her post at Oorfa, says that their church is uncomfortably packed every Sabbath, and that the like was never seen before. Writing in the latter part of May, she says: —

"We are yet dispensing pecuniary aid, by way of partial food supply, and the copper ware given by Red Cross people (£200 worth), also shoes and some furnishings for the bare homes. Bedding and clothing, our great expenditure, are now closed for a time. We must dispense again in the autumn, and have in part material for that need. The number we must aid in part for food is 1,500 to 2,000 during the summer. We know not about the autumn and especially about winter supplies. I can see no way for the widows to provide their cereals. We live mostly in the present, however.

"We have opened the lower grade schools except the kindergarten; higher departments only in the autumn. I am trying to get some forms of embroidery started on a permanent basis, as support for widows and needy girls; I know not yet the result. Our pasha's wife gave our first order for this country, and she hopes that other Moslem women will like to purchase. It is on colored homespun, red and blue cloth, embroidered in silk. It furnishes work to many, beginning with picking cotton from the husk. Another is embroidery on felts, which work is done in our girls' schoolroom. These are for cushions, footstools, and for mats for floors. It is a pleasure to start people in business by grants in aid of 80 or 150 piastres (from $3.50 to $6.50). We have quite a list of men thus helped. My committee is very harmonious and efficient, composed of Protestants and Gregorians. I feel almost no difference now; all are my people. I cannot tell you how I have grown to love the people. The Bible-women have 200 to 400 at each of their meetings daily, held by two women, and three times in the week by a third. She, one of the Gregorians, formerly read from other books than the Bible, now only from that. Fountain water, only, quenches the soul thirst these days. I must not tell, except in a word, of the help the women are in securing free rent for widows. We wonder at their success. Pray much for us. We need grace and practical wisdom and strength."

GIRLS' SCHOOL AT AINTAB.

Miss Foreman wrote on June 2: -

"Since Miss Pierce's departure my hands have been full, but not to such a degree that I have not been able to take pleasure in my new duties. Naturally my interests have widened, and I enjoy the work as never before. School work has proceeded uninterruptedly since Miss Pierce's departure, with the exception of Bairam week, when there was more or less anxiety in the city, and schools were closed for a day or two. It has been very delightful to me to see how our girls have tried to be faithful in all their tasks and not to give me any trouble. Indeed, I do not believe one could find a better household of girls anywhere save in the New Jerusalem. Many of them have made great progress spiritually during this year of trial, and I trust those who graduate this month and return to their homes will be a power for good. I do not come into as close touch with the city girls as with the boarders, but there are, I believe, many promising girls among them also. The whole senior class of sixteen is an unusually fine one, and I feel very reluctant about having them leave us. Birijik girls must stay here, because their families have turned Moslem. Many have left there, some going to Aleppo, and some coming here, for the sake of becoming Christians again. We hear lately that more are to be allowed to leave the city. Poor things! they are afraid to profess Christ where they are, and yet many say their condition is worse than death.

"The poor Christians just begin to breathe freely when another great wave of fear sweeps over them, possibly sometimes without reason, and yet after what has happened we cannot wonder at it. We have only to-day to live; God holds to-morrow in his hand and it is well, for if we saw the future some of us might faint by the way."

Marathi Mission.

HOPEFUL VILLAGES.

MRS. BISSELL, of Ahmednagar, writes of the needs of some villages which are under her care. Of one of them, Adamadi, she says: —

"Not one of the people of the village, or among the Mahars, can read, and their darkness is such as might be felt. But they are groping after the light. The leading man among the Mahars said, the last time I visited them, that they had given up all idol worship, and were wishing now to be taught Christianity. This was quite a new departure for them, and I am confident fruit would soon appear if work were commenced among them. The villagers also are waiting and watching for the school, which will be like a little dawn of light to them as well. But first must come the house, for they have no chowdi, or village rest house, in which the school might be held.

"I have written you of Bahirawadi and its interest. Twenty-four adults and seventeen children have been baptized there since my return in November last. There are now thirty-six adults and seventeen children, making a congregation of fifty-three. These must be instructed more than what the teacher can do for them, or the light that is in them may become darkness. They have a good chowdi for the school, and we are able to rent a house for the teacher's family, but there is not another one available. They have not been able to rebuild the five houses that were burned down by the villagers after those first baptisms. Hence I ask for the means for a house for him who shall become their pastor and dwell among them."

THE CONTRIBUTIONS OF THE HELPERS.

Rev. Henry Fairbank, of Wadale, writes of the action of the native agents in his district in view of reduced appropriations: —

"On the first of March there was a meeting at Wadale of all the helpers of the district, and I laid the matter before them. It was hard to know what to do. I could not pick out any one whom I should dismiss, and I told them that they must choose their own way. They chose to be cut one month's pay, and so during these six months, up to the end of June, they get only five months' pay. I told them that

I expected them to stay at their places and do their work. If any help came, they should have the one month's pay made up to them. The spirit of our meeting that day was excellent, and the cheerfulness with which they shouldered their burdens was inspiriting to me. I think this cut should be put down as a contribution from them — 425 rupees in a lump sum for the work of missions.

"The work has been hampered by lack of money. The arrangement and rearrangement of helpers in a district depend sometimes on a sum of fifty rupees ($15). If the money is available, you can rearrange your men. If you have not the money, you can do nothing but wait and pray that the opportunities for doing effective work may not be lost forever. It has been my lot this year to do a great deal of waiting. Places were waiting and men were waiting, but the fifty rupees were lacking, and I accepted the situation with the best grace I could."

Madura Mission.

A CHRISTIAN MELA.

DR. JONES, of Pasumalai, under date of June 26, reports a mela or religious festival, two of which are held annually at that station. Though heavily burdened with labors and anxieties, the latter arising specially from "the terrible reductions which hang over the work like a pall," Dr. Jones conducted a mela at Tirumangalam because of the wholesome stimulus and inspiratian which it seems to give to all who attend. He writes: —

"The subject which runs through nearly all of the two festivals is that of 'Witness bearing for Christ.' It is treated in all its various aspects, with a view to stirring up the people to a full appreciation of this, the most blessed Christian privilege and the most urgent of Christian duties. Then the usual offering meeting, the consecration meeting, Christian Endeavor Societies' meeting, concert, magic-lantern entertainment, and the street procession add each to the interest and helpfulness of the gathering. Owing to the high winds which prevail, and which are the occasion of so many village fires, the attendance at this festival was slightly smaller than we had expected. During this meeting a neighboring village was almost entirely wiped out by fire in half an hour, and with it our schoolhouse and teacher's house there. Yesterday I visited another village and the day before still another, where the fire fiend had consumed our property, and our work is greatly suffering because we have no means to build."

AN ITINERACY AMONG THIEVES.

It is the custom of the teachers and students of the Theological Seminary at Pasumalai to go out three times a year on itineracies, which furnish an excellent discipline for the students, aside from the good work they do. Of this recent itineracy Dr. Jones writes: —

"Under the helpful influence of this mela at Tirumangalam I started off upon a visit to a couple of the congregations and then in a day or so reached camp, where students, teachers, pastor, and a couple of catechists were gathered for the itineracy. We had selected a specially hard and needy and almost virgin heathen soil for our work. Through much of the region traversed no gospel messenger had been seen for at least a decade, and in some places none of our oldest preachers, and perhaps no others, had ever set foot. This part is almost entirely occupied by the thief caste community, who are the rudest, most ignorant, superstitious, and bigoted of any people in the district. Their bigotry has been cruelly felt by all the converts whom we have gathered from among them. We passed through many of their villages, in not one of which was there a man who could read. They are notorious robbers, and this, as everything else, they do in a most religious way. For instance, when one or more of them plan a raid upon some house or village, they first consult their caste god or idol, appropriately called Karupasawmy ('the black god'). They place before it a white and a red flower and then bring a

child to choose one of them. If the child takes up the white flower, it is interpreted as Karupasawmy's command to go. If the red flower is chosen, the idol is not favorable. I am glad to say to their credit that they did not make a raid upon us during our pilgrimage among them. And yet, I should not perhaps lay this to their honesty, but to that wholesome fear of the white man which the English have instilled into the mind of all natives, and which gives him an immunity from such troubles to an extent not known in other lands.

"In our equipment for the itineracy we had the magic lantern, which is always and everywhere in high demand, and which is preëminently suited to assist the preacher in making a strong impression upon the mind of the people. This year we introduced for the first time about fifty pictures of the International Sunday-school picture rolls, only such as clearly presented some Scripture truth. These also have been very helpful in securing for the preachers attentive, interested audiences. Upon the unrolling of these pictures the people instantly gather around the speaker. We have also a few violins upon which the students have learned to play fairly well, and which, with a couple of pairs of cymbals, assist in gathering and keeping our audiences. We have invariably had large audiences, wherever we went, hardly any opposition to our work, and not a few anxious inquirers. A few only have promised to accept Christ. I wish so much that I had the means to place a man as a teacher and catechist in the midst of these people, that they might thus be enabled to live out their firm resolve and serious purpose to pursue a Christian life. It seems almost a mockery for us to go thus over a region to preach the gospel and, when some accept it and ask for instruction, to be unable to follow up the work.

"One new thing struck me in this itineracy as containing much possibility of good. We found in the most out-of-the-way places, where (as I said) no preacher has been for years, no fewer than four independent schools conducted by Christian teachers who, with their wives, had been taught in the Tinnevelly mission, and had thus drifted up here for a living. Though I regret that they were not found as positive and as pronounced in their Christian influence as we could have wished, yet I found, in one school especially, that the heathen scholars could tell me something of the life of our blessed Lord. When our educated Christian people become sufficiently numerous thus to establish schools in many heathen villages, and maintain the same independently, and as centres of Christian influence, we shall see a much more rapid progress of the kingdom in India. The difficulty, of course, that attends this is that the teachers may compromise their position as Christians for the sake of increasing the attendance and revenues of their schools."

North China Mission.

INTEREST EXTENDING.

LETTERS from the several stations continue to speak of religious interest. On Easter Sabbath thirteen persons were received into the church at Peking, and Mr. Ament reports the chapel as full every Sunday. A letter from Mrs. Ament speaks of the general expansion in the work and gives the following illustration: —

"Take the Cho Chou district, with its twenty villages, containing members visited by helper, Bible-woman, and some eight times a year by foreigners. I made a short tour last June in this district, and visited six villages, gathering 200 persons to the little services; thirty here, seventy there, and so on. The Bible-woman said this was the ordinary number, and I could see from remarks made back and forth that these persons were in the habit of coming, and some knew not a little of the truth. When therefore we think of the leavening process going on we must remember that in this district alone are 700 or more persons who are on friendly relations with those who preach, and who are becoming intelligent with respect to the religion. If we apply this reasoning

to the remaining thirty outlying villages in the near districts, we shall find 1,500 to 1,650, at a moderate estimate, who are being reached and instructed; converted from ignorant opposers into friendly hearers and often into inquirers."

Mr. Stanley, of Tientsin, reported last spring an interesting work at the village of Hu Chia Ying. A young man from the station class has been doing evangelistic work there, and Mr. and Miss Stanley have visited the place and found attentive audiences. The interest has continued for some time, and Mr. Stanley now writes: —

"Since writing my last I have located a trained helper and family in Hu Chia Ying. The interest has continued. I sent the helper there to do a few days' work, and look into the field with reference to a settlement. The inquirers and Christians there had urged for a resident helper, and knew that I was desirous of granting their request, if I could see my way to it with our small force, and they began at once to press their claim on him. When he returned — he had already expressed his willingness to go to me — they sent a 'long country cart' to take his things, thus taking us by storm. So I decided to let him go as soon as arrangements could be made, and they took a load of his goods. Last week they came with the cart for the rest of his goods, and he and his family have gone. I look for growth in that village, and hope for good results in the neighboring villages. The helper is an earnest man; our last graduate from the seminary has push for a Chinaman, and is an interesting speaker. I wish the promise in all our field work was as good as it is there."

REVIVALS ANTICIPATED.

Mr. Chapin, of Lin Ching, reports some very profitable meetings held at that station, in which they were greatly aided by Mr. Smith, of Pang-chuang, who spent eight days with them, holding three services daily. Mr. Chapin says: —

"Our Chinese churches seem to have reached that stage of growth when revival services, resulting in a quickening of the church and gathering in of many who have known the truth for a long time without making a profession, are most helpful and stimulating. The revivals of the last two or three years clearly show that our work has entered upon a new stage. The seed-sowing of first missionary effort was necessarily apologetic; an endeavor to move the people by argument. This reasoning with them must still go on, whether in private talks or in the street chapels; but there are districts in China where such elementary work is no longer necessary. In some fields there are thousands, possibly myriads, who have lost all faith in idolatry, and who are quite ready to accept the statement of there being only one true God. One of our teachers has said that the sale of incense, mock money, etc., has materially lessened in hundreds of villages around Pang-chuang. Now all that is needed is a great quickening of the Church, a large outpouring of the Holy Spirit, to bring thousands of these under the power of the gospel. That such a revival is not far away, I myself fully believe."

RESULTS OF THE WAR.

Dr. Sheffield, of Tung-cho, writes: —

"I see many proofs of the good results of the recent war with Japan in the awakening of the thoughts of the people. The war has been with an outside nation, and with modern methods. Other great nations have been looking on, and have had a part in the settlement, and all this brings to the more intelligent of the people thoughts of the outside world which are new to them. The impression is steadily gaining ground that there are better things in the world than those now possessed by the Chinese. The Christian Church has been established long enough to get the benefit of this stirring of thought. The best of the new thoughts which are beginning to find expression in China have their source in Christianity, and as the people begin to think that there is hope of improvement, they look

to what they see or hear of the results of Christianity in their midst as first fruits of what they are to hope for in larger measure in the future. While the missionaries feel that any state of things would be almost better than the deadness of the past, yet it is devoutly to be hoped that there will be limitations to the influence of Russia in China. From all that I know of her political policy I should prefer to see China under the control of Japan than of Russia. Of the danger before us you can judge as well as we, and we all seem to be walking in guessland. Certainly England has lost ground in the East during these two years, and Russia has gained a decided advantage."

Shansi Mission.

IMPORTANT MEDICAL WORK.

DR. ATWOOD, of Fen cho fu, sends a striking account of the work done by his native medical assistant, who had accepted an invitation received from the Governor General of Yü Lin Fu, in Northern Shensi, to go to that place and establish an opium refuge. It seems that this invitation came about through the agency of an official, Huang Ssu Yia, who last year was treated with success in Dr. Atwood's opium refuge at Fen cho fu. Dr. Atwood says that recent events seem to show that their hopes that this man had been really changed by the power of the gospel were well founded. The people of his city say that he is a changed man, and that he is living a righteous life. Dr. Atwood writes: —

"On arriving at the city the medical assistant, Mr. Li, visited the principal officials of the city, including the Governor General and Tao-tai of the city, or mayor, in company with our Huang Ssu Yia.

"After consultation, it was decided that the refuge should be opened in the city examination hall, which is very large and spacious. On opening the refuge, sixty-four people were received to go through the treatment, most of them being either civil or military officers, four being the wives of officials. One of the number was the acting mayor of the city. The assistant treated him daily at his yamen, only a few steps away from the refuge. Another distinguished patient was a son of the Governor General. Many excellent opportunities were faithfully used to present the truths of the gospel, and in some cases the truth was listened to with marked interest. The acting mayor especially listened to the truth with many expressions of interest. His real official post is in the capital of the province, Si an fu. He is located at Yü Lin Fu temporarily. He is soon to return to his post in Si an fu, and he told the assistant that when he did so he should send an invitation to us to come to that city and establish an opium refuge. Thus we have in prospect an 'opium refuge extension,' and indefinite possibilities of opportunity for doing good.

"Quite a large number of religious books were disposed of to these officials, and daily prayers, with preaching, were regularly maintained even against opposition at first from some sources. It has been quite an experience for the assistant, and he has developed under it wonderfully. He returned covered with dust and glory, bringing a 'tablet,' with the inscription on it in large gilt letters, 'Humility Saving Men.' 'To Mr. Li, of the Christian Church of Fen cho fu, from the officers and citizens of Yü Lin Fu.' Then follows a list of between forty and fifty names. The tablet was presented with a large firing of crackers, and a large number of officials mounted on horses and in their official robes escorted him out of the city gates. Besides the number of opium habitués treated, there were a large number of sick people treated, and some minor surgical operations were performed that seemed very wonderful to the people in this far-off corner of the empire. The city is within three miles of the great wall, and forms a customs barrier for the trade going into this part of Mongolia."

Of the opium refuge in Fen cho fu, Dr. Atwood says: —

"The work in Fen cho fu has grown all out of proportion to our accommodations, and some of the time we have turned away

larger numbers than we took in. The number successfully treated is more than double that of last year, and the number of dispensary treatments is just about double that of last year. Our medicines are running short. I have sent out no orders for drugs this year because of prospect of a cut in appropriations. What shall we do with this tide of work pouring in on us and nothing to stem it with? The woman's work and the regular hospital work is turned out of doors. What shall we do about it?"

A NEW OUT-STATION.

Mr. Williams, of Taiku, writes of Tung Fang, where regular services are now held:

"At first we met in a very small, dirty room, freely offered in a private house. Not more than a dozen men could possibly enter at once, but it cost no foreign money and we held on. Soon the people themselves provided a larger room, though still poor and mean, furnished only with a bench or two and a small table, besides the common tang. Here we helped them in necessary repairs to the extent of exactly one dollar and forty-one cents, the people providing for the fire and care of the room. This is the nearest approach to self-support which we have yet secured in the beginning of new work. The hearers of the word are increasing in numbers, and seem more than usually receptive of the truth."

Of the results which followed the Week of Prayer, Mr. Williams writes: —

"The meetings brought such an outpouring of the Holy Spirit as I have never before seen in China. A marked seriousness and solemnity were felt by old and young alike. Christians met daily at noon to pray for a blessing upon the evening services, and their prayers were graciously answered. Before the end of the week, twenty-seven, some of them with tears, publicly professed Christ, desiring to repent and lead Christian lives. Heartfelt testimonies were heard and confessions made of sins which had before been secretly practised. New resolves were evidenced by manly endurance of shame and fresh zeal in service. It has been truly a season of refreshing, an inspiration of hope, which some of us had almost lost faith in expecting. We thank the Lord for what our eyes have seen and our ears heard, and we take courage."

Under a later date Mr. Atwater writes of continued

INTEREST AT FEN CHO FU.

"There being about forty people this year who have become interested in the doctrine, and who have declared themselves to be inquirers, we sent out invitations, asking them to assemble for a season of study of the doctrine. About twenty-five of these came. Meetings were held three times a day, morning, afternoon, and evening. The morning meeting was given to a catechism of the doctrine, the afternoon to the study of characters, for the help of those who could not read, and the evening to the study of a book by Dr. Nevius, 'First Lesson for Converts.'

"The two weeks seemed to result in much good. Those who were quick to learn made great progress, both in answering questions and in learning to read. Others, some six or eight, were very slow and could scarcely make any progress, although they tried as hard as the rest. It probably will come to them later on. Among these there were four who had been inquirers for about a year, who seemed to understand and to have an earnest desire to testify their faith in Christ before men. We felt that we could safely receive them as Christian brethren, and so on March 1, at the Sunday evening service, these four were baptized. They were all heads of families, and we feel that the Lord has begun to answer the prayers that have been raised for the church in Fen cho fu. There are others who seem to have a similar purpose, and we may hope for other additions here from time to time."

Notes from the Wide Field.

CHINA.

MANCHURIA AFTER THE WAR. — The United Presbyterian Church of Scotland has most cheering news from its missionaries in Manchuria. The Japanese Christians with whom the Chinese came in contact during the war made a most excellent impression, and there is no bitterness remaining either against the Japanese or the missionaries. Rev. Mr. Macintyre, of Haicheng, reports the opening of eleven schools in different villages, each one of which is a centre of influence. There are many applicants for baptism, and the Christian religion was never held in such high esteem. For two years previously he had been seeking to find some place he could rent for mission uses, but now he has secured the second best shop in the city, and it was openly stated in the deed that it was to be used for a preaching chapel. Rev. Mr. Webster, of Moukden, reports a remarkable revival in the Kaiyuen congregation. In anticipation of the communion service a fortnight's preparatory meetings were held. Large numbers gathered, and on one occasion they adjourned to the street chapel, where from thirty to fifty men assembled, each with his New Testament and hymn-book, listening and praying with the utmost eagerness and solemnity. On the communion Sabbath the church was crowded two hours before service, and not an interruption occurred. Mr. Webster writes: —

"We must remember the year 1894-95, not only as the year of the great war in Manchuria, but as the year of great grace to the Manchurian church. It is now to me a matter beyond question, that during the months of our enforced exile, while the dogs of war were let loose in Manchuria, there was being wrought a work in the hearts of our members, — a work of God's Holy Spirit, — the like of which has never been witnessed since Manchuria was a mission field of the church. Man's extremity was God's opportunity."

RETURN OF MISSIONARIES TO SZ'CHUEN. — It was on the twenty-eighth of May, 1895, that the hostile outbreak toward foreign missionaries occurred at Chen-tu, the capital of the province of Sz'chuen. It will be remembered that a commission, appointed by the United States government, took the long journey to Chen-tu and after examination made its report, as a result of which the Viceroy of the province was degraded for life, and other officials were punished with more or less severity. This opened the way for the return of the missionaries, and Mr. Vale, of the China Inland Mission, reports in *China's Millions* their arrival at Chen-tu. The outcome seems to be a decided improvement in the position which the missionaries occupy. They are recognized by the highest officials in the province. Formerly they had the greatest difficulty in obtaining an audience of even the district magistrate; now the Viceroy himself is accessible, for the avowed purpose of giving missionaries a standing before the people. When Mr. Vale and Mr. Cady, of the American Methodist Episcopal Mission, returned, they were met by four representatives of the Viceroy, with soldiers and braves, who escorted them into the city, and found a house provided for them at government expense, with servants and runners at hand to wait upon them. Since then they have rented houses at a reasonable rate from the foreign office; their right to do this being clearly admitted. Mr. Vale says, while not placing too much confidence in men, they still are safe in saying that they are not likely to have any more riots in Chen-tu. The change in affairs is attributed to the reception accorded to the U. S. Commission, together with the fact that a wholly new thing has happened as a result of the interference with the foreign missionaries in China, namely, the degradation of a Viceroy for life. The present friendly disposition of the officials, which may not be regarded as altogether unselfish, is still having a marked effect upon the people, and so that event which seemed so utterly disastrous a year since, has been working for the good of the servants of God.

POLYNESIA.

DEATH OF A SAMOAN QUEEN. — The *Missionary Herald* for December last, page 512, gave an extract from a remarkable address of the Queen of Manua at the opening of the new church. The sad news now comes that this queen, who was but twenty-three years of age, and who had reigned five years, has died. Without signs of illness she began in September last to fade away, but was very happy in the Master's call to her to go up higher. The missionaries speak of her as one long to be remembered by her people for her consistent Christian living and her strong desire to rule in a Christian way. Her counsels and her expressions of trust during her last days were remarkable. According to an old native custom she asked to be carried to the government house a few hours before her death, and as she lay there, surrounded by her chiefs and hundreds of her people, she exhorted them to "live at peace always, to hold fast to the Kingdom of God that had come to them, and to be kind to God's servants, the pastors. Then she asked for a little service, and it was immediately at the conclusion of the prayer, as the Amen had been pronounced, that her spirit took its flight to be with God forevermore." She was greatly beloved and her memory will long be held in Manua.

AFRICA.

THE BAROTSE MISSION. — The Zambesi missionaries write that the uprising of the Matabeles is very disquieting to their people. They are also greatly tried by the appearance of the rinderpest, which has devastated the country as far as Buluwayo. M. Jalla, en route with Mons. Coillard for the Cape Colony, where they were to embark for Europe, was arrested in his ox wagon thirty-five miles from Mafeking and far from water, by government agents, and the oxen were unharnessed and shot one by one. This method has been taken to prevent the spread of the disease into the Colony. Three thousand cattle had already been killed. Not a single head of cattle remained in the kraal of Mons. Goy. They who had had abundance of milk have now not a drop, and Mons. Boiteux writes that no European can have any idea of the value of a glass of milk at the Zambesi. Every day in each important kraal ten or fifteen cattle die. "And the cattle are the only resource of the country."

THE DEFEAT OF SLAVE TRADERS. — The Free Church of Scotland Mission at Mwenzo, which is the new and most northerly station on the road between Lakes Nyasa and Tanganyika, has had a striking experience recently. Located near the hostile Awemba, Rev. Mr. Dewar received information that Mlozi, the Arab slave chieftain at the northern end of the lake, had joined with the Awemba with the purpose of clearing out the white people, beginning at Mwenzo. The plan was to loot and burn the station; Mrs. Dewar was to be carried off into the heart of the Awemba country, while Mr. Dewar was not to be killed but to have his eyes gouged out. Unprotected except by the promises of God, Mr. Dewar speaks of the preciousness of these promises at such a time as this. But suddenly the scene changed, and while this scheme was maturing, the British Commissioner Johnston with his forces appeared before the stockades of Mlozi, and this chieftain was captured, summarily tried, and publicly hanged. The swiftness of this blow entirely changed the attitude of the Awemba. They learned that the white people were not women, as they supposed, and came to have more respect for them and are anxious to be friendly. It is to be hoped that the repeated success of the forces under the British Commissioner as against the slave raiders will put an end to the atrocities which for a generation have desolated this portion of Central Africa.

THE FRENCH BASUTO MISSION. — The *Société des Missions de Paris* gives in its Report for 1895–1896 the following statements in regard to the Basutoland Mission

in Southeast Africa. The mission has eighteen missionaries and sixteen stations, each one with out-stations varying in number from twenty-five to three, and all manned by native teachers or evangelists. There are in all 151 of these out-stations. During the year there have been 517 adult baptisms, and 109 have been received to the churches, while 982 catechumens are under instruction. The present membership is 6,735, of whom 204 are under discipline. In the schools there are 7,190 pupils. Some encouraging facts are given, but the general situation is not as cheering as could be wished. In the north there is a recrudescence of paganism which seems to have become aware of its strength, and opposes itself systematically to the progress of the gospel. In the southern churches there is a lowering of the standard of Christian living, with the natural result of immoralities and scandals. The missionaries, however, "bate not a jot of heart or hope." "Work and hope" are the words which close one of the reports. "The seed we sow is incorruptible and will bear fruit in its time." The missions of the Paris society in the South Seas have received to the churches 224 members during the year, making the total present membership 3,892. There are 197 catechumens and 2,238 pupils in religious schools.

Miscellany.

BIBLIOGRAPHICAL.

Adoniram Judson Gordon, a Biography with Letters and Illustrative Extracts, Drawn from Unpublished Sermons and Addresses. By His Son, Ernest B. Gordon. F. H. Revell Co., New York and Chicago.

This is not the place for a full notice of the life and teachings of that gifted man, whole-souled Christian, and ideal pastor, Dr. A. J. Gordon. But we may be permitted to speak of him as an ardent lover and eminent servant of the foreign missionary cause, and to express our deep conviction that if all pastors were as thoroughly alive and responsive to the Lord's last command as Dr. Gordon, the glorious gospel of the blessed God would soon be proclaimed throughout the earth. It is the pastors who have the ear of the churches, and upon them chiefly rests the responsibility of drawing out the sympathy, the prayers, and the gifts of their people, for the cause on which Christ's heart is set.

Dr. Gordon often said in his later years that if he were to begin life anew it would be as a missionary to the East. He would have been a prince among missionaries, but it is doubtful if he could have set forward the work on foreign ground more efficiently than he did at home. For twenty-three years he was a most active member of the Executive Committee of the American Baptist Missionary Union, and for six of those years its chairman. Amid the varied labors of the pastorate of a large city church, and numberless calls from the church at large, and with untiring activities in the cause of temperance, he gave constant attention and energy to the world-wide work of the kingdom.

Not only this, he gave it his daily and specific intercessions. "The best prayer-book," he said, "is a map of the world," and he exhorted all Christians to "get a list of the names of missionaries and take some one of them before the Lord each day." Moreover, he was ever writing letters of encouragement to those among them who were isolated and lonely.

He educated his own church in the knowledge of its high calling till it became in itself a missionary society, foremost in devotion and self-sacrifice. He founded in Boston a Missionary Training School, a sort of seminary extension, "to exercise men and women in practical religious work and to furnish them with a thoroughly biblical training," saying that he "preferred a little man with a great gospel to great men with a little gospel." He supported this school both by faith and works, laboring for it by constant prayer to Him whose is the silver and the gold, and giving to it during its first year $800 out of

his own salary, with the unremitting labor of his pen, and in succeeding years his whole income as co-editor of the *Missionary Review* of the world. With his associates in this work, he proposed to appeal for volunteers for foreign service; to test them by a year's experience in city mission work, and to aid those whom it should prove best to send to college or seminary. The graduates of this school are now serving in all parts of the world. Many have become city missionaries and pastors, and one has charge of a chapel car and has founded a hundred or more churches.

In addition, Dr. Gordon's missionary writings and addresses have exercised a far-reaching influence, incalculable by earthly reckoning. Many who will come from the east and west, and from the north and south to sit down in the kingdom of God will bless him there for holy impulses thus imparted. Those noble works, "The Holy Spirit in Missions" and "The Ministry of the Spirit," have as yet only begun their missionary work, and by them Dr. Gordon will still speak. The foremost truth in his teaching, ever kept in view, was the real presence and power of the Blessed Spirit in the surrendered heart. "It costs much," he said, "to obtain this power. It costs self-surrender and humiliation, and the yielding up of our most precious things to God. It costs the perseverance of long waiting and the faith of strong trust. But when we are really in that power, we shall find this difference; that, whereas before it was hard to do the easiest things, now it is easy to do the hardest."

The varied interest of this skilfully prepared biography will secure it a wide reading, and none will more warmly welcome it than missionary workers of every name. May it greatly multiply their number, encourage their hearts, and quicken their zeal!

Memoirs of Foreign Missionaries of the Presbyterian Church, U. S. A. By William Rankin. Presbyterian Board of Publication.

The late treasurer of the Presbyterian Board of Foreign Missions has rendered good service by collecting in this volume the biographical notices of the missionaries of that Board who have died, bringing the record down to the close of 1894. The list is a long one, embracing about 250 names, some of them eminent in the Church of Christ. There is also a record of deceased secretaries, and an extended notice of the missionaries who were martyred in the Sepoy rebellion.

Chinese Hymnal. Prepared by Rev. H. Blodget, D.D., and Rev. C. Goodrich, D.D. Topical index by Rev. E. G. Tewksbury. C. Goodrich, Musical Editor. North China Mission of the A. B. C. F. M., 1895.

This book is a great surprise. In size and form it is not unlike the "Songs for the Sanctuary," save that the hymns are written in Chinese characters at the bottom of each page. From the topical index of hymns, which is in English, we find that they are largely translations of the familiar hymns in use among Christians in America, and the tunes are such as are sung in our churches. Drs Blodget and Goodrich have been translating hymns for at least a quarter of a century, and we learn that they are responsible for about two thirds of those that appear in this volume. The volume must be a great boon to the Christians of China. It was printed in Japan by a firm the head of which is a Christian gentleman, and it is a very creditable specimen of topography.

For His Sake. A Record of a Life Consecrated to God and Devoted to China. Extracts from the Letters of Elsie Marshall, Martyred at Hwa-Sang, August 1, 1895. F. H. Revell & Co.

A short memoir prefixed to these letters sets forth the life of an English girl, consecrated and, it would seem, sanctified from her birth, in the home of her father, the vicar of Birchfield, and in the three years of her work as a missionary of the Church of England Zenana Society in China. Her early zeal expressed itself during her first missionary year by a wonderful application to the study of the new language. Her study was literally "a work of faith and labor of love," and she passed her first examination in six months instead of twelve, and the second in about a year, qualifying her to

take regular work, — a feat so remarkable that an experienced missionary wrote of it as little less than a miracle. "God just gave her the language." She taught and itinerated and made her addresses to waiting crowds in a way so loving, earnest, and sympathetic as to win all hearts.

Her letters, filling some 200 pages, brim over with joyous Christian devotion, while painting vivid pictures of the scenes about her. With a delicate and truly Christian reticence, the compiler only names the fact of the massacre by which this precious life was lost to earth.

We have before this referred to a remarkable memorial discourse preached by the father of Miss Marshall, in which he manifested lofty faith and devotion, refusing to regard her life as wasted, though she had so few years of service.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the treasury of our missionary Board; that before the financial year shall close the Lord may open streams of benevolence by means of which the pressing needs of the missions shall be supplied.

For the missionary publications of our own and other Boards; that they may present the facts and motives which underlie missionary work in such a way that the church of Christ in all its branches shall be led to a better apprehension of the last command of our Lord.

ARRIVALS IN THE UNITED STATES.

July 18. At New York, Mrs. Alzina M. Knapp and Mrs. George P. Knapp, of Bitlis, Eastern Turkey, the former going to Clifton Springs, N. Y., and the latter to Barre, Mass.

July 18. At New York, Miss Susan H. Olmstead, of the Western Turkey Mission.

July 31. At Boston, Rev. M. P. Parmelee, M.D., of Trebizond, and Mrs. Royal M. Cole, of Bitlis.

DEPARTURES.

July 7. From New York, Mr. Henry H. Riggs, for temporary service as tutor in Anatolia College, Marsovan.

August 3. From Vancouver, A. L. Shapleigh, M.D., and wife, to join the North China Mission. Mr. and Mrs. Shapleigh are to be supported in their missionary work by family friends.

August 15. From Boston, Rev. John K. Browne, returning to Harpoot, Eastern Turkey Mission.

DEATHS.

At Summit, N. J., July 29, Mrs. Harriet F. Baldwin, of the Foochow Mission. (See page 356.)

At Clifton Springs, N. Y., July 31, Rev. William H. Belden, who from 1879 to 1881 was connected with the European Turkey Mission of the American Board.

Donations Received in July.

MAINE.

Alfred, Cong. ch. and so.	6 88	
Brewer, 1st Cong. ch. and so.	12 00	
Farmington, Y. P. S. C. E. 1st Cong. ch. for the "Forward Movement,"	50	
Hampden, L. W. B.	100 00	
Orono, Y. P. S. C. E. for the "Forward Movement,"	10 00	
Portland, State-st. Cong. ch. and so., 325; Seamen's Bethel Y. P. S. C. E. for the "Forward Movement," 25; E. F. S., 15, L. E. M., 10, both for work in Turkey; Two young ladies, 4,	379 00	
Presque Isle, Cong. ch. and so.	3 50	—511 88

NEW HAMPSHIRE.

Candia, Cong. ch. and so.	15 90	
Claremont, Cong. ch. and so.	37 59	
Exeter, 1st Cong. ch. and so.	116 35	
Gilmanton Iron Works, Cong. ch. and so., 14.30; Y. P. S. C. E., 1.20, both for the work in Turkey,	15 50	
Haverhill, Cong. ch. and so., for the work in Turkey,	2 21	
Keene, 1st Cong. ch. and so., 50; Edw. A. Kingsbury, 3,	53 00	
Laconia, Friends,	5 00	
Manchester, A member of Franklin-st. Cong. ch.	15 00	
Nashua, Pilgrim Cong. Sab. sch. for the "Forward Movement,"	4 36	
Pelham, Cong. ch. and so.	65 00	
Plymouth, A friend, Extra-cent-a-day,	3 65	
Stewartstown, Miss S. Converse, for the work in Turkey,	5 00	—338 56
Legacies. — Keene, Mary A. Merrill, by Charles H. Whitney, Ex'r,	1,500 00	
New Ipswich, Leavitt Lincoln, by Trustees, add'l,	35 93	—1,535 93
		1,874 49

VERMONT.

Bennington, Green Box Bank Co. of 2d Cong. ch. for work in Austria, 12 00
Brandon, Cong. ch. and so. 10 00
Brattleboro, Centre Cong. ch. and so., m. c. 29 21
Burlington, College-st. Cong. ch. and so., 110.79; A member of 1st Cong. ch., 5, 115 79
Cambridge, Samuel M. Safford, 5 00
Clarendon, Cong. Sab. sch. for the "Forward Movement," 1 74
Cornwall, Cong. ch. and so. 36 57
Granby and Victory, Cong. ch., Lucy E. Rice, for Armenia, 1 00
Jericho Centre, 1st Cong. ch. and so. 15 24
Newport, 1st Cong. ch. and so. 18 79
North Bennington, Cong. ch. and so. 40 45
Northfield, Cong. ch. and so. 20 34
North Thetford, Cong. ch. and so. 15 73
St. Albans, Y. P. S. C. E. of 1st Cong. ch., "Forward Movement," for catechist in India, 5 00
Thetford, 1st Cong. ch. and so. 25 85
Wells River, Cong. ch. and so. 18 70
———, Friends, 10 00—381 41

MASSACHUSETTS.

Abington, 1st Cong. ch. and so. 10.34
Amherst, North Cong. ch., Martha E. Harrington, 30; South Cong. ch. and so., 14; Mrs. Laura A. Ward, 10; T. S. Lee, 75c. 54.75
Andover, West Cong. ch., Emma L. Ward, 1.00
Arlington, Cong. ch., E.L. Parker, for work in Armenia, 25.00
Athol, Cong. ch. and so. 60.4.
Auburndale, Cong. ch. and so., of which m. c., 64.08, 364.08
Berkeley, A friend, for the work in India, 100.00
Boston. 2d ch. (Dorchester), 208.54; Winthrop ch. (Charlestown), 182.18; Cong. ch. (Roslindale), 25; do. to restore appropriations in India, 25; Eliot ch. (Roxbury), 3.13; L. T. B., 200; W., a friend in Highland ch. (Roxbury) for Marathi native teacher and preacher, 100; John H. Hunkins, 25; Henrietta H. Hunkins, 25; Y. P. S. C. E. of Village ch. (Dorchester) for "Forward Movement" in Armenia, 10, 803.85
Boxford, 1st Cong. ch. and so., 43.62; A family for the "Forward Movement," 1, 44.62
Brimfield, 1st Cong. ch. Benev. so. 11.56
Brockton, Porter Evan. Cong. ch. and so., to const. ANDREW E. RANDALL, H. M., 100.00; Bridgewater Local Union C. E., 9.84, 109.84
Brookline, Charles A. Hopkins, 2,500; O. H. Alford, 500, 3000.00
Cambridgeport, Prospect-st. Cong. ch. and so., to const. EDWARD H. ROGERS, H. M. 100.00
Campello, South Cong. ch. and so. 100.00
Danvers, Wm. C. Erving, 10.00
Enfield, Cong. ch. and so. 40.00
Fitchburg, Cong. ch. and so. 25.00
Foxboro, Bethany Cong. ch. and so. 24.07
Gardner, 1st Cong. ch. and so. 25.00
Gloucester, Trinity Cong. ch. and so. 50.00
Greenwich, Cong. ch. and so. 7.50
Hamilton, Cong. ch. and so. 26.00
Hatfield, Cong. ch. and so. 49.89
Heath, Union Evan. Cong. ch. and so. 10.00
Holyoke, 2d Cong. ch. and so. 112.45
Housatonic, A friend, 20.00
Hubbardston, Cong. ch. and so. 19.00
Ipswich, South Cong. ch. and so. 100.00
Lancaster, Evan. Cong. ch. and so. 36.50
Lexington, C. H. 20.00
Longmeadow, A friend for work in Turkey, 25.00
Mattapoisett, Cong. ch. and so, 11.10; Mrs. P. G. Hubbard, 2, 13.10
Medway, Village Cong. ch. and so. 53.00
Newburyport, Prospect-st. Cong. ch. and so., 63.40: Benjamin Hale, 5, 68.40
Newton Highlands, Misses Sarah A. and Emeline H. Craft, 50.00
Northampton, 1st Cong. ch. and so., 247.82; Edwards Cong. ch. and so. Benev. Assoc., 143.71, 391.53
North Reading, Union Cong. ch. and so. 25.00
Pittsfield, 1st Cong. ch. and so. 6.00
Saugus, Cong. ch. and so. 40.00
Sharon, Cong. ch. and so. 25.78
Shelburne, Mrs. Taylor's Sab. sch. class, for the "Forward Movement," 1 00
South Deerfield, Cong. ch. and so. 22 31
Springfield, North Cong. ch. and so., 45; A friend, 58, 103 00
Stockbridge, Cong. ch. and so. 40 64
Wakefield, Cong. ch. and so. 41 63
Walpole, Cong. ch. and so. 22 25
Waltham, Trin. Cong. ch. and so. 32 03
Waquoit ——— 5 00
Westford, Y. P. S. C. E., for the "Forward Movement," 8 00
West Springfield, 1st Cong. ch. and so. 14 75
Worcester, Central Cong. ch. and so., 425; Immanuel Cong. ch. and so., "Forward Movement," toward support Rev. H. N. Barnum, 25; H. B. Lincoln, "Forward Movement," toward support Rev. H. N. Barnum, 25, 475 00
Wrentham, 1st Cong. ch. and so. 35 50
———, A friend, 5 00
———, A friend, 1 00—6,865 84

Legacies. — Winchester, Mrs. Nancy S. Howe, by Town of Winchester, 200 00

7,065 84

RHODE ISLAND.

Newport, United Cong. ch., In Memoriam Dr. T. Thayer, 100 00
Pawtucket, Park-pl. Cong. ch. and so., 20.30; do., Y. P. S. C. E., for support native helper in India, 25, 45 30—145 30

CONNECTICUT.

Branford, Cong. ch. and so., 47.28; W. G. Harrison, 10, 57 28
Bridgeport, ——— 35 00
Canaan, Pilgrim Cong. ch. and so. 18 52
Central Village, by Mrs. S. W. Aldrich, for the "Forward Movement," 1 00
Chaplin, Cong. ch. and so. 16 50
Chester, Cong. ch. and so. 10 70
East Canaan, Cong. ch. and so. 3 38
East Haddam, A friend, 5 00
Falls Village, Cong. ch. and so. 5 83
Farmington, 1st Cong. ch. and so. (of which 100 toward support Rev. Geo. P. Knapp), 200
Gales Ferry, Theodore Storrs Lee, 3 00
Goshen, Lebanon Cong. ch. and so. 41 50
Hartford, Roland Mather, 500; Rev. Geo. Leon Walker, D.D., 12.50, 512 50
Kensington, Miss F. A. Robbins, 10 00
Litchfield, 1st Cong. ch. and so. 90 50
Meriden, 1st Cong. ch. and so. 208 58
Middletown, 1st Cong. ch. and so. 16 13
Milford, Plymouth Cong ch. and so., 18.67; 1st Cong. ch. and so., 10.73, 29 40
Millington, Cong. ch. and so. 1 00
New Hartford, North Cong. ch. and so. 20 25
Newington, Young Men's Mission Circle, 15 00
New London, 1st Ch. of Christ (of wh. m. c., 14.36), 117 22
North Branford, Cong. ch. and so., Int. legacy, Lucretia Plant, 6 08
Norwich, Park Cong. ch. and so. 327 04
Old Saybrook, Cong. ch. and so. 30 01
Plainfield, Cong. ch. and so. 17 05
Round Hill, Cong. ch. and so. 6 00

Salisbury, Cong. ch. and so., 87.31; "The Home Class," 1.20, 88 51
South Canaan, Cong. ch. and so. 2 25
Southington, Cong. ch. and so. 41 56
Stonington, 2d Cong. ch. and so. 42 10
Stratford, A friend, 12 00
Thomaston, 1st Cong. ch. and so. 9 14
Wallingford, Cong. ch. and so. 106 07
West Hartford, Cong. ch. and so. 20 57
West Haven, 1st Cong. ch. and so. 8 30
West Winsted, H. A. Russell, 5 00
Windham, Cong. ch. and so. 100 00
Woodbridge, Cong. ch. and so. 10 20
Woodstock, 1st Cong. ch. and so. 18 00—2,268 17

Legacies. — Hartford, Frederick K. Fox, by the Security Co., Ex'r, bal. (prev. rec'd, 3,000), 1,575 00
Marlborough, Charles Buell, add'l, 30 00
Norwichtown, Mrs. Maria L. Beach, by Owen S. Smith, Ex'r, 50 00—1,655 00

3,923 17

NEW YORK.

Brooklyn, Y. P. S. C. E. of Tompkins-ave. Cong. ch., for the "Forward Movement," 150; Park Cong. Sab. sch., 18.56, do., Y. P. S. C. E., 5, both for the "Forward Movement"; Lewis-ave. Cong. Ch. Evangel Circle, 1.40; In memory of the late Mrs. Charlotte M. Loomis, 10, 184 96
Catharine, Mrs. Maria L. Couch, 5 00
Flushing, Cong. ch. 10 00
Gaines, Cong. ch. 9 84
Homer, Cong. ch. 14 00
Ithaca, J. L. H., for Armenia, 5 00
New York, D. Willis James, 5,000; A friend, for a missionary in Turkey, 100; J. W. Coe, 50; L. A. B., 25; "Christian Herald," 6, 5,181 00
Orient, Y. P. S. C. E., for the "Forward Movement," 1 00
Perry Center, Cong. ch. 11 36
Syracuse, Good Will Cong. ch. Y. P. S. C. E., 5.61, do., Jun. C. E. S., 83c., both for the "Forward Movement," 6 44—5,428 60

NEW JERSEY.

Bloomfield, Thank-offering, 20 00
Montclair, 1st Cong. ch. 100 00
Nutley, St. Paul's Cong. ch. 10 25
Upper Montclair, Christian Union Cong. ch. 125 00—255 25

PENNSYLVANIA.

Allegheny, Annie B. Fraser, 1 00
Philadelphia, C. C. Savage, 250 00—251 00

GEORGIA.

Thomasville, Bethany Cong. ch. 2 60

FLORIDA.

Interlachen, 1st Cong. ch. 2 65

TENNESSEE.

Memphis, Strangers' Cong. ch. 19 50

TEXAS.

Dallas, 1st Cong. ch., of which 8 from Sab. sch., for native agencies, Eastern Turkey, 65 00

OHIO.

Akron, West Cong. ch. 78 50
Bellevue, 1st Cong. ch., 24.56; S. W. Boise, 10, 34 56
Cleveland, Pilgrim Cong. ch., 90; Euclid-ave. Cong. ch., 59.50, 149 50
Coe Ridge, Rev. John Patchin, 3 00
Conneaut, F. W. Hayne, 1 00
Geneva, Cong. ch. 22 00
Gomer, Welsh Cong. ch. 40 00
Greenwich, Cong. ch. 4 15
Hudson, Cong. ch. 13 00
Oberlin, 1st Cong. ch., for support Rev. W. E. Fay, 50 11
West Mill Grove, Cong. ch. 13 50—409 32

Legacies. — Bellevue, Mrs. Wm. Moore, by Rev. Charles K. Swartz, 33 50

442 82

ILLINOIS.

Aurora, New Eng. Cong. ch. 9 92
Chicago, Kenwood Evan. Cong. ch., 191.99; Millard-ave. Cong. ch., 43.68; Cal.-ave. Cong. ch. Y. P. S. C. E. for native worker in India, 25; Waveland-ave. Cong. ch., 4.20; Collected by Rev. D. A. Richardson, 3.13; Wash. Park Y. P. S. C. E., for the "Forward Movement," 1, 269 00
Crescent City, Cong. ch. 4 34
Crete, Cong. ch. 5 00
Dover, Geo. Wells, 20 00
Englewood, North Cong. ch. 20 00
Granville, Cong. ch. 26 33
Hinsdale, Cong. ch. 18 84
Lombard, 1st Cong. ch. 8 50
Malta, Cong. ch. 17 32
Saunemin, Mrs. M. E. Knowlton, 1 00
Somonauk, Y. P. S. C. E. for the "Forward Movement," 10 00
St. Charles, Cong. ch. add'l, 1 00
Thawville, Cong. ch. 4 52
Yorkville, Cong. ch. 7 00
———, A friend, 100 00—522 77

MICHIGAN.

Benzonia, 1st Cong. ch. 15 00
Chassell, Cong. ch. 5 00
Chelsea, 1st Cong. ch. 25 60
Frankfort, Cong. ch., 2; W. H. M. U., 3, 5 00
Hopkins, D. B. Kidder, 5 00
Jackson, 1st Cong. ch. 173 50
Owosso, 1st Cong. ch. 21 11
———, A friend, 50 00—300 21

WISCONSIN.

Appleton, 1st Cong. ch. 31 00
Beloit, 1st Cong. ch. 23 00
Clear Lake, Swedish Cong. ch. 2 00
Delavan, Cong. ch. 8 98
Fond du Lac, 1st Cong. ch., 64.22; do., Y. P. S. C. E., 5, for the "Forward Movement," 69 22
Fox Lake, Cong. ch. 1 25
Jackson, Cong. ch. 1 25
Lake Geneva, 1st Cong. ch. 16 00
Menomonie, Cong. ch. 26 76
Potosi, Cong. ch. 2 01—181 47

Legacies. — Delavan, Huldah R. Gates, 101 69

283 16

IOWA.

Burdette, Cong. ch. 1 25
Chapin, Cong. ch. 5 00
Denmark, Cong. ch. 30 40
Eldora, Cong. ch. 69 60
Galt, Cong. ch. 3 27
Magnolia, Cong. Sab. sch., for the "Forward Movement," 5 00
Muscatine, Cong. ch. 64 46
Osage, Cong. ch. 13 00
Rowan, Cong. ch. 12 35
Tabor, J. M. Barbour, 15 00
Wall Lake, Cong. ch. 2 60—221 93

MINNESOTA.

Freeborn, Cong. ch. 4 00
Freedom, Cong. ch. 4 78
Merriam Park, Olivet Cong. ch. 2 50
Minneapolis, Como-ave. Cong. ch. 28 63
Stewartville, Cong. ch. 4 40
Washington Co., A friend, 25 00
Winona, 1st Cong. ch. 47 00—116 31

Legacies. — Hawley, Adna Colburn, by Walter Tanner, Ex'r, 112 18

228 49

KANSAS.

Diamond Springs, Mrs. M. S. Harris, 1 20
Emporia, Rev. M. Henry Smith, 50
Eureka, Cong. ch. 5 51
Paola, Cong. ch. 11 10
St. Mary's, Cong. ch. 3 50
Topeka, Students of Washburn College, 19 00 —40 81

NEBRASKA.

Lincoln, 1st Cong. ch. 13 75
Linwood, Cong. ch. 11 60
Syracuse, Cong. ch. 8 00
Trenton, Cong. ch. 7 00—40 35

CALIFORNIA.

Coronado, A friend, 10 00
Fitchburg, Cong. ch. 6 50
Oakland, 1st. Cong. ch., 180; Rev. F. B. Perkins, 10, 190 00
Santa Monica, 1st Prohibition Cong. ch. 6 45
Stockton, 1st Cong. ch., 2.30; Rev. Jno. C. Holbrook, D.D., 5, 7 30
Ventura, 1st Cong. ch. 40 45—260 70

OREGON.

Portland, Ger. Cong. ch. 13 00

COLORADO.

Holyoke, O. L. P., for native agencies, Ceylon, 112 28

WASHINGTON.

Sylvan, Tilson Bixby, 1 00

SOUTH DAKOTA.

Burdette, Cong. ch. 5 00
——, Friends, 100 00—105 00

MONTANA.

Livingston, Ed. H. Talcott, 10 00

WYOMING.

Lusk, Y. P. S. C. E. for the "Forward Movement," 5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

AUSTRIA. — ——, Kladno ch., Fl. 2.75 = 1.13; Skalitz ch., Fl. 10.00 = 4.10; Friends in Hungary, Fl. 1.40 = 57c. 5 80
CHINA. — Jan Tsun, Rev. and Mrs. J. B. Thompson, 10 00
ENGLAND. — London, E. B. T., of which 20 for work in Turkey, 120 00
HAWAIIAN ISLANDS. — Kohala, Friend, 1,000 00
TURKEY. — Hadjin, 2d ch., for work in Battalagundu, 5 72—1,141 52

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions in part, 11,574.46
For allowance of Miss Eliza Talcott, 200 00
For traveling expenses of Miss M. B. Daniels, 57 17
For allowance of Miss E. M. Stone, in part, 15 00—11,846 63

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 13,000 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Calais, Y. P. S. C. E. of 1st Cong. ch., 5; Norridgewock, Y. P. S. C. E., 5, 10 00
VERMONT. — Barnet, Y. P. S. C. E., 5; Cambridge, 1st Cong. Sab. sch., 2.50; do. Y. P. S. C. E., of 1st Cong. ch., 2.50; Jericho Centre, 1st Cong. Sab. sch., 90c.; South Royalton, Cong. Sab. sch., for catechist, India, 10; Windham, Y. P. S. C. E., 2.50, 23 40
MASSACHUSETTS. — Boston (Allston), Cong. Sab. sch., 2.47; Clinton, Y. P. S. C. E., 8; Easthampton, 1st Cong. Sab. sch., 1; East Longmeadow, Y. P. S. C. E., 60c.; Lynnfield Centre, Y. P. S. C. E., 5; Mattapoisett, Y. P. S. C. E., 10; Rockport, 1st Cong. Sab. sch., 9.53; South Deerfield, Cong. Sab. sch., 5.13; South Lynnfield, Y. P. S. C. E., 5; West Barnstable, Y. P. S. C. E., 5, 51 73
CONNECTICUT. — Glastonbury, Cong. Sab. sch., for pupil, No. China, 25 00
NEW YORK. — Flushing, Cong. Sab. sch., 28.40; Lisbon Centre, Y. P. S. C. E. of 1st Cong. ch., 10, 38 40
FLORIDA. — Ormond, Y. P. S. C. E. of Union Cong. ch., 23 00
ILLINOIS. — Bowen, Y. P. S. C. E., 10; Elgin, 1st Cong. Sab. sch., 25; Lawn Ridge, Cong. Sab. sch., 3.60; do. Y. P. S. C. E., 3.60, 42 20
IOWA. — Earlville, Y. P. S. C. E. 6 25
MINNESOTA. — Stewartville, Y. P. S. C. E. 3 75
KANSAS. — Eureka, Y. P. S. C. E. 10 00
NEBRASKA. — Lincoln, Y. P. S. C. E. of 1st Cong. ch. 20 00
CALIFORNIA. — Oroville, Y. P. S. C. E., 10; Villa Park, Cong. Sab. sch., birthday box, 5, 15 00
COLORADO. — Flagler, Union Sab. sch. 1 03
NORTH DAKOTA. — Portland, Junior C. E. S., for education boy in Turkey, 4 50
SOUTH DAKOTA. — Rapid City, Junior C. E. S. 5 00

279 26

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — Lancaster, Miss Marvin's Sab. sch. class, 70
CONNECTICUT. — Stratford, Cong. Sab. sch. 3 90
NEW YORK. — Brooklyn, East Cong. Sab. sch. 25 00
MINNESOTA. — Northfield, Cong. Sab. sch. 2 64

32 24

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Longwood, Y. P. S. C. E. St. Paul Evan. ch., 12.50; Shabbona, Y. P. S. C. E., 12.50; Toulon, Y. P. S. C. E., for support of Rev. and Mrs. Ralph Larkin, 25, 50 00
MICHIGAN. — Kalamazoo, Y. P. S. C. E., 1st Cong. ch. 6.85; Union City, Y. P. S. C. E., 5, 11 85
WISCONSIN. — Plymouth, Y. P. S. C. E. 3 64
KANSAS. — Topeka, Y. P. S. C. E., North Cong. ch. 6 25
NORTH DAKOTA. — Fargo, Y. P. S. C. E., 1st Cong. ch. 6 25

77 99

CONTRIBUTIONS FOR THE DEBT.

NEW HAMPSHIRE. — Boscawen, Cong. ch. and so., 18 Individuals, 18; Lyndeboro, Cong. ch. and so., 8.26, 26 26
VERMONT. — Cabot, Cong. ch. and so., 6; Marshfield, Cong. ch. and so., 1; St. Johnsbury, Rev. Henry Fairbanks, 1,000, 1,007 00
MASSACHUSETTS. — Boston, Mrs. S. D. Warren and family, 1,500; Holyoke, 2d Cong. ch. and so., 400; Springfield, Mrs. Roxalana C. Kibbe, 1,000; Worcester, A widow's mite, 5, 2,905 00
RHODE ISLAND. — Providence, John W. Danielson, 300 00

CONNECTICUT. — Meriden, 1st Cong. ch., 21; Norwich, Park Cong. ch. and so., 100, 121 00
NEW YORK. — Brooklyn, Lewis-ave. Cong. ch. 300 00
PENNSYLVANIA. — Oxford, Rev. Edward Webb and wife, 25; Ella S. Webb, M.D., 5, 30 00
ILLINOIS. — Chandlerville, Cong. ch., 47; Chicago, Wm. E. Hale, 1,000; Evanston, Dr. D. H. Kimball, 25; Galesburg, Central Cong. ch., Mrs. Martha A. Hitchcock, 25; North Aurora, Cong. ch., 11; Oak Park, Rev. A. N. Hitchcock, 50; Peoria, 1st Cong. ch., 150, 1,308 00
WISCONSIN. — Brandon, Cong. ch., 19; Milwaukee, Rev. G. H. Ide, D.D., 50, 69 00
MINNESOTA. — Duluth, Pilgrim Cong. ch. 25 00
NEBRASKA. — Lincoln, Rev. Lewis Gregory, 50; do., Y. P. S. C. E. of 1st Cong. ch., 20; do., 1st Cong. Sab. sch., 10, 80 00
CALIFORNIA. — San Francisco, Elijah Clough, 10; San José, Friends in Cong. ch., 15, 25 00
COLORADO. — Longmont, 1st Cong. ch. 50 00
SOUTH DAKOTA. — Faulkton, Rev. F. Mitchell, 5 00
AUSTRIA. — ———, Bystrey ch., Fl. 10, 4 10

6,255 36

THE SUNDAY-SCHOOL AND CHRISTIAN ENDEAVOR QUICK RELIEF FUND.

MAINE. — Portland, Seamen's Bethel Sab. sch. 20 42
INDIANA. — Whiting, Y. P. S. C. E. 5 00
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ILLINOIS. — Amboy, Cong. Sab. sch., 5; do., Mrs. D. W. Slanter, 1; Avon, Y. P. S. C. E., 7; Canton, Cong. Sab. sch., 11; Chandlerville, Cong. Sab. sch., 5; Denver, Cong. Sab. sch., 2; Dover, Y. P. S. C. E., 5; Galva, Y. P. S. C. E., 5; Godfrey, Cong. Sab sch., 5; Harvey, Cong. Sab. sch., 7.50; do., Y. P. S. C. E., 4.38; Hinsdale, Cong. Sab. sch., 20; Illini, Cong. Sab. sch., 5; Kewanee, Y. P. S. C. E., 10; do., Cong. Sab. sch., 6; do., Friends, 4; Lyndon, Cong. Sab. sch., 75c.; Moline, 1st Cong. Sab. sch., 20; Nora, Y. P. S. C. E., 1; North Aurora, Cong. Sab. sch., 10; do., Y. P. S. C. E., 5; Olney, Cong. Sab. sch., 2; Peoria, Rev. H. T. Smidt, 1; Princeton, Cong. Sab. sch., 10; Prophetstown, Cong. Sab. sch., 2.35; Rollo, Y. P. S. C. E., 5; Starks Cong. Sab. sch., 1; St. Charles, Y. P. S. C. E., 6; Stillman Valley, Y. P. S. C. E., 5; Winnetka, Y. P. S. C. E., 5; ———, A friend, 15, 191 98
MICHIGAN. — Armada, Cong. Sab. sch., 5; Benton Harbor, Y. P. S. C. E., 5; Bridgman, Y. P. S. C. E., 1.70; Cheboygan, 1st Cong. Sab. sch., 15; Detroit, Y. P. S. C. E. of Mt. Hope Cong. ch., 1; Grand Haven, Y. P. S. C. E., 6; Grand Rapids, 1st Cong. Sab. sch., 30; do., Y. P. S. C. E. of Smith Mem. Cong. ch., 5; Hancock, Cong. Sab. sch., 44.55; Jackson, 1st Cong. Sab. sch., 10.90; Red Jacket, Y. P. S. C. E., 2; Roscommon, Y. P. S. C. E., 5; do., Jun. C. E. S., 1.41; Three Oaks, Cong. Sab. sch., 27.08; Worden, Y. P. S. C. E., 5, 164 64
WISCONSIN. — Auroraville, Welsh Cong. Sab. sch., 2.50; Baldwin, Y. P. S. C. E., 1.40; Brodhead, Cong. Sab. sch., 3; do., Jun. C. E. S., 3; Darlington, Y. P. S. C. E., 1; De Pere, Cong. Sab. sch., 1; Dodgeville, Welsh Cong. Sab. sch., 70c.; Eau Claire, Y. P. S. C. E. of 1st Cong. ch., 5; Fulton, Cong. ch., 2.50; do., Cong. Sab. sch., 5; Hammond, Cong. Sab. sch., 3; Leeds, Cong. Sab. sch., 5; Menasha, E. D. Smith, 250; Menomonie, Cong. Sab. sch., 5; Milwaukee, Grand-ave. Cong. Sab. sch., 14.60; New Chester, Cong. ch., 4.01; Oshkosh, Y. P. S. C. E. of Ply. Cong. ch., 15; Peshtigo, Y. P. S. C. E. and Sab. sch., 10; Rosendale, Y. P. S. C. E., 5; Sheboygan, Y. P. S. C. E. of 1st Cong. ch., 10; South Milwaukee, Cong. Sab. sch., 5; Viroqua, Y. P. S. C. E., 5; Wauwatosa, Cong. Sab. sch., 12.25; West Rosendale, Y. P. S. C. E., 10; West Salem, Cong. Sab. sch., 8.86; White Creek, Cong. Sab. sch., 2.72; do., Y. P. S. C. E., 2.71, 393 85
IOWA. — Alden, Y. P. S. C. E., 6; Almoral, Y. P. S. C. E., 3.05; Belmond, Cong. Sab. sch., 5; Berwick, Cong. Sab. sch., 2.19; Cincinnati, Cong. Sab. sch., 1; Denmark, Cong. Sab. sch., 10; do., Y. P. S. C. E., 5; Elkader, Mary H. Carter, 25; Fayette, Cong. Sab. sch., 5; Forest City, Y. P. S. C. E., 2; Genoa Bluffs, Y. P. S. C. E., 6.64; Hartwick, Cong. ch., 5.50; Hutchins, Y. P. S. C. E., 1.32; do., Cong. Sab. sch., 68c.; Lakeport, Cong. Sab. sch., 2.65; Montour, Cong. Sab. sch., 5; Muscatine, 1st Cong. Sab. sch., 10; do., Y. P. S. C. E., 1st Cong. ch., 5; do., Pilgrim Cong. Sab. sch. and Y. P. S. C. E., in memory of John Winning, 5; Oskaloosa, Cong. Sab. sch., 5.05; Ottumwa, Y. P. S. C. E. of 1st Cong. ch., 5; Rowan, Cong. Sab. sch., 5; Sargeant's Bluff, Cong. Sab. sch., 60c; Sioux City, Y. P. S. C. E. of 1st Cong. ch., 5; Waverly, Y. P. S. C. E., 5; West Burlington, Y. P. S. C. E., 2, 133 68
MINNESOTA. — Ada, Cong. Sab. sch., 1.60; Austin, Y. P. S. C. E., 20; Cannon Falls, Cong. Sab. sch., 5; Crookston, Y. P. S. C. E., 5; Glencoe, 1st Cong. Sab. sch., 3; do., Y. P. S. C. E., 1; Glyndon, Cong. Sab. sch., 5; do., Y. P. S. C. E., 2; Grand Meadow, Y. P. S. C. E., 1; Lake Belt, Cong. Sab. sch. and C. E. S., 4.75; North Branch and Sunrise, Cong. Sab. sch., 4.05; Sherburn, Cong. Sab. sch., 1; Sleepy Eye, Cong. Sab. sch., 2.50; Stillwater, Cong. Sab. sch., 2; St. Paul, St. Anthony Park Y. P. S. C. E., 8; do., South Park Cong. Sab. sch., 5; West Duluth, Cong. Sab. sch., 5, 75 90
KANSAS. — Alton, Cong. Sab. sch., 3.70; Atchison, Cong. Sab. sch., 4; Axtell, Cong. Sab. sch., 1.86; Burlington, Cong. Sab. sch., 5; Council Grove, Cong. Sab. sch., 5; Kansas City, 1st Cong. Sab. sch., 12; Kirwin, 1st Cong. Sab. sch., 3.50; do., Jun. C. E. S., 1; Little River, Cong. Sab. sch., 1; North Topeka, Cong. Sab. sch., 1.60; Ottawa, 1st Cong. Sab. sch., 5; Parsons, Y. P. S. C. E., 3; Sterling, Cong. Sab. sch., 1.65; Topeka, Central Cong. Sab. sch., 5; Wellsville, Cong. Sab. sch., 7.42 60 73
NEBRASKA. — Arcadia, Cong. Sab. sch., 1.50; Belvidere, Y. P. S. C. E. soc.; Chadron, Cong. Sab. sch., 2.50; Fairfield, Cong. Sab. sch., 2; Grant, Y. P. S. C. E., 3; Madrid, Union Cong. Sab. sch., 1; Minersville, Cong. Sab. sch., 2.50; Omaha, St. Mary's ave., Y. P. S. C. E., 5; Steelburg, Cong. Sab. sch., 5.75; Trenton, Y. P. S. C. E., 2.81, 26 26
COLORADO. — Denver, Ply. Cong. Sab. sch., 10; Julesburg, Y. P. S. C. E., 5; Telluride, Cong. Sab. sch., 10; Whitewater, Cong. Sab. sch., 5, 30 00
NORTH DAKOTA. — Mayville, Cong. Sab. sch., 5; Portland, Jun. C. E. S., 1.50; Sykeston, Cong. Sab. sch., 2, 8 50
SOUTH DAKOTA. — Beresford, Woman's Miss. Soc., 5; Canton, Cong. Sab. sch., 3; Elmira, Cong. Sab. sch., 2.40; Letcher, Cong. Sab. sch., 1.45; Rapid City, Y. P. S. C. E., 2; Redstone, Cong. Sab. sch., 2; Revillo, Cong. Sab. sch., 4; Webster City, Y. P. S. C. E., 7; ———, Friends, 60, 86 85
UTAH. — Salt Lake City, Cong. Sab. sch. 5 00

1,222 21

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Castine, Desert Palm Soc., for use of Miss C. E. Bush, 30; Brunswick, Geo.

T. Little, for restoring native agencies, Eastern Turkey, 100; Monmouth, Union Y. P. S. C. E., for work of Miss Laura Farnham, 14; Portland, Bethel Y. P. S. C. E., for school at Pao-ting-fu, 15, and for work at Harpoot, 6.50, 165 50

NEW HAMPSHIRE. — Campton, A friend, for work, care Miss Ellen M. Blakely, 10; Laconia, Friends, for work, care Miss Ellen M. Blakely, 4, 14 00

MASSACHUSETTS. — Amherst, North Cong. ch., Martha E. Harrington, for restoring appropriations, Eastern Turkey, 15; do., Mrs. Laura A. Ward, for work, care Miss Johanna Zimmer, 10; Auburndale, Mrs. C. H. Wheeler, for work, care Mrs. H. N. Barnum, 5; Boston, 3d ch. (Dorchester), for use of Rev. W. W. Curtis, 50; Friends, for dispensary work, care Dr. Julia Bissell, 100; W. A. D., for native pastors, Eastern Turkey, 3; Brookline, Harvard Sab. sch., for native preachers, care Rev. J. E. Abbot, 65; Chelsea, Central Cong. ch., for repairs on 3d Cong. ch., Marash, Turkey, 50; Dedham, Miss M. C. Burgess, for relief of native agents, care Rev. H. N. Barnum, 12; East Northfield, Evelyn S. Hall, for pupil, care Miss E. M. Swift, 10; Fitchburg, Rollstone, Jun. C. E. S., for kindergarten work, care Miss Laura Farnham, 22; Holyoke, Jun. C. E. S., 2d Cong. ch., for work, care Rev. Dwight Goddard, 25; do., 1st Cong. ch., for restoring native agencies, Eastern Turkey, 3; Longmeadow, Cong. Sab. sch., for use of Rev. Geo. C. Raynolds, 10; Lowell, High-st. Sab. sch., for scholarships, care Rev. E. S. Hume, 53; Northfield, Y. P. S. C. E., for work, care Miss E. M. Swift, 10; Norwich, Rev. Wilbur Rand, for work, care Rev. E. S. Hume, 15; Norwood, 1st Cong. ch., for relief of Christian Workers in Armenia, 80; Somerville, Prospect Hill Cong. ch., Woman's Union, for use of Miss Mary L. Daniels, 10; Springfield, Jun. C. E. S. of North Cong. ch., for work, care Rev. H. J. Bruce, 5; Whitinsville, Rev. John R. Thurston, for pupils, care Rev. H. N. Barnum, 15; Williamstown, Friends of Williams College, by President Carter, for use of Rev. C. C. Tracy, D.D., 500; do., Williams College, by President Carter, for use of Rev. George T. Washburn, D.D., 401.70; Worcester, A. K. Yoosuf, for pupil, care of Rev. C. F. Gates, D.D., 10; ——, Friend, by Rev. Lyman Bartlett, for native agency, care Rev. J. P. McNaughton, 10, 1,489 70

CONNECTICUT. — Hartford, Friday Evening Club, Asylum Hill Cong. ch., for native preacher, No. China, 30; Stratford, A friend, for work care Mrs. E. S. Hume, 24, 54 00

NEW YORK. — Borodino, Ellen M. Doolittle, for native preacher, Shansi, 5; Brooklyn, Central Cong. Sab. sch., for two Bible-readers, Madura, 36; Ithaca, Cong. Sab. sch., for work Euphrates College, 40; Lima, M. S. B., for native preacher, Foochow, 40; New York, Miss Olivia E. P. Stokes, for native agency, care Rev. J. P. McNaughton, 60; Norwich, Cong. ch., Scudder Mem. Fund, 15; Rochester, So. Cong. Y. P. S. C. E., for work, care Rev. H. C. Hazen, 15, 211 00

NEW JERSEY. — Westfield, Cong. ch., J. R. Clayton, for native preacher, care Rev. J. E. Tracy, 15; ——, A friend, for work, care Rev. J. K. Greene, 20, 35 00

PENNSYLVANIA. — Germantown, Mrs. Anna R. Hobbs, 50; Miss R. H. Stroud, 5; Emily Vail, 1, all for work, care Rev. J. K. Greene; West Philadelphia, Asia Minor Apostolic Inst., by Rev. H. S. Jenanyan, for work, care Rev. J. L. Fowle, 25, for use of Miss C. Shattuck, 350, and for use Miss Sarah A. Closson, 60, 491 00

TEXAS. — Pine Valley, Jun. C. E. S., for kindergarten pupil, care Miss M. M. Patrick, 7 50

OHIO. — Bellevue, 1st Cong. Y. P. S. C. E., for native pastor, Madura, 14; Berea, Cong. Sab. sch., for work, care Rev. W. H. Sanders and Rev. W. E. Fay, 10; Oberlin, A. M. Loveland, for work, care Rev. Chas. Harding, 1; Painesville, 1st ch. Enterprise Mission Circle, for pupil, care Miss M. M. Haskell, 7.20, 32 20

FLORIDA. — Avon Park, Cong. ch., 5, and Jun. C. E. S., 5, for pupil, Yozgat, 10 00

ILLINOIS. — Batavia, Cong. ch., 3.68, and M. Voorhes, 2, both for teacher, Erzroom; Chicago, W. B. Jacobs, for schools at Rodosto, 40, and for work, care Rev. T. W. Woodside, 10; Rev. D. A. Richardson, for teacher, Erzroom, 13.03; Polo, A friend, 20; Mrs. R. M. Pearson, 4, and A friend, 5, for use of Rev. C. F. Gates; St. Charles, Cong. ch., for teacher, Erzroom, 3.50; Sycamore, Cong. ch., for do., 3, 104 21

MICHIGAN. — Flint, H. R. Lovell, for pupil, care Miss E. M. Blakely, 5 00

MINNESOTA. — Duluth, Pilgrim Cong. ch., for teacher, Erzroom, 12.29; Minneapolis, Como-ave. Cong. ch., for work, care Rev. A. Fuller, 5, 17 29

WISCONSIN. — Nekoosa, Jun. C. E. S., for work in Bulgaria, 2.04; West Superior, Cong. ch., for teacher, Erzroom, 2.50, 4 54

CALIFORNIA. — Alameda, Y. P. S. C. E. of 1st Cong. ch., for native preacher, Madura, 45 00

CANADA. — Ontario, Fitch Bay, Friends, for Rev. and Mrs. C. S. Vaughan, 20 00

TURKEY. — Cesarea, Rev. W. A. Farnsworth, for native agency, care Rev. J. L. Fowle, 8 50

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS,

Miss Ellen Carruth, Boston, *Treasurer.*

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For Okayama Orphanage,	5 00	
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For bed in hospital, care Dr. Julia Bissell,	4 00	
For work, care Miss H. Seymour,	16 00	
For use of Rev. R. A. Hume,	10 00	
For use of Miss F. C. Gage,	10 00	965 00
		4,319 16
Donations received in July,		57,050 28
Legacies " " "		3,638 30
		60,688 58

Total from September 1, 1895, to July 31, 1896: Donations, $534,273.25; Legacies, $112,151.22 = $646,424.47.

FOR YOUNG PEOPLE.

FROM THE MORNING STAR.

THE *Morning Star* sailed from Honolulu in June last for Micronesia, but before sailing Captain Garland wrote a letter for the young people who are stockholders, which we are glad to give in these pages. It is twelve years since the vessel was launched at Bath, Maine, and we fear that the young people of the present generation either have not known or have forgotten about the vessel, so we present again a little cut of the craft as she was when sailing away from Boston harbor, October 27, 1884. It will be remembered that she is a barkentine, with three masts and what is called auxiliary steam power, to be used chiefly in calms and currents. It is commonly said that the money to build the vessel was provided chiefly by the children, and this is true. And yet many of the young people will remember that not less than twelve persons, each over 100 years of age, in 1884 became stockholders. The gifts came from all classes and from all lands. One of the articles provided for the vessel was an axe made, and its handle fitted and painted, by one of these centenarians to whom we have alluded. The Bible in the cabin came from the pupils of the High School in Marsovan, Turkey. We have now before us a list, covering five written pages, of special articles given at the time for the use of the vessel. The prayers of these numberless givers must have followed their ship, for she has now for twelve years been sailing the seas, and God has kept her from all serious harm. Her white wings bring joy wherever they are seen among the islands of Micronesia. We want our young people to remember the vessel and her captain, and to give and pray constantly for the islanders to whom she takes the blessed message of eternal life through Jesus Christ. Captain Garland's letter, written from Honolulu, will tell some incidents about the vessel.

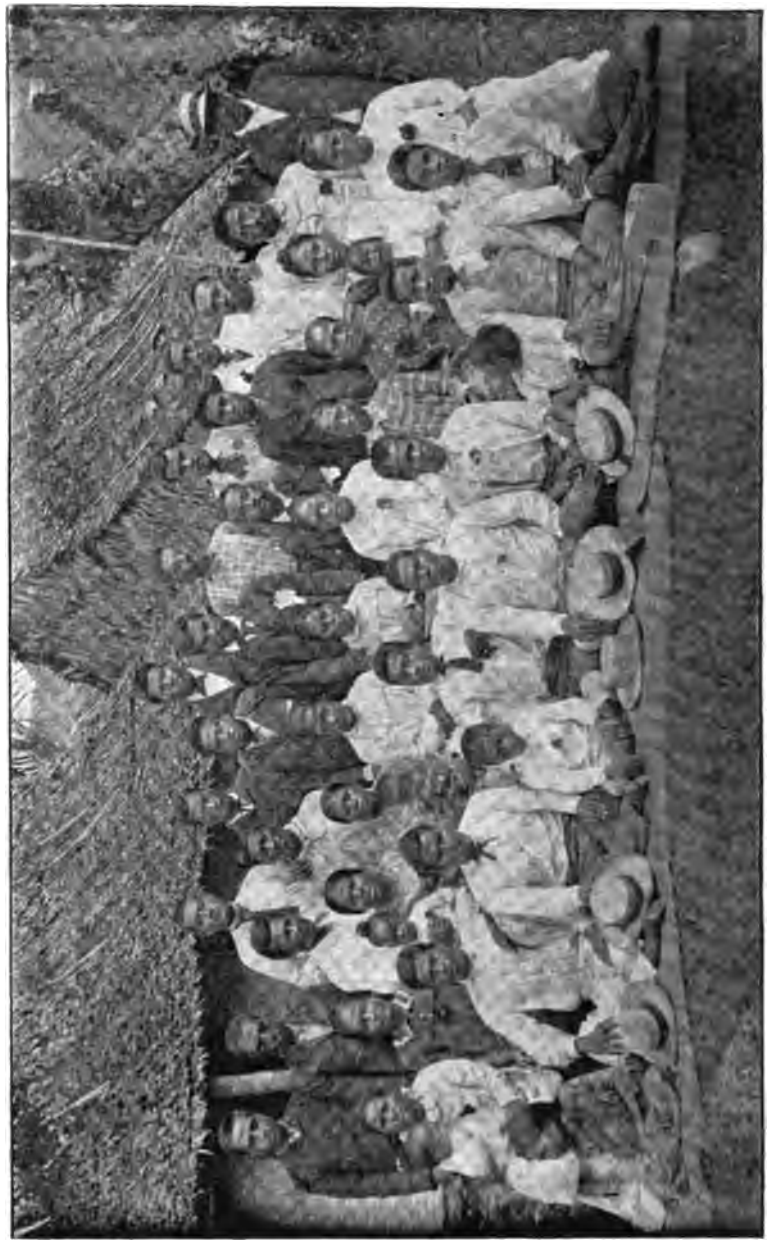
MORNING STAR, No. 4.

Morning Star, HONOLULU, June, 1896.

TO THE STOCKHOLDERS OF THE *Morning Star*:

The captain of your vessel is sometimes addressed by strangers as follows: "Captain, I own shares in your ship;" or, "Captain, I remember having a ten-cent share in the *Morning Star* when I was a boy;" or, "Captain, how many

Morning Stars have there been?" When so addressed the captain generally invites these strangers to come on board and look at their property. Occasionally one complains of not having received any dividends from his investment. It



PUPILS OF GILBERT ISLAND TRAINING SCHOOL, TAKEN TO KUSAIE BY THE MORNING STAR.

would be easy to show how much good his money has done, but generally it is enough to say that the money has been given to the Lord, and that he will abundantly reward in his own time.

Just at present the *Star* is in Honolulu, fitting out and loading for her fourteenth voyage to Micronesia, and perhaps some of the small shareholders who cannot come on board would like a short report of her. The few repairs for the year are completed. Nearly all of the supplies for the ship and missionaries are safely stowed in the hold, and, with most of the old crew to care for her, she will sail in a few days for Micronesia.

It is the same round year after year for the *Star* and her company. She visits the same islands, and drops her anchor in the same coral lagoons. So clear is the water in many places where we stop, that the anchor can be seen lying on the coral many fathoms below the surface. In the same clear water can be seen multitudes of fishes of all sizes, from great sharks and swordfish down to tiny ones, many of them colored.

The boys from the Kusaie Training Schools, who are often on board, are very fond of fish and fishing, and so are the sailors on the *Star*. When fish are in sight it is a standing privilege for the crew to leave their work, unless it is very important, and go fishing. That is one of our ways for getting fresh food, for you must know that in Micronesia there are no fish or meat markets, and we depend largely on canned food. Occasionally a large green turtle, perhaps three feet in length, is brought to us. This is a great prize. We also eat many chickens on the *Star*, trading with the natives for them.

I am reminded of an amusing sight we witnessed once when we were at Ruk. The Ruk natives were then pretty wild, and they are so still. The *Star* was at anchor near the mission premises, and one morning about daylight we heard a great shouting of natives and splashing of paddles. Upon looking out we saw the natives coming from nearly all directions straight for the ship. At first we were not sure of their intentions. Possibly they were coming to attack us. But we soon found they were bent upon trading. We motioned to them not to come on board until sunrise, and so they surrounded the ship in their canoes. At six o'clock I counted 300 men in the canoes, and many more came later. When I gave the word, oh! what a scrambling and shouting and cackling there was, for almost every man had in his hands from one to a dozen chickens which he wished to sell. I got out my calico and fishhooks and began trading. It is only since the missionaries went to Micronesia that the natives knew the value of money, and hence the trading is not with gold and silver, but with goods. They sell whatever they have for cloth or knives or fishhooks. So eager were these Ruk natives to get these articles that they crowded about me and I was obliged to go up on top of the house, six feet above their heads, and refuse to buy of any who came up where I was. In a few minutes my coops were full and I had to stop, much to the sorrow of the natives. Four small fishhooks would buy a chicken.

I wonder if some of the stockholders would not like to take a peep into the *Star's* hold, and see what she carries there. Looking down either hatchway at first is like looking down into a coal mine, for we keep our store of coal there, and have on board about 200 tons. We are eight or ten months away from port, and it takes this large amount to keep the ship going in the calms we meet. In twenty-four hours we burn under the boiler about four tons of coal, which drives us at the rate of five and one half knots, a knot being a little more than a mile.

Besides the coal there is generally in the hold quite a quantity of lumber, going down for repairs on the mission premises and for new buildings. Then there are barrels of beef and pork, salmon, sugar, coffee, cases of flour, boxes of dry goods, baby carts and bath tubs, furniture and water tanks. All these are found useful and necessary among the islands, and the natives do not produce them. The water tanks are to catch and hold rain water, for there are no wells on coral islands which will yield good drinking water. Once when the *Star* was short of water in the Gilbert group, we went on shore at one of the islands and cleaned out what is called a "water hole." This water hole had a very brackish water used by the natives, not good, yet better than none. So we thought we would get some for use on the ship. We cleaned out the hole, and while

BENJAMIN, PREACHER AT EBON, WITH HIS WIFE.

waiting for it to fill up again we went on board ship for dinner. After dinner, on coming suddenly in sight of the hole, what was our surprise to see several women and children jump out of it and run away. They evidently thought it a fine opportunity for a bath, and had improved it at our expense. So we had to bail it all out once more and wait for it to refill. But the next time we kept watch over it.

But now the ship is ready to start another voyage; we hope to be back again in about nine months' time. Meanwhile we want all the mission children to remember us and help us with their prayers, that we may be guarded every day and that we may accomplish all the work for which we are sent.

Your friend, GEORGE F. GARLAND.

THE

MISSIONARY HERALD.

VOL. XCII. — OCTOBER, 1896. — No. X.

THE NEW YORK PUBLIC LIBRARY

A Courageous Missionary Society.

THERE is something most inspiriting in the enterprise and faith of the Church Missionary Society of England, and in the way in which its friends have joined in a forward movement. In the seven years prior to 1894 the Society doubled its missionary force in the field, and having this it definitely adopted the policy of sending out all candidates who applied for appointment and were clearly qualified for foreign missionary service. Last year it sent out sixty new missionaries, and though the year ended with a financial deficit of $85,000, the Society did not falter in its determination to commission all who seemed called of God to this service. Acting on this principle, eighty new missionaries have been received this year and are ready to sail. The cost of sending them, added to the debt, will increase the needs of the Society's treasury some $220,000 above the amount of its income last year. Such a financial outlook would seem ominous, yet in face of it, plans for a "Three Years' Enterprise" were formed involving still further enlargement. And God in his providence is marvelously blessing the efforts of his people. In the July number of the *Church Missionary Intelligencer* special attention is called to a method by which a church, or a missionary union, or a family, or an individual might support an "own missionary," *in addition* to the general contribution for foreign missions. And after a statement that nine of this year's band had been so adopted, the simple question was thrown out, "Cannot all the rest be taken up at once?" The answer has come surprisingly, and much sooner than expected, for the *Intelligencer* for August is able to state that up to July 21, of the eighty new missionaries "forty-three have been adopted by parishes, or unions, or families, or individuals; and if we add five belonging to the Colonial Associations, and seven who are honorary (self-supporting), we have a total already of fifty-five, leaving only twenty-five yet to be taken up." This is a remarkable record showing what can be done when the hearts of Christ's people are moved by his love and spirit. Why should not churches and individuals in America have their "own missionaries," apart from their regular contributions to the general work? There are a few such relationships in connection with our own Board. Recently the church in Medina, Ohio, has undertaken the support of Rev. Mr. Price, of Micronesia, increasing its gifts that they may have this "assistant pastor." But the English Church Missionary Society is able to report that, out of a total of 730 missionaries (not including wives), no less than 249 do not draw their personal allowance from the general fund. Sixty-seven of these support themselves, sixty are supported by private individuals, while 122 are supported by parishes or other organizations. May the Lord lead his people to an understanding of how much they can do and ought to do for the extension of his kingdom.

Self-support in India.

The Harvest Field of India for July contains a very interesting article on self-support in the native churches, by Rev. S. B. Fairbank, D.D., of our Marathi Mission. Dr. Fairbank shows how sadly the village system which prevails in the Deccan stands in the way of self-support. By this system the classes that do not cultivate the soil receive compensation for the services they render to individuals or to the village in a way of perquisites. Thus the Mahars, who form the larger part of the Christian community, have charge of the gates, collect taxes, carry letters, keep the streets clean, etc., and they receive a daily portion of food from the person or from the village served. But this is a very precarious method of subsistence and makes the Mahar entirely dependent on the good will of his employers. In view of the fact that this village system is rapidly changing, the Mahars find it hard to get sufficient food for themselves and their families, and they have little or nothing to give for the support of Christian work. As a means of helping this large class of people and of helping forward the matter of self-support, Dr. Fairbank suggests that missionaries and others should induce these Mahars to become cultivators of the soil, teaching them some better methods of agriculture than are practised by the Hindu farmers, so that they may secure, as easily might be done, better crops than are now common in India. Dr. Fairbank, so far from regarding such work as unsuitable for a missionary, affirms that only by some such method can a permanent foundation be secured for self-support in the native churches.

Miss Willard at Marsovan.

About a year ago Miss Charlotte R. Willard, a graduate of Smith College and for eight years an instructor in Carleton College, Minn., went to Turkey specially to visit her warm personal friends, Miss Gage and Miss King, at Marsovan. She was in that city at the time of Miss King's sickness and death, and since then has rendered invaluable service in the Girls' School, and now instead of returning to America, as was her plan, she has consented, greatly to the joy of the station, to remain a year at Marsovan to aid the missionary force which has been so sadly depleted by death.

Disturbances in East Africa

The disturbances in Rhodesia have so far affected travel into the interior from Beira, on the east coast of Africa, that it was deemed best for Miss Gilson and Mrs. Bates to remain in Natal while Mr. Bates went on to Beira to look into the matter of transport to Mt. Silinda. In June the rinderpest had not appeared in Gazaland, though there was such fear of it that men would not expose their oxen by taking loads from Chimoio. The transit of these missionaries into Gazaland is still further complicated by the fact, which is surprising, that the Mashonas have joined the Matabeles in their rising against British authority. For though they have not come near our mission stations, yet the whole region feels the influence of their revolt. The Matabeles have been for a long series of years the cruel masters of the Mashonas, holding them in abject slavery, and it has been supposed that the Mashonas would welcome British protection. Perhaps the protection they received was not of the best sort. At any rate, they are now a disturbing element, and the region from Beira to Fort Salisbury is far from quiet. Meantime our friends who are detained in Natal will find ample scope for useful service.

Receipts.

THE American Board presents to its friends through the *Herald* the receipts for the month of August and also for its fiscal year. We have awaited this statement with no little anxiety. The result is a most happy one in that we are enabled to close our year without debt. The figures will show an increase in regular donations of $3,357.81. There has been a slight decrease in donations for special objects and a large decrease in legacies of $33,446.46. The statement is as follows: —

	August, 1895.	August, 1896.
Regular donations	$46,774.16	$54,612.70
Donations for special objects	3,171.71	4,304.99
Legacies	18,586.13	4,837.48
Total	$68,532.00	$63,755.17
	12 mos. last year.	12 mos. this year.
Regular donations	$423,373.11	$426,730.92
Donations for special objects	45,559.04	43,989.15
Legacies	150,435.16	116,988.70
Total	$619,367.31	$587,708.77

For the twelve months the *increase* in regular donations has been $3,357.81; *decrease* in special donations, $1,569.89; *decrease* in legacies, $33,446.46.

Adding to the above statement the receipts of the year for the debt, the income from permanent funds, Otis Legacy, etc., we can report a total income of $743,104.59, while the income for the previous year was $716,837.17. The expenditures for the year have been very largely reduced, the utmost economy has prevailed in every department of the work, and thereby we have been enabled for the first time since 1892 to close the year without a debt. While it is a ground for congratulation that such a result has been reached, it must also be remembered that it has been accomplished with great cost and suffering to our missionaries on the field. Already the new year has begun, and we must urge our churches and pastors to secure so far as is possible steady and generous contributions for the maintenance of our work. The Board itself will do all in its power to command the confidence of its constituency.

Simone Tavitian.

OUR readers, both young and old, will be greatly interested in a story by Dr. Cyrus Hamlin, in the Young People's Department for this month, concerning two Armenian young men whom he knew in their years of study at Bebek. They will find in the *Missionary Herald* for October of last year some further facts in regard to one of these lads, Simone Tavitian, who was known in his later years by Mr. Cole, of Bitlis, who wrote of his services and his death, calling him "The Apostle of the Evangelical Armenians in Koordistan."

"Mother" Cooke.

THE early missionaries at the Sandwich Islands are fast passing away. Since the death of "Father" Bond, of whom a notice will be found on another page, Mrs. Juliette M. Cooke, affectionately called "Mother" Cooke, has been called from earth. She was born in Sunderland, Mass., March 12, 1812, and went with her husband, Amos S. Cooke, to the Sandwich Islands in 1837. For many years they taught a school in which the children of the royal families were instructed, and during all her long residence at the islands Mrs. Cooke was engaged in benevolent work for the welfare of the native population. She died at Honolulu, August 11, greatly respected and beloved.

The Columbian Press of Satara.

REV. H. J. BRUCE, our efficient missionary at Satara, India, sends us a report of the work of what he calls his "Columbian Press." The story is as interesting as it is surprising. Some twenty years ago, on returning to India, he took with him a small amateur press, partly with the thought of giving entertainment to his children; but, under God's good providence, it has become a powerful agency for good. Tracts, leaflets, scripture cards in the Marathi language have been issued till the report for the last six years gives almost 2,000,000 copies printed, the number of pages being 3,560,018. Much attention has been given to making these leaflets attractive in form, so that the eye will be caught by good printing and with fitting illustrations. The list of publications numbers somewhat over 100, but Mr. Bruce says that whatever the title of the tract may be, the principal subject is always "Jesus Christ, the Saviour of the world." The size of the editions, of course, varies, but some of them now number 45,000. Mr. Bruce supplies all the preachers within his district with these leaflets, and they bear witness that whereas in the earlier days it was not uncommon for the leaflets to be torn up and thrown away, it is seldom that this is done now. Even the Brahmans receive them directly from the Christian's hand. These publications are circulated through all parts of the Marathi-speaking country and in other missions beside that of the American Board, and they go as silent messengers into multitudes of villages, and reach and interest many people who see no preacher of the gospel. The only thing that is not altogether clear in Mr. Bruce's report is in relation to the cost of publication and how it is met. The leaflets and cards, it seems, are offered freely on condition of the judicious use of them. The Religious Tract Society of London has made some grants of paper, and some missions have purchased their supplies at cost, but the expense cannot be slight. It lays no tax upon the mission, yet it is an agency of much value. We congratulate Mr. Bruce upon the wide and good work he has been able to do.

Funds for Relief.

A REPORT of funds received by the Relief Committee at Constantinople up to June 30 shows that 140,327.06 pounds Turkish have been contributed from the following sources: From the Duke of Westminster's fund £ T. 61,554.68; from America and Europe, £ T. 61,657.75; from the Armenian Patriarch, £ T. 17,114.63. This is equal to about $617,000. Aside from this, an amount not definitely reported, probably from £ T. 10,000 to £ T. 15,000, has been disbursed by the agents of the Red Cross Association. These are large figures, and yet they are far below the amount needed to afford adequate relief.

A Chinese Helper.

A PLEASANT incident is reported by Mr. Wilder, of Tungcho, North China, concerning a native helper who had labored at a village, but had finally become a barber in Peking, acquiring considerable property. He was often reproached as if he had given up his Christianity to make money, but he has now bought a good house in the village where he labored, and offers it free of rent to the mission, to be occupied by a helper for a year or two, intending at the end of that time to take the house himself and, at his own charges, preach the gospel to the people. One of the graduates of the Tungcho seminary will probably be stationed at this village.

A SINGULAR illustration of the way in which gospel truth is permeating India is given in the *Chronicle* of the London Missionary Society in reporting the work of a native evangelist. As this evangelist was one day visiting a country district he saw a Vishnuvite mendicant approaching, and supposed that, according to the habit of men of his class, he was going about among the houses and shops with his instrument singing hymns of praise of Vishnu. For such service these mendicants usually receive from the people a small gift. But as this man drew near and began to sing, the evangelist was astonished to find him singing a Christian hymn instead of one on praise of the Hindu god. It seems that the man had bought a little book of Christian hymns, and they pleased him and his hearers so much that now as he went his rounds he was singing them in place of his old Vishnuvite hymns. He was also reading to his small audiences a translation of an English tract, entitled "The Mine of Salvation." The most interesting feature of this incident is the fact that the people welcomed the Christian utterances rather than the Hindu, even when uttered by one who knew not the full meaning of the words he sang.

A Fakir Singing the Gospel.

THE able British ambassador to Turkey, Sir Philip Currie, in a recent letter speaks in high terms of praise of our missionaries in that empire. He says: "I feel the most sincere respect and admiration for the courage and devotion shown by the American missionaries in Asia Minor, and it is a consolation, for want of success in other directions, if I have been able to assist them to continue their labors in the cause of religion and civilization."

Sir Philip Currie on Missionaries in Turkey.

A LETTER from Mr. Fay, of Bailundu, dated in May last, but delayed in some way in transit, reports that there has been a conflict between the king of Bailundu and the Portuguese forces at the "Fort." The Portuguese brought a cannon, and the king of Bailundu collected a force of about 1,000 men at his ombala, and made a vigorous attack upon the foreigners. The battle raged for over three hours and was very sharp. At the end, a native village was set on fire by the Portuguese, when the king's men from the different villages seemed to have lost their courage and started for their homes. The king fled to an inaccessible spot at the top of a mountain and, at last accounts, was holding his own against the Portuguese. Had the result of this short battle been different, the position of our missionaries at Bailundu would have been very serious. As it is, all is quiet at the station.

A Battle at Bailundu.

IN an "open letter" addressed to Senator Sherman of Ohio, published in the September number of the *North American Review*, Dr. Cyrus Hamlin replies most effectively to the Senator's suggestions that American missionaries should not expect the protection of our government in continuing to reside in Turkey. Dr. Hamlin shows conclusively that Turkey has, during a series of years, given the rights of residence and labor to American missionaries throughout the empire, and that these missionaries have done nothing whatever to forfeit these rights, and hence are entitled to fullest protection from our government as they remain to prosecute their benevolent work. We trust that our statesmen will read and ponder upon Dr. Hamlin's trenchant article.

Dr. Hamlin to Senator Sherman.

Li Hung Chang.

SECRETARY SMITH reports a notable interview between His Excellency Li Hung Chang and the officers of the foreign missionary societies that conduct work in China. Tuesday, September 1, at 9 A.M., at the Waldorf Hotel, where the Viceroy had his apartments, thirty gentlemen from eight societies gathered and paid their respects to him. Hon. John W. Foster, late Secretary of State and Confidential Adviser to the Emperor of China in the negotiations for peace with Japan, introduced the company to the Viceroy in a few pertinent words, to which His Excellency made brief response. Dr. Ellinwood, Senior Secretary of the Presbyterian Board, in behalf of the societies, read an able and appropriate address, expressing warm appreciation of the Viceroy and his great services to his own nation, explaining the aims and spirit of missionary work, and closing with good wishes for the distinguished visitor and his safe return to China. His secretary, Lo Fing Luh, read the Viceroy's response, brief, tactful, and in excellent spirit, showing a clear understanding of the disinterested nature of our work, and closing with a remarkable acknowledgment of gratitude for our prayers in his behalf when he was wounded in Japan. Earl Li is a striking personality, noble in proportions, courtly in bearing, wonderfully alert and observant, a man of broad views and elevated sentiments. He was evidently interested in the interview, and can hardly fail to think more kindly of missionary work and to deal more intelligently with it because of this interchange of courtesies.

Juvenile Boxes.

THE English Church Missionary Society, in its last Annual Report, states that the sum of $60,000 was raised by the "Juvenile Boxes," which are in such common use in Great Britain for collecting missionary money. It also reports that there have been 988 "sales of work," the avails of which have amounted to about $115,000. We wish we had some means of knowing how much has been raised in the United States for our foreign missions by the children and from sales of work. Comparatively few of our churches report these facts.

Not Organization but Life.

A RECENT English writer on missions says: "We are endeavoring to sustain an enormous amount of organizations, but are we as anxious to obtain the internal living energy of God that shall make these institutions stand for spiritual influence? It should be remembered that when the Church of Christ was lowest in organization, it was highest in spiritual power." These words are well worth pondering. No one would think of denying the necessity of the "living spirit within the wheels." But is this fact sufficiently kept in mind and does the consideration of it lead, as it should, to earnest and united prayer for the presence and power of the Spirit?

Remember the Mongols.

WE have received from Rev. James H. Roberts a Mongolian Sunday Calendar for 1896, the block for which was carved by Mr. Roberts' Mongol teacher at Kalgan. Wherever this calendar is circulated among the Mongols, it will lead them to inquire about Sunday, when it is observed, by whom, and why they do so. There are now working for the Mongols five missionaries, four of them Swedes and one a Norwegian. The Mongols are bigoted Buddhists, yet simple-hearted and accessible, and they should be remembered by the friends of missions in their prayers.

MISSIONARY WORK AND SPECIAL OBJECTS.

THE General Assembly of the Presbyterian Church (South), at its recent session in Memphis, in reviewing the Annual Report of its Executive Committee for Foreign Missions, among other excellent suggestions, adopted the following: —

"The Assembly, approving heartily the support of individual missionaries by churches or individual Christians at home, deems it not wise to multiply special objects in the foreign field, to which contributions are devoted by churches, societies, Sunday-schools, or individuals, as diverting attention from the great work of Christ, which is one, and as embarrassing the Executive Committee in its control of the mission funds."

The subject here referred to is one which concerns all mission boards, and yet it is a delicate matter to treat properly. On the one hand, it is undeniably the right of donors to decide upon the objects to which their gifts shall be devoted. When they ask that their contributions be used for the support of some particular missionary or school or scholar, it seems ungracious, and possibly unthankful, to intimate that some other disposition of the funds may be desirable. Donors often say that if they could have some special assignment it would serve to awaken interest; that more money could be collected if, instead of going into a general fund, they could know just what use would be made of their offerings, and, perhaps, could hear directly from the individual aided. This method, it is argued, changes the missionary enterprise from something abstract into something quite concrete. And it is especially urged that children cannot grasp the idea of an effort to reach the nations, but can understand and be interested in the support of a particular preacher or scholar in India or China or Africa.

Now it is not to be denied that there is force in this view. But, on the other hand, there are considerations bearing in another direction which should be kept in mind. We would not place much emphasis on the point made in the minute of the Presbyterian Assembly that the multiplication of special objects "embarrasses the Executive Committee in its control of mission funds." That it does this is true. The embarrassment is sometimes quite serious, especially in cases where secondary objects are selected, leaving others of greater consequence unprovided for. It may be said, in passing, that the regular appropriations cover, in the judgment both of the missions and of the Executive Board, the objects of first importance. Other objects are always secondary. It is, moreover, a difficult task to secure for the donors in this country satisfactory communications from or about the recipients of their gifts in far-off lands. These embarrassments, though many and real, yet might well be made light of, if the results of this method of giving were the development in the donors of a better missionary spirit. But upon this point there is reason for grave doubt. For what is the missionary spirit? It is obedience to Christ in making known his gospel to the world. This ought not to be confounded with interest in a particular individual whom we know or know about, or in a particular work which appeals to our imaginations and which we can call our own. This latter sentiment is the opposite of the missionary motive, which seeks not its own, but, in simple loyalty to Christ and in love for the world for which he died, strives to

give his gospel to any and all who can be reached. Unquestionably an enthusiasm can be awakened at first and gifts increased when people are asked to support a specially attractive person or a particular work, which shall be distinctively theirs. But this very form of appeal is aside of the missionary motive, and has, at the best, but slight tendency to lead up to it. Moreover, there are no elements of permanence in the interest thus developed. It is not founded on principle; it will die just so soon as the individual aided ceases to be attractive, or the work entered upon fails to yield the results anticipated. No genuine and lasting missionary zeal can be looked for where thought and effort are confined to some object which is of personal or temporary interest. The object may be most worthy, but it ought not to take the place in the thought of any Christian, young or old, of the broader service for which Christ calls. It is because of this tendency to divert attention from the great work of Christ that the Presbyterian Assembly, as quoted above, deprecates the multiplication of special objects.

An illustration that may help to set this matter in its true light can be drawn from the contribution which a citizen is called to make for the support of the government under which he lives. As a loyal citizen he should pay his taxes, and not grudgingly, for the general good. What now if he should say, "Yes, I recognize my duty, but I would like my taxes to go for something specific, something in which I am specially interested, something which I can myself see. I and my children would enter more heartily into this matter, and perhaps would give more, if our taxes could be applied to the repair of this piece of road, or to the support of that particular policeman whom we meet on our walks. We should thus feel a personal interest in what we pay for." No doubt this is true. But would this plan develop in this man or in his children the spirit of good citizenship? Would they learn their obligation to the whole community? Would it not, on the contrary, tend to make them narrow and selfish? And if all should follow this plan how would the general expenses of the town or State be met; expenses which are inevitable, but which are for objects not in themselves specially attractive, and which no one would select? No! The broad-minded citizen, who recognizes his obligations to the Commonwealth, pays his proportion to the general treasury for the common good. If, after this is done, there is some object which appeals to him personally, he may for that make a special gift. A "Village Improvement Society" may very properly attend to some special and local interests, but in doing so its members would not think of neglecting their regular taxes. It would be absurd to make their special gifts a substitute for the general service which they are called upon to render.

And this suggests how in the missionary enterprise there is abundant room for special offerings, not in place of, but in addition to the gifts for the general treasury. The broad work should have the first consideration. Even the children should be taught to give for sending the gospel throughout the world, primarily because Christ has commanded it, and because all the world is to be loved as he loved it. Does any one say that this is a truth too abstract for the young; that they must have something more concrete? Not if those whose duty it is to instruct them have the gift and grace to help them as they should. Let any company, young or old, be taught in a clear and vivid way of Christ

and his love for all men; of the men and women and children who now live in China and India and Africa, and other parts of the world; of what has been done in the past for their help; of what work is now carried on in the many lands and languages of earth; of this school and scholar; of that native preacher and teacher; of the churches and the converts. Bring, little by little, the whole wide work of missions before the mind, with sanctified enthusiasm for it all, and then tell them: "In all this broad enterprise you, by your gifts, may have a share; a share in this brave missionary and in that one; a share in this school and in that scholar; in that little island in the Pacific and in the vessel that carries to it the gospel message; a share in this native preacher and in that theological seminary. You help to train the little children in all the continents. You bear your part in all the vast enterprises in which your church is engaged in bringing in the kingdom of Christ on earth." Now is it not better to say this than to say, "You may have your own little work to yourselves. No one else shall have anything to do with it. It shall be all your own"? Which method is best calculated to kindle and sustain a true missionary spirit?

In thus calling attention to the matter of donations for particular objects, let it not be thought that these objections lie against gifts which are over and above regular offerings to the general work, up to the measure of one's ability. First of all, let the principle be established of giving, not because of special interest in an individual or an object, but rather from obedience to Christ and from love for him and his children. When this duty and privilege have been fulfilled, then we may heed special calls as they come and as we may have the means to respond. It will be the reverse of helpful to any, whether old or young, if they are led to think of something narrow which they can call their own, instead of first thinking of something broad which they recognize as Christ's.

REV. ELIAS BOND OF KOHALA, S. I.

AMONG the remarkable men who have served the cause of missions in connection with the American Board, none are more worthy of honor than "Father Bond," as for years he has been affectionately called, who passed from the earthly service on the twenty-fourth of July last, at his home at Kohala, Sandwich Islands. Nearly fifty-six years ago, on the fourteenth of November, 1840, he sailed from Boston with his wife, forming a part of the fourth band of reinforcements for the Sandwich Islands. He was born in Hallowell, Me., August 19, 1813, graduating from Bowdoin College in 1837, and from Bangor Seminary in 1840. On arriving at Honolulu he was designated to open a new station on the island of Hawaii, at Kohala; and there he and his wife remained until the end of life, never visiting their native land, except that Mr. Bond once took a voyage for his health to San Francisco, returning in the same vessel by which he went. The islanders, as Mr. and Mrs. Bond found them, were rude, ignorant, and filthy, and yet ready to receive instruction and to aid in the construction of necessary buildings. The story of their labors in building the first framed meeting-house indicates a good degree of devotion. Schools were at once opened, one for girls by Mrs. Bond, and one for boys by Mr. Bond. The latter school,

during the thirty-six years of its life, gave training in manual labor, as well as in books, to over 300 lads, many of whom became useful citizens in Hawaii.

To the varied duties of his position, some of them of seemingly humble character, Mr. Bond gave himself with the utmost devotion and energy. He was a most faithful pastor. He surveyed the lands for the people and sought to persuade them to engage in useful industries. Among his schemes devised for the purpose of supplying employment to the natives, thus keeping them from the wandering life to which they were prone, he started a sugar plantation, which subsequently was developed into a company. For many years this was far from being a financial success. Subsequently, however, when the sugar industry revived, the plantation was profitable, yielding not only employment to the natives, which Mr. Bond sought to give them, but a handsome sum to the company. Mr. Bond's share of the proceeds was used most liberally for the advancement of every good work, Christian and educational, not only at the Islands but in other parts of the world. His gifts directly to the treasury of the American Board during some years amounted to over $4,000 annually, though they were generally, by his direction, acknowledged without his name. It is a singular fact that in one year at least, the largest individual donor to the American Board was one of its missionaries who was doing full work in the mission field.

For a series of years Mr. Bond has suffered severely from physical infirmities, so that he has been laid aside from active service, but his interest in all Christian work was unfailing. In 1892 he wrote to the Secretary of the American Board a letter, from which we quote this extract: —

"There is no special necessity that I should write you before I gain admittance to the house of my Father, which I am daily expecting. Nevertheless you will suffer a few words from an old missionary of more than fifty years service under the A. B. C. F. M. The dear old Board! I have watched its course with great interest all the years of my missionary life, and not a day has passed in which I have not carried it to our Father for his blessing. . . . The Lord guide and keep you through the trying events which now largely engross your time and thoughts.

"For more than a year I have been upon my bed, unable to stand upon my feet for one moment, and for five years I have been a helpless victim of rheumatism. But it is all well, and I lie submissive in my Master's hands, waiting in hope of a speedy deliverance from earth, and admittance to his presence."

He has now, after other years of waiting, been admitted to that presence which will be his joy forever. Wise, faithful, modest, devout, he was permitted to do a great work for the Master he loved, seeking no honors from men but only the approval of his Lord. Bowdoin College once gave him the degree of Doctor of Divinity, but he did not like the title and never permitted its use. But he was greatly honored among all who knew him, and his name will be in everlasting remembrance.

"MAKE JESUS KING."[1]

THIS title for a book is somewhat startling. Is not Jesus already King? This was his claim, and this Christians acknowledge him to be. Pilate and other rulers have questioned his title, but in every century the Nazarene has conquered. Never was his sway so wide as it is to-day, "and he must reign till he hath put all enemies under his feet."

But while the might of man cannot dethrone this King, the privilege and responsibility of bringing in his kingdom, in fulness and glory, are ours, up to the measure of our abilities. His supremacy is not of the sort which dispenses with human efforts. For his reign is not one of force, but of love, and he conquers not by the might of arms, but by the glad surrender of human hearts to his beneficent control. We may wonder why the waiting legions of angels are not summoned to bring in with swift despatch his universal dominion, but both his Word and his providence tell us that it is through his redeemed servants on earth that he will work for the accomplishment of his purposes. The end is certain, whether near or afar off, and Jesus is sitting at the right hand of God, "from henceforth expecting till his enemies be made his footstool." But this expectation of our King is to be met only through the loyal service of his people who seek to extend his sway. It is no presumption, therefore, on their part to urge one another to make Jesus King. Let it be their aim as it is their song to

> "Bring forth the royal diadem
> And crown Him Lord of all."

Some six years since while a Students' Conference was in session at Northfield, Mass., under direction of Mr. D. L. Moody, a company of 500 students in Japan telegraphed to the Conference the words, "Make Jesus King." This has been chosen as the title of the report of the International Students' Missionary Conference, held at Liverpool in January last. This was a most remarkable gathering of Christian young men in the interests of foreign missions. Accounts from numerous and varied sources agree that for intense yet calm enthusiasm and for high spiritual tone this Conference has rarely, if ever, been excelled. The Report before us confirms the impression which so many received at the meeting. The first portion of the book contains the "General Proceedings," with the addresses on great themes, such as, "The Messenger prepared of God"; "The Preparation of Character"; "The transforming Power of the Gospel"; "Be filled with the Spirit," etc. The last half of the volume gives

[1] *Make Jesus King: The Report of the International Students' Missionary Conference.* Liverpool, January 1–5, 1896. London: The Student Volunteer Missionary Union, 93 Aldersgate Street, E. C.

a report of the "Sectional Meetings," held each morning, for the purpose of giving information in regard to mission fields and to various phases of mission work, such as educational, evangelistic, and medical missions. No one can read these reports without being profoundly impressed by the breadth and wisdom and deep spiritual life manifested, and without a deeper sense of the privilege granted to Christians, as well as the obligation resting upon them to seek supremely the enthronement of Christ as King over all hearts and in all lands. And the reader will also be strongly impressed with the fact that this Student Volunteer Movement is one of the bright signs of the times, indicating that a new spirit has entered the hearts of the young men of our generation. At this Liverpool Conference, 715 students from the universities and training institutions of Great Britain were in session, and heard a report concerning 1,038 students from the United Kingdom who were enrolled as Volunteers. Of this number 278 had already sailed, or were accepted for foreign work. A list of the 212 who have sailed from England is given in the Appendix. In America over 3,000 have been enrolled as Volunteers. These are large numbers, but by no means as large as they must be if the Christian Church is to enter with true seriousness upon the effort to enthrone its King. And this "Student Movement," which is to provide leaders for a grand advance in foreign missionary work, has by no means reached its culmination. Since the Liverpool Conference the young men who there received a new impulse have visited the universities and higher institutions in other parts of Europe as well as India and have awakened an altogether new spirit among the students in these lands, giving sure promise that the leaders will be forthcoming for a forward movement. Is the Church of Christ ready to stand by them, holding up their hands by prayers and gifts and ardent sympathy? In our land we are witnesses at this moment of the efforts that our citizens are putting forth to make a President. Are the servants of Christ as eager and determined to make him King? It must be so, if He is to reign "whose right it is."

It has not been our thought to review carefully the volume before us, but rather to call attention to the purpose which underlies it. We gladly commend it to all our readers. In the Appendix will be found matter of great interest and value. Some of its striking diagrams, which may be reproduced readily on a larger scale, will be helpful to pastors and missionary speakers, and the whole volume will prove an inspiration and stimulus to all loyal servants of Christ.

PERSECUTIONS OF CHINESE CHRISTIANS.

BY REV. DWIGHT GODDARD OF FOOCHOW.

I WOULD like to describe the peculiar trials to which Chinese Christians are exposed, so that their brethren in America may have more loving sympathy for them, and may often strengthen them in that most wonderful way which is open to all, namely, by secret prayer.

Some of the Christians in China live near together in the cities and can encourage each other; but most of them are scattered here and there among the myriads of hamlets, on the plains and among the mountains of Sinim. These

have to face much opposition, both hidden and open. To understand just what this opposition is, it should be borne in mind that with all her diversities China is homogeneous. The great principles that underlie her life are much the same from Kwang-tung to Kan-suh, and these principles, while seemingly all-controlling, are oftentimes quite adjustable. Arthur Smith characterizes this condition as "flexible inflexibility." Of these laws we need only refer to one which is fundamental and far-reaching in its effects upon the social life of China, namely, the law of the headship of the eldest in descent. Thanks to Confucius and his doctrine of ancestral worship, it would be deemed not only dishonoring one's father and ancestors to act in any way otherwise than they did, but generally the father, or often the grandfather and even the great-grandfather, has retained authority so long that, before it passes to the next in descent, he also has long since passed the age when he wishes or is able to change. So the customs remain unchanged from generation to generation.

This adherence to custom is intensified by another characteristic, and let us not call it laziness, for the Chinese are notably industrious, but a strong disposition to do things in the easiest way for the present emergency. This habit is a result of long and bitter experience, teaching them the futility of excessive effort, either physical or mental. The spirit of enterprise and invention has long since been crushed out of them. If they should plan ahead, or be especially fortunate, they are at once opposed by elder brother or father or relatives, or else the profits are squeezed out of them, if it is a possible thing. That is the reason they are disposed to take things as they come. It would take too much strength and do no good. While traveling recently I put a nice woven cord in my pocket for emergencies. In a short time my cook wanted it to tie up a parcel and used it all, more than he needed. The next hour his load broke down and he patched it up with grass — the first thing at hand, never thinking of the cord. We have occasion very often to say when we observe these silly shifts, "How like a Chinaman!"

By reason of this headship of the eldest in direct descent, everything is tied up in inheritances — lands, goods, and prospects — and this acts as a preventive of all change, demanding as it does concurrent action or at least consent. But this headship also carries with it responsibilities. There are the younger sons and their families to be provided for out of the family estates, who thus form a drag on the main line for generations, and poor relations become the curse of the prosperous, until a man loses all desire to make more than a bare living, for he knows that he will be squeezed until every cash is absorbed.

This is doubly sure to follow if the successful one is a younger son. This kills all individual initiative. If land is to be sold, all relatives must be agreed; if business is to be entered into, consent of relatives must be secured; and if one changes his religion, he is sure to arouse this family opposition. Then when whole villages and even cities are of one surname and descent, the problem is seriously involved. Every little plot of land, or grave, or well, or pond, or open ledge has its group of owners, with varying rights. It is not at all uncommon to find even large tracts of land unused, or practically public domain, because there are so many owners that they can come to no agreement for its sale or use. In Europe and in America, and in fact wherever the Anglo-Saxon is dominant, the

individual is the unit, and the proposition that "I have a right to do as I will with my own," is only beginning to be limited. *Laissez faire* has been the law of economics, and individualism has run riot. In China it is different. What is one man's concern is every man's. If one shows a disposition to keep something to himself, it is *prima facia* evidence of his dishonesty. Neighbors and relations have rights, that they are not slow to maintain, to a portion of the wealth of the prosperous. Thus there is a family sentiment that opposes a man in doing individualistic things; this broadens out into a clan sentiment and a village sentiment, that is prolific of evil results in feuds and quarrels. There are also, from the same source, trade and guild sentiments that strongly discourage innovations, often on the most foolish grounds. The family, or village, or guild maintain a temple and idolatrous ceremonies to prevent sickness, frighten away the "bogies," etc., toward the expense of which all the villagers or members are expected to contribute. Estates are given or lapse to the ancestral or village temple, and these are managed in turn by the different branches of the family who pay all expenses from the revenues, if fortunately there are any, and the balance or deficit is their private gain or loss. When a man dies his property is divided among his relatives in fixed proportions, the family, or clan, or village being the executors. In law the great maxim that has come down from the sages for the guidance of all magistrates is, "Pacify the people."

Now let us note the bearings of these facts upon the case of a man who becomes a Christian, and we shall see at once the main lines of public persecution. In doing so he leaves the path of least resistance, a very un-Chinese thing to do, and he does so in the face of family, clan, and village sentiment. He dishonors his ancestors by implying that their religion was false. He disobeys, unless he himself is the head, his father, or elder brother, or uncle. He resists participation in assessments for idolatrous ceremonies. He does that which the rest of the family or village "know" to be the cause of present sickness or calamity. All this must of necessity arouse the intense antagonism of parents, elder brothers, uncles, family, clan, and village. Now when we remember how religious fanaticism everywhere heightens and embitters quarrels, the opportunity it gives vagabonds for plunder, and neighbors for revenge, we are in a way to understand the general nature of persecutions of Chinese Christians. If in enlightened America a man should be converted to the doctrines of "Christian anarchy," as held by Tolstoi, and receive to his house foreign anarchists, the sentiment of his neighbors would be much like that of the Chinese toward converts to Christianity, only in China its mode of expression would be more open and brutal.

Let me give two concrete examples, the one of general persecution, and the other, personal and special.

The church at Gák-liāng in our Inghok field has over a hundred members, but only about forty of them come from that village; the rest come from the hamlets round about and up among the mountains. During the past year a graduate of Miss Newton's Girls' High School, at Foochow, who lived at the village of Hong-kong, seven miles from this church, opened a Christian day school. Being herself deeply consecrated to the Lord's work, she at once began to teach the villagers and persuade them to become Christians. She had great success,

so much so that before the year was over a number had joined the church at Gák-liāng, and had bought a house in their own village for a school and preaching place. Among the "learners" were a number from the neighboring village of Cin-kāng, three miles away. After a while six vagabonds banded together to drive them out. They called a meeting of the villagers at the village temple, and there forty-eight persons met and agreed to the following articles, as against any of the villagers who became Christians: —

(1) Not to allow them a right to the village well.

(2) Not to allow them to cut firewood on the mountain-side.

(3) Not to have any fellowship or dealing with them (boycott).

(4) Not to allow them the portion of the ancestral property that rightly fell to their share.

(5) If they planted seed in any field they will let their cows and pigs eat and trample it until destroyed.

The above is a good instance of general persecution. In some instances it is more severely carried out, even to assault and banishment; while in others it is only nominal.

The other instance is that of a widow, who prior to her marriage had ancestral property left her. At the death of her husband she was oppressed by his brothers and father, who sought in every way to get possession of the property. They did take possession of the fields, but could not force her to relinquish the title. Then they sought to gain their end by marrying her to a man who would agree to divide with them, and they went so far as to attempt compulsion, as by custom they had a right to do, but she fled to the city and hid among friends. There she heard the gospel and believed. This was the cause for redoubled petty persecutions, but it was also her salvation, for the Christians have powerful friends, and her relatives dared not do to her as they had planned.

In all cases of persecution everything depends on the character of the magistrate. If he pleases to protect, he can do so amply, for the laws are fairly good. But if, as often happens, the magistrate is corrupt, he adds to the miseries of the oppressed by failing to interfere and often by openly abetting the persecutors. The gospel is spreading marvelously and multitudes are enrolling themselves as learners. This particular church at Gák-lāing has tripled its membership within a year. It needs more or less persecution to sift out the sincere from the insincere. We do not pray that all persecution may cease, but we do want the sympathy and prayers of Christians that the converts here may abide in Christ, may know in its fulness his loving care and protection, and may learn to rely only on him.

SUGGESTED PROGRAM FOR MISSIONARY CONCERT, NOVEMBER, 1896.

Topic, ORGANIZED MISSIONARY WORK.

DEVOTIONAL EXERCISES gathering around the Scripture topic: "Ours the Ministry of Reconciliation."

SCRIPTURE LESSON: 2 Cor. 4: 1–7, 15–16; 5: 18–20.

After a brief study of the Rise of Modern Missions by the Pastor, let him ask three questions: —

1. How is the Church of Christ equipped for this ministry, and how extended is her ministry? In five minutes summarize the great agencies at work and the countries opened to them. (See American Board Almanac and Encyclopædia of Missions.)
2. What are the chief lines of policy adopted by these agencies? Evangelistic, educational, native workers, self-support. (See "Missions in the East," by Dr. Lawrence.)
3. Can the churches meet this ministry fully without deeper sacrifice? Debt, retrenchment, withdrawal of native agencies, declining new missionaries.

Let some one name the leading features of the recent Annual Meeting of the American Board. (See reports of the Annual Meeting of the Board in the religious papers.)

SUGGESTIONS: —

1. Let the whole meeting be pervaded with the spirit of prayer for a revival of interest in this ministry.
2. If each speaker will be content to simply give a survey and not an exhaustive lesson, five minutes will be a fair limit of time.

Letters from the Missions.

Central Turkey Mission.

ZEITOON AND VICINITY.

AN extremely interesting and detailed report has been received from Mr. Macallum, of Marash, of a tour occupying sixteen days among the villages from which the people fled for refuge to Zeitoon. No foreigner had visited this region since the outbreak last autumn. The villages, with a single exception, were in ruins, and the people were living in booths, and were very destitute. Food and clothing were lacking, but it is cheering to learn that in most places of the district the harvests promise to be excellent, and as soon as they are ripe the immediate distress will be relieved. The present need is oxen and sickles to gather the harvest. Mr. Macallum took with him on this tour three loads of clothing which friends had contributed, as well as money for relief work. We have space for only a few of the incidents reported in this letter, but the following will serve as specimens of what was seen and heard: —

"Our first stopping place was Mukhal, a village very prettily situated on a mountain-side. The village is in ruins; the houses were plundered and burned by the troops on their way to Zeitoon. The people knew the soldiers were coming and fled to Zeitoon, where seventy-five died, chiefly from sickness; 355 are left. They are living in little booths and black tents. We rested under a beautiful large walnut tree, having before us a magnificent panorama of forest, mountain, and stream. After our dinner all the people gathered around us. I had the little girls sit down by themselves, when I clothed them in better garments than I suppose they had ever expected to see again. This was from Dr. Harris' gift. It was a pathetic indication of the troubles through which the people had passed, that there were no very little girls left; they had all died in Zeitoon.

"The poor boys of their own accord formed themselves into a separate band, and waited longingly for their turn to come. Finally, to move my hard heart, they began to sing one of the mournful chants of the Gregorian Church, but, poor fellows! it was in vain, as I had nothing I could give them. As Mukhal is near Zeitoon, I arranged that for food supplies they should go there. I promised them about five pounds of wheat per person each week until the harvest is gathered in. After distributing some simple medicines, such as quinine and bismuth, though there was very little sickness in the place, we had a short but very impressive serv-

ice of song and reading and prayer, accompanied by words of comfort and encouragement by which we tried to turn their griefs and sorrows into rich spiritual blessings. The harvest here will be very good; and they also have large vineyards in a very good condition, so that in a few weeks the question of food will not be a pressing one. About twenty yoke of oxen are needed here. With warm expressions of gratitude the people bade us good-by as we packed up our things and were off. On the road we caught up to a wretched group of refugees returning to their homes. It was composed of a blind man, two widows, and four or five little girls, all carrying loads that made my back ache to contemplate. I got animals for them at Mukhal and sent them on their way rejoicing."

OTHER VILLAGES.

The interviews held with the people at Furnuz, Denderly, Tanur, Dungel, Kiredj, and Dermendere were full of interest, but we must content ourselves with giving Mr. Macallum's account of two other towns, Tasholook and Geoksun: —

"At Tasholook we settled down in the priest's house. I had no sooner seated myself than the priest's wife began to take off my shoes and stockings, and then she proceeded to wash my feet in cold water. This was a new thrill for me, and it was very refreshing. It may have been vanity on my part, but I thought I understood now how Paul felt when he commended certain women who had washed the feet of the saints. This village is partly Armenian, partly Turkish. The Armenians number about 500 now; many died at Zeitoon. On the outbreak of the troubles the Turks and Armenians made a treaty with each other that if the Zeitoonlis came to attack the place the Christians would defend the Turks, while if the Turks came the Turks would do the same for the Christians. But the Christians fled on the appearance of large bodies of Circassians, and the Turks were not able to prevent the plundering of the village. However, they prevented the destruction of the houses until peace was restored, saying that if the Christians came back their houses should be ready for them, and if not they would take possession themselves. Finally the Circassians came again, and, in spite of the protests of the Turks, tore down most of the Christian houses, so that the village is now a mass of ruins.

"The Turks have not been friendly since the Armenians came back. Two girls and a boy and a woman were left behind in the flight, and were taken in by Turkish neighbors. On the return of the Armenians from Zeitoon, the woman left the Turkish family which had protected her and joined her people, but she had to leave her bed behind. My presence in the village gave her sufficient courage to go and get her bed. The Turks, however, caught her and beat her, and pointing a gun at her, threatened to shoot her. In the morning I sent my zabtieh, or mounted policeman, to punish the Turk, which he did in right down earnest. He gave him a terrible beating, right out in the street, and when he got tired another zabtieh happened along and fell to with good will and hard fist, and in a short time the Turk was quite subdued and the woman got her yorghan.

"I demanded the Christian girl whom he had in his possession, but they said she was away up in the mountains. I told him to send for her and give her to her father, which he promised to do. Then I was invited to the house of a rich Circassian to drink tea and have some bread and cheese. Here I was able to bring together the leading Turks and Christians of the village and bring about a more friendly state of feeling than had heretofore existed. I secured the other Christian girl and handed her over to her mother. The boy also, who had remained behind, put in an appearance and announced his intention of not returning to his Turkish master, who that morning had sent him out into his fields to plough. I assured him he need not be afraid, and gave him back to his mother. Then I called the village together and distributed

money and clothing. My supply of the latter gave out at this point. I gave to some Turks here who were in a pitiable state of poverty. We had a good service, and so after dinner started for Geoksun."

THE CITY OF CHRYSOSTOM.

"There are many interesting remains in this neighborhood, showing that at one time there was a large Greek city here. It was to Geoksun that Chrysostom was banished. We passed several large Moslem cemeteries, in which each grave has at head and foot an enormous stone, often the remains of a marble pillar, possibly from some Christian church, the idea being that the gravestones are thrown into the balances when the final accounts are made up, to weigh against sins committed. So the larger the stone, the greater the chance of admission to Paradise. Geoksun is two hours from Tasholook. I went to the house of the Mudir, who received me very cordially, and called me 'Counsul Beg.' Soon ninety Turkish refugees from Tanur presented themselves and asked for aid. I was very glad to give it, for they were in a very pitiable state of poverty.

"Then I inquired about the Christians. All who had not been killed, or fled away, had become Moslem and assumed Turkish names. I told them to come, and in the presence of the Mudir told them they were free to profess Christianity openly again, and to call themselves by their old names again. There were sixty-one of them, and my announcement made them very glad. I also liberated a boy and girl who had been kidnapped by Turks two years ago, and restored them to their parents. I heard of two or three others whose cases I was unable to settle, but wrote a letter to be delivered to a Commission of Reconciliation, composed of leading Armenians in Zeitoon and some Turkish officials who were to reach Geoksun in a few days, calling their attention to what I had learned, and requesting them to set these poor Christians free. The Mudir entertained me very hospitably. The Christian houses and shops have all been torn down; also the Gregorian church."

After reporting his visits at a number of other places, Mr. Macallum sums up the results of his observations as follows. It must be remembered that he refers not to all Turkey, or even all Central Turkey, but only to a limited district which centres about Zeitoon: —

(1) "The country is perfectly quiet. The government is doing all it can for the thorough restoration of order and confidence. All Christians are treated with great kindness, and they all speak gratefully of the protection afforded them.

(2) "With the exception of Alabash and Yenije Kala all the other places I saw will have an extraordinarily good harvest. This will relieve the food problem in the course of a week or two. But in order to secure the ingathering of this harvest and the sowing of next year's harvest oxen are imperatively needed. We have a grant of 2,000 liras for seed, tools, and animals, from the Red Cross Society, which will do a good deal towards relieving the situation, but at least as much more is needed.

(3) "The problem of rebuilding is a serious one, but if animals are supplied, the villagers can at least build enough to shelter themselves through the coming winter."

Eastern Turkey Mission.

GENEROUS PUPILS.

AT Mardin the work seems to be progressing much its usual way. Under date of July 13, Mr. Dewey writes: —

"I may say in regard to the Boys' High School that the examinations at the close of the year proved much more satisfactory than we had ventured to hope. The attendance in the preparatory department has been unusually large, — the largest we have ever known. One or two incidents at the close of the term gave me great encouragement. One was that some of the pupils who were a little better off than others helped the less fortunate ones

in the expenses of getting home. The school treasury pays nothing toward expenses of coming to and going home from Mardin. This year, as you know, circumstances are much harder than usual, and some of the pupils who found themselves at the close of the term without a para in their pockets came to beg me to help them get home. Others had been less needy during the term, and had come out at the end with a small balance in their favor from credits for work they had done. These balances I usually retain as a start for expenses of the next year, or to apply on their notes, but in view of the exceptional circumstances this year, I said to one of the more fortunate ones, 'Why do not you four give a few piasters each to help these five needy ones?' I made it plain that it was only a suggestion which they were free to act on or not as they pleased. They took it up *con amore*, — made a careful calculation as to what it would cost to hire two animals, just to carry their beds and bundles, as they themselves would walk. I took a share with them, and we made up seventy-five piasters for the purpose. So much selfishness comes to the surface these days, I was glad to see this exhibition of an opposite spirit."

Madura Mission.

STEADFAST HELPERS.

MR. HOLTON, of Manamadura, sends, under date of July 13, a touching account of the fidelity of the native agents under his care: —

"I feel like a man who has just undergone a severe surgical operation, and that, too, without anæsthetics; I am just recovering from my first helpers' meeting, where I have applied the reduction of last January. Of course I told them all of the news from Boston immediately on my return from the January meeting, and that, while I should do all in my power to keep up the full force and work of the station as long as I could, if there were no restoration of the reduction, or increase of funds in the course of the year, the reduction would have to be applied to their salaries or else the force have to be cut down. I have, by hook and by crook, kept them together and on full pay until now; but on June 1, I told them that if there were no change before the first of July I should have to reduce them two annas on the rupee, except the women. No change took place, save that I dismissed one teacher for cause, and two men were sent to the seminary for theological training. I also cut off one or two free pupils at Pasumalai, and warned others that their freedom would end with the current year. The men took their reduction nobly; not one of them murmured. It made the tears come to my eyes as I paid them the pitifully small sums and thought how for some of them it meant only one meal a day for this next month, if they are to succeed in keeping out of the money-lenders' deadly grip. I had previously cut off their *batta* from June forward, that is, the allowance usually given in this country to all employees, mission, government, army, and private, whenever their work calls them away from their own food supplies over night. By many of the above classes of employees it is regarded quite as a part of the wages and is counted in whenever one states his wages. In other employments it often amounts to a very large sum, but with us the usual rate is 1.6 annas, or about three cents per night; on some occasions it is two annas, or four cents; but in no case is a man allowed to charge in a month over one twelfth of the amount of his wages for *batta*. Not one of my catechists or teachers made a word of complaint. I had to allow it back in the case of my two evangelists, at the urgent request of the catechists, as their work takes them away from home so much of the time and so constantly. I felt, when the last one was paid, as though I could not bear to look my men in the face, and that I should have to either resign and come away, or else, in mercy to them, cut off one third of their number so as to be able to give the other two thirds sufficient for them to live on. Things might be much worse.

Grain is much cheaper than it was two years ago. While it has not rained much yet, the fields are plowed and there is not, as yet, a scarcity of drinking water."

Foochow Mission.

PROGRESS OF SELF-SUPPORT.

PREVIOUS letters from Foochow have reported a great increase of religious interest, one feature of which is a decided advance in the spirit of self-support. A letter from Mr. Beard, dated July 6, brings tidings of further development of this spirit. Mr. Beard says: —

"On June 7 a dedication service was held at Dong Ding Ga, the great fish market of Foochow. The house which was rented for the chapel had been neatly fitted up, mostly at the expense of the natives, who are also to pay the pastor's salary from the first. They are this year aided $3 toward incidental expenses; the mission pays the rent on the house. The people in this region are called southerners, and they speak a different dialect from that used in Foochow. The preacher at another chapel was a southerner, and has been called to take the work at Dong Ding Ga. About three hundred gathered at the dedication service, and although the chapel is in a new region, some distance from any other chapel, and although the men here are notoriously fierce, the whole service was as orderly as one could wish. The people came to listen and see. One peculiarity of this chapel is that as yet there are no church members, hence no church organization. Five men who became interested in the truth asked for help to fit up the chapel, promising at the same time to support a preacher. These five and others are learners, and I trust that before the year closes there may be a church organization.

"June 21 was a Sabbath full of work and of interest in Foochow suburbs. Thirty-nine members of Gèn Ciō Dóng had asked permission to form a new church organization at Au Ióng Die. The chapel at this place was opened four years ago by Mr. Hartwell, and has been a *protégé* of Gèn Ciō Dóng. During the past year and a half the work at this chapel has been very successful, not merely in the numbers who joined the ranks of the Christians, but in the sterling Christian character of the members. The new church was formally organized June 18; at the same time six men and one woman were examined and deemed worthy to join the church on confession. This new organization has already called a preacher on its own responsibility, offering him $8 per month to be their pastor.

"The Ha Puō Go church has been very slow over the matter of self-support. One of the deacons of this church is an active, aggressive young man, and I worked principally through him. The other deacon is an elderly man, a charter member, a good man, willing to follow in improvements, but not aggressive. The pastor is much the same in disposition. This accounts for the slow progress of self-support in this church. But they became aroused at last, and arranged for a service, June 21, in the interest of self-support. The pastor preached a short sermon to the point on the text, "Ye are the light *of* the world," drawing the conclusion that we cannot light the path of other men unless we are willing to give of our money to support the gospel work. I followed with a few words; both deacons spoke, and afterward church members. Before anything was said about subscriptions, one man said he would give $3, another $1. This showed the good spirit of the meeting. Before we separated, $60 had been promised. The whole amount given by the church for all purposes last year was about $18. For more than ten years no advance has been made in this direction by this church. The result of the service Sunday morning, June 21, was very encouraging, not more on account of the amount subscribed than on account of the spirit which was manifested. The church will need to double this subscription before it will be self-supporting. But the members see their duty and they are earnestly trying to do it.

"In the afternoon of the same day I

attended the opening services of a new chapel within the city walls, in a portion of the city in which no religious work has been organized. Some time ago a few men from this place became interested in the truth at Gèn Ciō Dòng; and although they had to walk nearly three miles, they were regular attendants at the Sunday services, and they also brought others with them, until the members from this place numbered twelve, and the learners over twenty. Last winter they were offered help to rent and repair a chapel near their homes. Three different houses were tried, but as the rentee was a foreigner, the owners were unwilling to rent. For a time Sunday-school and Y. P. S. C. E. were held in a church member's house. But this was not convenient, and I was surprised one day to hear that these members and learners had of their own accord rented a house for a chapel, and had planned to bear all expenses themselves. About one hundred gathered on Sunday afternoon, June 21. This number could not sit, and even when standing they were rather thick, but a thunder shower drove some away, and a very pleasant and orderly service was held. A blacksmith in America might refuse to work in such a house until changes were made, but the pastor of Gèn Ciō Dòng spoke very well on the theme, 'God is pleased not with outward show, but with a right state of the heart.' He told the people very plainly that it made no difference whether the church building was elaborate or simple; if God found a loving heart in which to dwell he was pleased. The work in this place has begun in the ideal way. The people have the self-supporting spirit. They will not only pay the rent on the chapel, but they will pay a man to stay in the chapel and 'keep' it, they will buy the necessary furniture, and they will pay one of the theological students something for helping on Sundays during the vacation this summer.

"I can best express the feeling among the churches in the suburbs in the words of the pastor of Gèn Ciō Dòng, as he bade me good-by when I was starting for the mountains for the summer. He said: 'God's grace is very large. He is blessing us richly. The church is spreading abroad fast, and we are very hopeful and happy.'"

THE SHAOWU DISTRICT.

MESSRS. WALKER, BLISS, and GARDNER reached Foochow from Shaowu early in June and they report many items of interest from their field. Mr. Walker writes: —

"During the trip I was permitted to receive thirty-seven persons to the church. Fifteen of these were at the important farming centre of T'ieh-lo-fung where none had been received to the church previously. I spent two Sabbaths at the place, on the first of which the meetings were held in the main ancestral hall. The first convert and the leading Christian there is a literary graduate and, in a measure, the head man of the principal tribe in the village. The meetings are usually held in his house, which he fitted over last year at considerable expense, to furnish rooms for the preacher to reside in, and a place large enough for sixty or seventy persons to meet together in, with also a prophet's chamber for the missionary when he visits the place. He is a man of considerable means, and aims to do all this freely, but drouth last year crippled him so much that we had to come to his help to the extent of $12 silver.

"This is the region where there are Christian learners in forty-five out of forty-seven villages. One of the inquirers was a soldier last year, and was on the guard which was escort to the consuls in their stay at Ku-cheng during the trial of the Ku-cheng murderers. The number of inquirers in this region is placed at 150 or 200. But the term 'inquirer' stands for various degrees of interest in the truth. They are now moving energetically for a chapel. There is good prospect of their raising $300 or more (in silver) among themselves, and we will try to help them to the same amount. Part of the land for the chapel is given by one of the Christians, and the rest is land of which the owners have all died, so that it is reckoned

common property, and the leading men of the village have signed a writing granting the use of it for a chapel site. *All this in China!*

"At Yang-chin-k'ang there is not altogether a good state of things in the village itself among some of the oldest members; but at remoter points reached from that centre there is much to encourage. The main body of the members nearer at hand are at least holding their own. In the Twentieth Township there are no gains to report, but there seems to be a better state of feeling among the members, and good prospect for more additions next autumn. At Yang-k'eu the interest continues unabated, and I received ten persons to the church. The Methodist Mission withdrew from the place this year; but there is still a Methodist party, so called."

South China Mission.

CONTINUED GROWTH.

DR. HAGER, of Canton, in making his half yearly report, alludes to the prevalence of the pestilence called "the black plague," on account of which some of the schools have suffered. But this has been the case only in Hongkong. Dr. Hager writes: —

"In the country five schools have been maintained and the work on the whole has been more successful than in any previous year. They are all doing good and thorough work, and it is no uncommon thing for the pupils who are still heathen to come with their teachers to our chapels. One teacher's influence over his pupils is especially beneficial, the villagers themselves furnishing rice to the teacher because he is held in such high esteem. I recently visited one of these schools and the scholars all declared that the idols were false. The high school, that we started is doing very well thus far, and the pupils seem to be industrious, having already committed to memory a shorter catechism. The village in which the school is held is well disposed towards Christianity, and there are a great many who are persuaded of the truth.

"In another place we held a service under the shade of a banyan tree, and received into the church a man partially paralyzed. He had heard the gospel for a number of years, but was principally impressed with the truth through the influence of a fish dealer living in the same village who is a very earnest man and zealous of good works. Philip-like he brings many a one to Christ, so that there are in his village now six baptized persons and three others not far distant. It was an unusual sight to see about a dozen Christians celebrate the Lord's Supper under the shade of the banyan tree in the open air with all the heathen looking on.

"In the out-stations twenty persons have been admitted into church membership during this half-year and *seven* children baptized, while in Canton there have been seven adults received and four children baptized, making in all twenty-seven adults received and eleven children baptized. Slowly the work is growing and the Master often gives us a glad surprise of finding some seed germinating where we had least expected to find anything. During the same half-year on the five journeys made, during which I camped probably some fifteen weeks, I have been enabled to treat 600 patients and extract nearly 300 teeth, which is more than I was enabled to do last year during the entire twelve months.

"The principal feature of the half-year, however, has been the opening of *three new out-stations*, a thing never attempted before in any one year in the history of the mission. Because of the present financial crisis, and reduction of my own estimates to fifty-one per cent of the sum asked for, it might seem to be a question whether this were a wise move, but I went forward, and I think we shall be able to make both ends meet.

"At two of these newly opened chapels we held a communion service, while at one of them there is already a number studying the truth. The chapels are fitted up neatly and commodiously, and only in one instance has the expense exceeded our

expectations. In one of these places the people are very friendly, and in traveling some twenty miles back and forth I seldom heard a vile word uttered against us by the Chinese, who in other parts of our field are very bitter against the Christians, so much so that they have threatened to burn their houses and to kill them and me if we continue to worship in the village. We most earnestly hope that the mission of these newly opened chapels will be a prosperous one. We need very much a larger building for our Hoi Ping church, which is the largest church of our mission. Cannot some kind friend of the mission give us $200 or $300 so that we can carry on God's work a little more satisfactorily where we are not so cramped?"

Zulu Mission.

THE ANNUAL MEETING.

THE annual meeting of this mission was held in Durban, and was an occasion of much refreshment to our missionaries. They were greatly cheered and helped by the presence and addresses of Mr. and Mrs. L. D. Wishard. Mr. Dorward, of Umsunduzi, writes: —

"The reports for the year on the whole were cheering. Progress has been made and the seed is taking root in outlying districts. We have had special cause for thanksgiving at Umsunduzi. The year has been a most successful one, especially in the kraal work, amongst those who have hitherto kept aloof from all civilizing as well as Christianizing influences. A blind preacher of the theological class from the Transvaal had been holding services at Umsunduzi with good results. He stayed here a week, and people came from far and near, so that the house was packed. Many confessed Christ, among others a man of the station for whose redemption I have longed. I am hoping next month to have a visit from one of the Congregational ministers in town, who loves to do evangelistic work among the natives, and who is very successful in arousing the unconverted."

THE INANDA SEMINARY.

Miss Phelps, in her annual report of this seminary, says: —

"This year has been no exception to former recent years as regards the number of pupils desiring admittance to the school. At the beginning of each term more than 120 have presented themselves, and others have come in later. After sending more than twenty away during the first days of the term, and notwithstanding the fact that some drop out during the succeeding weeks, and that some who come late are turned back, we have never been otherwise than crowded. We have at no time had less than 100 and sometimes more than 110, which number the committee thinks should be the highest limit.

"The larger proportion of our pupils are from heathen homes. Less than thirty per cent are from professedly Christian homes, and forty kraal girls were enrolled as new pupils in August, though a few had been in school at some previous time. The kraal girls who come to us quite untaught are eager to learn to read. They seem never to tire of studying over the syllables with which they begin, and the sentences which follow. Some of the dullest make the most patient and persistent effort, and after struggling over these syllables and words through a lesson an hour and a half long, they have been heard expressing the wish that they might go on and never stop.

"This statement may seem to indicate a deep thirst for knowledge on the part of Zulu girls, but such is not the case. As a rule they are not ambitious beyond a certain point. The station girls, who have had more advantages than the kraal girls, are in a way interested in what they are taught, and pleased to be promoted from one reader to a higher grade, but the signs of a real love of learning are for the most part lacking. We are often pained at want of appreciation of the advantages here, particularly on the part of station girls. Nevertheless we labor on in hope, remembering from what depths of ignorance and mental lethargy they are emerging, believing that this mental training is

not valueless to the present generation of girls, and that future generations will reap largely from the present seed sowing."

The training in this seminary is along industrial lines, each pupil doing some work, while those who pay no tuition are employed in some department, either in the laundry or domestic work, or perhaps in the field. For from four to five hours a day each class has daily Bible lessons, aside from the instruction given at morning and evening prayers.

West Central African Mission.

SICKNESS AND SUPERSTITION.

MISS HELEN MELVILLE reports a serious trial to which they had been subjected at Chisamba on account of the prevalence of an epidemic of pneumonia: —

"None of our family of native pupils were smitten down. Some of them were very ill, and we watched and tended them day and night. While some recovered, we were called upon to part with four of our number, some of our best pupils in school, our bright ones, from whom we had hoped great things. We miss their faces so much from their accustomed places. We feared the test would be too severe for them, as with some it was a fight from morning to night and from night to morning with friends and relatives from the villages, who urged them to allow this or that fetish rite. When the sick one was too ill to know what was going on, his attendant dared not leave him for one moment, for these friends had food ready with their own native medicine to give him.

"This was the case with a chief's son, who for days lay at death's door.

"The friends inquired of the spirits the cause of his sickness and reported that it was the spirit of a baby niece of his who had died some two years ago. The friends tried in every way to get the boy's uncle, one of our young men, to yield to their superstitious practices. Some thought they would make this uncle yield by running away with his baby girl of three years, but he stood firm. Mr. Currie sent for the child and they gave her up. When the boy became conscious, he said he would allow no fetish ceremony. The uncle has been warned not to take food at the village, nor eat any sent him, as some of the natives had vowed to poison him.

"We were afraid all these things would alienate the people at the villages, but thus far it has not. They allowed us to give our dead a Christian burial, the first ever given to a native at Chisamba. Our young people have also stood as one. Their faith seems to be strengthened rather than weakened. But it has been a time of great anxiety to us all. We need your prayers very much.

"Apart from this our work goes on much as usual. Our schools have been well attended. For the last month we have had a number of boys coming from the villages."

Spanish Mission.

BILBAO AND LOGRONO.

THE annual report of this mission contains items of much interest. The Institute for Girls at San Sebastian has had fifty students, the largest number matriculated at any one time since the founding of the school. The good name of the school was fully maintained at the government examinations in June last. We give here what is said of two of the out-stations, Bilbao and Logrono: —

"Bilbao was sustained financially for eighteen years by the Evangelical Continental Society of London, but during the last two years, owing to a diminished income, that society has been able to contribute but a small part of the expenses of the station, the burden of which has fallen on Mr. Gulick, and on which he has exhausted all his resources in the hope of finding some society that will come to his relief. Unfortunately, however, no such help has been found. This is a most important centre, and for these twenty years it has been in intimate affiliation with the stations of the American Board and has been superintended by Mr. Gulick.

"Bilbao is said to be the third richest city, in proportion to the number of its inhabitants, in all Europe. Immense

capitals are invested by English, German, French, and Belgian houses in the iron mines in the hills between Bilbao and the seacoast. This rich field has become the camping ground of the clerical hosts that swarm on every hand. With such an army of ecclesiastics who go everywhere and who penetrate every house and home, it seems wonderful that there should be found any among the Spaniards who would dare to openly declare themselves with us.

"The poor, hard-working members of our city congregation are visited by them and by fine ladies at their bidding, and are begged and threatened and bribed to take their children from our schools and to leave our meetings; but there are those who remain steadfast through it all. In the mines, our pastor probably has a greater influence than any Roman Catholic priest or friar. Throughout the year he seldom fails to hold his Friday evening meeting in one or another of the houses that are open to him in different parts of the mining district. One and another of the rough men who gather there to hear him he has seen reclaimed from drunkenness and violence and gambling, to become earnest, consistent Christians. One of these is now an evangelist in the Methodist Church in the Argentine Republic, to which country he emigrated, by degrees moving there the five members of his family; and another is an evangelist in the Presbyterian mission in Brazil. The seed sown in these mines is also carried far and wide over the north of Spain by the miners as they visit their homes.

"*Logrono.* — In this city both fanaticism and worldliness have conspired for thirteen years to destroy the work and to drive us from the field. Though always hampered with insufficient means and poor accommodations, we have refused to confess defeat, and during the year 1895 there was a beautiful school of eighty children and a congregation of faithful adults.

"Confronted with reduced appropriations at the end of that year, the evangelist teacher was withdrawn and the station was given up. But early in January a member of the congregation, a woman who owns a little house, came to San Sebastian to propose that she would give room for the chapel and schools in her own house, for a few months, free of cost to us, if we would pay the salary of an evangelist teacher. We felt that we could not resist the appeal, and sent a man there who gathered together again the scattered children and is holding the fort against great odds. The good woman, better even than her word, has also, all these months, given her services free of cost to us in teaching the girls.

"From this little congregation has gone out an active and intelligent Christian girl, now the wife of the evangelist in Brazil, already mentioned as fruit of the work in Bilbao. Also two attractive girls of excellent character from this station are now in the San Sebastian Boarding School."

Austrian Mission.

GRAZ AND VIENNA.

DR. CLARK, of Prague, writes from Graz under date of August 19: —

"We are spending the summer at our out-station Graz, Styria, where we have found much work to do. Just now the helper at this post is away doing mission work in Tyrol, and I have all the meetings here to care for. Two or three Bible services on the weekdays and three on Sunday, this is *vacation work;* but it is not so difficult to preach in German as in the Slavic (Bohemian), and I enjoy the change of language. The expense of this station is met largely by a Scotch friend who has one laborer in the province of Carinthia, and who helps in meeting some special expenses in Young Men's Christian Association work and in publishing our monthly *Alpenbote.* This very kind friend to Austria has begged me to remove to Graz permanently, with my family, and so help in enlarging the mission in the Southern field. A German helper will soon come to Graz, and Mr. Cejnar, who has been working here for some time, will remove to Vienna in November, to begin a new mission among the more than 250,000 neglected Bohe-

mians living at that great capital. We have long felt the crying necessity of such a work in Vienna, but we have never had any money to start such a work, nor have we any now; but Mr. Cejnar has strong faith that help will come, and is willing to remove to Vienna without any fixed salary and will trust the Lord to feed him. I am helping him to prepare circulars to make known the great need of such a mission in Vienna among the most terribly neglected Bohemians. Such a work is much needed in connection with our work in Bohemia, for our members go to Vienna seeking employment. It is a most inviting field, and I pray that some of our American friends may be prompted to send special gifts for the new mission in Vienna.

"On my way to and from Graz every three months, to superintend the work here, I can help in Vienna. In that great city we hope soon to have a Bohemian Young Men's Christian Association. One of our members has learned the dialect, and is laboring among 1,000,000 absolutely neglected souls south of here. We need so much to enlarge the work at all points, but where is the needed money? The men we can train. The 'cutting-down system' forced upon the Board is most painful to the Prudential Committee, but ah! how crushing to those in the field! Would to God that some rich merchant might be so drawn to this needy field that he would make a large grant to help us in starting new work in cities sitting in the darkness of superstition."

Notes from the Wide Field.

AFRICA.

A GERMAN OFFICER'S TESTIMONY TO MISSIONS. — The region in West Africa north of Cape Colony and south of Angola belongs to Germany, and German missionaries have been at work among the Hereros and other tribes occupying this section. Recently a German military officer, Lieutenant Von François, has issued a volume on "The Nama and Damara in German Southwest Africa," in which he gives the following remarkable testimony to missionaries and the work they have accomplished. We quote from a translation in the *Chronicle* of the London Society: "What merchants, artisans, and men of science have done for the opening up and civilizing of this country is as nothing in the balance compared with the positive results of missionary work. And this work means so much the more, because all self-regarding motives, such as always inspire the trader or the discoverer and are to be found even in the soldier, are absent in the missionary. It must be an exalted impulse which leads the missionary to give up comfort, opportunities of advancement, honor, and fame for the sake of realizing the idea of bringing humanity into the kingdom of God, into sonship to God, and to instil into the soul of a red or black man the mystery of the love of God. Self-interest is put aside and the missionary becomes a Nama or a Herero. He gives continually, not only from the inner treasure of his spiritual life and knowledge; in order to be able to do that, he must unweariedly play now the artisan, now the farmer, now the architect; he must always *give* presents, teaching, improvements, never *take;* he must not even expect that his self-sacrifice will be understood. And to do this for years, decades even, that truly requires more than human power; and the average mind of the European adventurer, hardened in self-valuation and self-seeking, cannot understand it. I used not to be able to understand it; you must have seen it to be able to understand and admire."

THE RINDERPEST. — Rev. Mr. Williams, of the London Society in South Africa, reports that, in common with other missionaries and the people generally, he has lost all his oxen. This plague bids fair to wipe out every breed of cattle from South Africa, thus destroying what the people regard as the most valuable portion of their property. Mr. Williams writes: —

"At one station the whole village could muster only eleven head; at Kolobeng, where we have 5,000 people, they had left about thirty; at Gatorona's, about forty. It was at this last-mentioned place that on the Sunday night, as I was saying good-bye, some of the head men came up to me and said: 'Monare, you have not said anything about *phalalo*' (contributions for spreading God's Word), 'for this year.' 'No,' I said, 'I had not the heart to do so.' 'Well,' they said, 'we are trying what we can do in spite of all our troubles;' and they gave me over £7 as a beginning. Then they said: 'It is some months ago, Monare, that you paid us a visit. We know that you have been very ill, and away from home, also that the cattle sickness has killed all your oxen, but don't throw us away. Come over again soon in the wagon and stay awhile with us. Bring Missis and the children with you, and then we shall know that you have not forgotten us.' As I listened to this appeal my heart was sadly troubled. I looked at the money. 'Ought I to take this?' I said to myself. Yet I knew that to refuse it would only add to their trouble. I came away a happier man for this instance of self-denial, for it is this in very deed to-day."

UGANDA. — The work in this interior kingdom of Africa, of which we have repeatedly made note, seems to be progressing even more remarkably than ever. The latest reports refer chiefly to some of the islands in the Victoria Lake, which Bishop Tucker had visited. Of one of them, Busi, which has a population of about 100,000, the bishop writes: —

"Our anticipation of a happy visit to Busi was fully realized. A spirit of expectation was largely diffused amongst the people, and great crowds came together both for the confirmation service and also the service of baptism, when some thirty men and women were admitted into the fold of Christ's flock. Samwili, the native teacher, is a remarkable man in many ways. He is of gigantic stature, one of the tallest of the Baganda known to me. He is also a man of great force of character, and at the same time deeply in earnest in spiritual things. He has gathered around him a strong body of readers, of whom a large number are offering themselves for baptism. There are, I am glad to say, five churches on the island. The central one is at Mamese and accommodates some 500 worshipers. It is beautifully built, with communion table, rails, and pulpit, all entirely of native workmanship. The population of Busi seems to be much denser than that of any of the other islands in proportion to its area. The reason for this is its extraordinary productiveness, and also the fact that when, according to Sir Gerald Portal's settlement, the big island of Sese was handed over to the Roman Catholics, a very large number of the people, rather than accept the rule of Roman Catholic chiefs, migrated to Busi. There they found what the Pilgrim Fathers sought — 'freedom to worship God.' There are now at least 600 or 700 people reading the Gospels, some 300 the Mateka, and 150 the Walifu. Altogether there are at least 1,000 readers on Busi. Some 200 have already been baptized, and it was my privilege, on February 2, to lay hands in confirmation on some twenty-seven of these."

The following extract shows with what delight the people receive the Word of God: "Mr. Gordon has been very busy selling books and making arrangements for the confirmation to-morrow. It was truly delightful to see the joy of the people as they became the happy possessors of this or that book, the New Testament, the Gospels, or a single Epistle, as the case might be. In some cases it was almost an ecstasy of joy. They seemed hardly to know what to do with their treasure. They clasped it to their bosom, then opened it and read a few words, then closed it again and clasped it once more to their bosom. Then several together got up and skipped about. They seemed almost ready to dance in the fulness of their heart's joy."

The readiness of the people to tell what they know of the truth is noteworthy. Bishop Tucker says: —

"It is remarkable how the system of those who are taught teaching others has taken hold of the minds of the people. In Uganda the taught are fast becoming teachers, and so in this far-off island of Bugaya. Although the people know so little, — many of them only the alphabet, — yet even these are teaching their fellows what they themselves have learnt. I found in this church the two Baganda teachers at work it is true, but I also found some dozen people belonging to the island at work as teachers. Be it remembered that the people have only once seen a European, — Mr. Pilkington, — some twelve or eighteen months ago."

MADAGASCAR.

THE latest news from this Island Kingdom is that while in the capital there is great activity and perfect freedom for all kinds of work, yet outside there is a serious revolt against French authority. Hostility toward Christians is being manifested somewhat, including all who are associated with foreigners, though they be not French. It is said that 200 country chapels have been destroyed, that teachers and evangelists have had to flee for their lives, and that Christians have had their houses plundered and burned.

The French Resident-General, who it will be remembered is a Protestant, at a large assembly held in May made an address, after the Queen had herself spoken to her people, in which he declared that there should be complete religious liberty. The following is a translation of his declaration as given in the *Chronicle* of the London Society: —

"We guarantee liberty of conscience and freedom of worship. This liberty has been proclaimed in France for a century. We affirm the same principle here no less than in our own country. The Protestants, Catholics, and other sects, with their schools, will enjoy equal protection under our laws, and it will be contrary to our custom to favor any of them, and much more so, to persecute any."

The deputation sent by the Paris Missionary Society to Madagascar, consisting of pastors Lauga and Kruger, have accomplished an excellent service in replying to the assertions of the Romanists, that there were no French Protestants, and that the Malagasy would all have to become Roman Catholics. But these two French Protestant pastors by their addresses, given day by day in a great number of places, have awakened a great enthusiasm among the native Christians, and convinced them that they could hold fast to the faith which they have accepted from the English missionaries.

SAMOA.

THE Consular Reports issued by the United States government in August last contain an elaborate report, covering nearly 100 pages, by United States Consul-General Mulligan at Samoa upon the government, commerce, products, and people of the Samoan group. The whole paper is of great interest and value, but we are specially concerned in what is said of the religious condition of the people. The London and Wesleyan Missionary Societies of Great Britain have, under God, brought this group out of its heathenism, and though the moral condition of the people is not what could be desired, yet there has been a vast and beneficent change. We quote at length from Consul-General Mulligan's report: —

"There is practically no such thing as a heathen in the group; in fact, not one is known. All are Christians after a fashion; that is, so far as the profession and observance of the outward forms of Christianity are concerned. In this general sense, it is not too much to say that they are more universally Christians than are the English or Americans, for all profess its doctrines. The Sabbath day is rigorously observed, attendance at church is general, while morning and evening prayers and hymns are omitted in no household.

"A gentle, tractable people, naturally inclined to be devotional, with many traditions bearing striking similarity to the Mosaic account of creation, possessed of a language made up of and conducing to the employment of figurative expressions, they readily embraced Christianity, and its introduction was more a work of patience than difficulty.

"Naturally, little sensible of the serious appreciation of responsibility, light, frivolous, under a system not calculated to the development of individual character, difficult to impress and with but slight capacity to retain lasting impression, the obligations of religion rest but lightly upon them. Polygamy has disappeared, but it is replaced by a system under which marriages are so easily and frequently contracted and abandoned that it dispenses with an excuse for polygamy. Dishonesty, while but a petty vice, petty perhaps because their temptations and their needs are small, is as prevalent as at any time within the period of knowledge; while regard for the truth, when opposed to interest or inclination, is not to be expected.

"Missions are maintained and indefatigably prosecuted by the London Missionary Society, the Wesleyan Mission, the Roman Catholic Church, and, in a small way, by the Mormon Church. These churches all maintain good schools, those of the London Mission and the Marists of the Catholic Church being especially well conducted and prosperous. At Malua, on the coast of Upolu, twelve miles to the west of Apia, the London Mission maintains a theological seminary for the education of native preachers — or missionaries, as all preachers and priests alike are termed in the South Seas — with above 200 students. The semicentennial of this college was celebrated with impressive ceremonies last autumn. In Apia schools are maintained by the missions for both males and females, and indeed schools are established at several places throughout the group.

"It is estimated that the Catholic Church has 7,000 native communicants; all the remaining four fifths of the population are divided in membership between the London and the Wesleyan missions, the former having much the larger following, while the number of converts to the Mormon faith is small and apparently shows little increase.

"Foreign missionaries are still in control of the direction of the church and educational interests, but especially through the facilities of the Malua Seminary, the London Mission is able to provide natives in response to all demands for ministers and teachers. It may be estimated that fully one half of all persons over twenty years of age can read and write; with few exceptions, all of both sexes under that age are educated to that extent. Beyond this, and the addition of elementary arithmetic, education does not extend, save to those in the mission schools designed for the ministry.

"The Samoans seem, as would appear from what has been said, keenly alive to the advantages of education. Every village without exception has its resident pastor or 'faife'au.' He is at once minister and teacher, teaching regularly the village school throughout the school year, besides attending to his ministerial duties. In like manner, each village is provided with its church, — serving the purpose of schoolhouse as well, — built of concrete."

Miscellany.

BIBLIOGRAPHICAL.

The Sister Martyrs of Ku-cheng. Memoirs and Letters of Eleanor and Elisabeth Saunders of Melbourne. By D. A. Berry, M.A., Canon of Melbourne. London: James Nisbet & Co.

The brief missionary history of these Australian sisters from 1893 to 1895 is told mainly by letters to their mother. She had expected to accompany them to China, but after their early death in the massacre at Ku-cheng she said: "I see now why I was not allowed to go along with the girls. If I had gone too, these letters would never have been written." She fully hopes and believes that the let-

ters will be an appeal to the Christian Church which will bear fruit in increased effort for the evangelization of the heathen world, and especially of China.

Any who suppose that an earnest Christian life and full missionary consecration are inconsistent with overflowing girlish spirits might be undeceived by the gay and natural outpouring of the hearts of these most loving daughters, in a truly Australian freedom of speech. We give an example from the first letter written the day after their parting: —

"Do you know I feel so upheld that I don't feel a bit miserable, and I thought I should be wretched. And then I try to conjure up a picture of you sad and lonely, and I can't do that either, because I don't believe you are either one or the other, — 'Satisfied with favor and filled with the goodness of the Lord.' I don't understand why the Lord has fixed things like this, but I don't want to, and I am content. Yesterday Nellie and I felt longings after a kitten, so Nellie went to look for one. It had been left in Sydney, so the kind captain sent up to know 'if we would like the calf instead.'"

These letters are not only very entertaining for the reading of young people, but are valuable for fresh views of Chinese scenery, life, and needs; and also as showing what may be the hundred-fold reward, "now in this time," of the devoted missionary, in enlarging powers and in deepened spiritual life. This is seen from the following extract taken from a letter written a month before the sudden translation of these dear sisters from earth to heaven: —

"Last night God gave me the key to a great many of my problems. It was oppressively hot and the house was quiet, so I got into a dreamy state, not really asleep, but too far gone even to fan myself. I don't know how it began exactly, but I found myself going over and over again that night in the garden of Gethsemane; the Lord kneeling there, pleading that if it were possible the cup might pass from his lips. Oh, exalted human heart of Jesus! for our everlasting comfort those words were wrung from his aching heart. When no other word can hold one up, these words surely are the light of life to heart-sick souls. He said it, he who was divine, God and man. . . . Lord Jesus, Refiner and Purifier of souls, cleanse and make me holy for thyself, and in the trial of faith which is more precious than of gold that perisheth, we can remember that he said, 'If it be possible, let this cup pass from me.' But it was not possible. If it had been possible, where would all those hosts be that will rejoice because their robes are washed white in the blood of the Lamb? And if the cup could pass from our lips, we should go empty-handed to the gate of heaven, and we should never know the joy of living alone with Jesus. He is unspeakably precious. He comes so near. I love him so. He draws me with those bands of love that never fail, never break, never hurt."

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the Annual Meeting of the Board: that the Holy Spirit may be manifestly present with his people in their assembly; and that while reviewing with both thankfulness and humility the work of the past year, there may be given a new spirit of consecration for larger service in the year to come.

Continued and importunate supplications for the work of the people of God in Turkey; that deliverance may come surely and speedily for the suffering ones, and that the way may be opened for the advance of Christ's Kingdom.

ARRIVALS IN THE UNITED STATES.

July 17. At New York, Mrs. Isabella H. Bliss, of Western Turkey Mission.

September 8. At New York, Rev. George W. Wright, of the Madura Mission.

DEPARTURES.

August 24. From Vancouver, Rev. and Mrs. Chauncey Goodrich and Rev. and Mrs. Henry

Kingman, returning to the North China Mission; also Miss Emily S. Hartwell, to join the Foochow Mission.

September 5. From New York, Rev. and Mrs. H. G. Bissell, returning to the Marathi Mission; Rev. and Mrs. S. W. Howland and Miss Susan R. Howland, returning to the Ceylon Mission; also Miss Anna F. Webb, returning to Spain.

September 9. From New York, Miss Isabel F. Dodd, returning to the Western Turkey Mission.

September 12. From New York, Dr. and Mrs. D. M. B. Thom, returning to the Eastern Turkey Mission.

September 16. From New York, Miss Mary L. Matthews, returning to the European Turkey Mission.

DEATHS.

July 24. At Kohala, S. I., Rev. Elias Bond. (See page 399.)

August 11. At Honolulu, S. I., Mrs. Juliette M. Cooke. (See page 393.)

Donations Received in August.

MAINE.

Bangor, 1st Cong. ch. and so.	50 00	
Belfast, Y. P. S. C. E. of 1st Cong. ch., for the "Forward Movement,"	10 00	
Blue Hill, 1st Cong. ch. and so.	15 00	
Bucksport, A friend,	25 00	
Castine, Mary F. Cushman,	10 00	
Fryeburg, Cong. ch. and so.	13 76	
Garland, Three friends of the cause,	2 00	
Machias, A friend,	10 00	
Monson, Mrs. C. Burnaby,	1 00	
Norridgewock, Cong. ch. and so., 38.75; Caroline F. Dole, 1.50,	40 25	
North Belfast, Cong. ch. and so.	4 16	
Patten, Cong. ch. and so.	5 18	
Phippsburg, Cong. ch. and so.	7 78	
Portland, 2d Parish Cong. ch. and so., 100; "E.," 100; "D. C.," 2,	202 00	
Scarboro, 1st Cong. ch. and so.	15 00	
Searsport, 1st Cong. ch. and so.	23 67	
South Freeport, Cong. ch. and so.	47 00	
——, A friend,	100 00	581 80

NEW HAMPSHIRE.

Acworth, Cong. ch. and so.	5 16	
Amherst, Rev. A. J. McGown,	6 00	
Atkinson, Cong. ch. and so., 19.52; Miss Abigail L. Page, balance to const. GEORGE BRADFORD FREEMAN, H. M., 50,	69 52	
Bennington, Cong. ch. and so.	7 16	
Bethlehem, Cong. ch. and so., for the work in Armenia,	7 00	
Boscawen, Cong. ch. and so.	14 57	
Campton Village, A friend,	3 00	
Centre Ossipee, Cong. ch. and so.	9 00	
Concord, X,	5 00	
Croydon, Cong. ch. and so. (of which Seth Littlefield, New London, 10),	15 00	
East Concord, Cong. ch. and so.	3 12	
Exeter, Rev. Jacob Chapman,	50 00	
Franklin, Cong. ch. and so.	10 00	
Greenfield, Cong. ch. and so.	10 00	
Hanover, Rev. S. C. Bartlett, D.D.	50 00	
Hillsboro Bridge, Mrs. Caroline M. Burnham,	10 00	
Hollis, Cong. ch. and so., 14; Y. P. S. C. E., for the "Forward Movement," 5.85,	19 85	
Keene, Cong. ch. and so.	5 00	
Lyndeboro, Cong. ch. and so.	13 25	
Marlboro, Cong. Sab. sch., for the "Forward Movement,"	7 00	
Milford, 1st Cong. ch. and so.	28 00	
Nashua, 1st Cong. ch. and so., 10; Y. P. S. C. E., 5, both for the "Forward Movement,"	15 00	
North Hampton, Y. P. S. C. E., for the "Forward Movement,"	20 00	
North Sutton, Martha A. Shepard,	2 00	
Northwood Centre, Cong. Sab. sch. and Y. P. S. C. E., for the "Forward Movement,"	2 00	
Peterboro, Union Cong. ch. and so.	13 00	
Portsmouth, North Cong. ch. and so.	144 58	
Stratham, Cong. ch. and so. (of which 10 from non-resident members),	34 56	
Walpole, Cong. ch. and so.	50 00	628 77
Legacies.—Exeter, Mrs. Anna W. Chadwick, add'l,		7 48
		636 25

VERMONT.

Barton, Cong. ch. and so.	37 68	
Bennington Centre, Old 1st Cong. ch. and so.	75 00	
Castleton, Cong. ch. and so.	14 00	
Cornwall, E. R. Robbins,	20 00	
Dorset, Cong. ch. and so.	71 50	
East Hardwick, Cong. ch. and so.	34 50	
Highgate, Cong. ch. and so.	4 00	
Island Pond, A friend, for the "Forward Movement,"	1 00	
Jamaica, Cong. ch. and so., for the "Forward Movement,"	16 00	
Lyndonville, Cong. ch. and so.	15 66	
Manchester, Cong. ch. and so. (of which 50 from Samuel G. Cone), to const. MARY G. CONE, H. M.	104 42	
McIndoe Falls, Cong. ch. and so.	15 75	
Morgan, Friends,	2 00	
Newbury, Miss S. C. Merrill,	2 00	
New Haven, Cong. ch. and so.	57 30	
Newport, 1st Cong. ch. and so.	26 15	
North Bennington, Cong. ch. and so., Green Box Bank Co.	16 15	
North Craftsbury, Cong. ch. and so.	5 00	
Orwell, Cong. ch. and so.	32 94	
Putney, Cong. ch. and so.	45 15	
Rochester, Cong. ch. and so.	27 41	
Rupert, Cong. ch. and so.	35 00	
Rutland, Cong. ch. and so.	50 00	
Salisbury, Cong. ch. and so.	8 00	
Saxton's River, Cong. ch. and so.	10 00	
St. Johnsbury, Mrs. Horace Fairbanks, 100; Rev. E. F. Morse, 40,	140 00	
Stowe, Cong. ch. and so.	36 25	
Strafford, Cong. ch. and so.	32 00	
Townshend, Cong. ch. and so.	25 00	
Waitsfield, Cong. ch. and so.	16 50	
Washington Co., A friend,	5 00	
Westford, Mrs. A. O. Putnam,	2 00	
Woodstock, Cong. ch. and so.	36 37	1,019 73
Legacies.—Essex, Nathan Lathrop, by A. A. Slater, Adm'r, add'l,		8 00
		1,027 73

MASSACHUSETTS.

Amesbury, Main-st. Cong. ch. and so., for the "Forward Movement,"	300 00	
Andover, West Cong. ch. and so.	70 00	
Ashfield, Cong. ch. and so.	45 37	

Athol, Cong. ch. and so. 5 00
Auburndale, Cong. ch. and so., 25; A friend, 10; Mrs. George M. Adams, for the "Forward Movement," 10, 45 00
Barre, A friend, 5 00
Bedford, Cong. ch. and so. 10 00
Berlin, Cong. ch. and so. 21 00
Bernardston, Cong. ch. and so. 28 74
Boston, 2d ch. (Dorchester), (of which 22 for the "Forward Movement"), 282.16; Cong. ch. (Allston), 250; Walnut-ave. ch. (Roxbury), 10; So. Ev. ch. (W. Roxbury), 3.10; A mite box, Eliot ch. (Roxbury), for W. C. A. 7; A. C. Farley, 25; Rev. Arthur Little, D.D., 10; Contribution, 15; Friend, 10; Mrs. A. A. Rockwood, 10; A friend, 5, 627 26
Bradford, 1st Cong. ch. and so. 25 87
Braintree, 1st Cong. ch. and so., 3.60; Storrs Ladies' Foreign Miss'y Soc'y, 44, 47 60
Brookline, Harvard Cong. ch. and so. 100 00
Canton, Y. P. S. C. E., for the "Forward Movement," 10 00
Chesterfield, Cong. ch. and so. 3 00
Concord, Trin. Cong. ch. and so. 2 50
Danvers, 1st Cong. ch. and so. 63 15
Dedham, Y. P. S. C. E., for the "Forward Movement," 6 00
East Bridgewater, Union Cong. ch. and so. 7 75
Fall River, Fowler Cong. ch. and so. 40 25
Feeding Hills, Cong. ch. and so. 17 00
Greenfield, 2d Cong. ch. and so., to const. Rev. G. GLENN ATKINS, H. M. 82 13
Hamilton, Mrs. Enoch F. Thompson, 2 00
Harvard, Mrs. Davis, 2 00
Holden, "Forward Movement," Y. P. S. C. E., toward support Rev. H. N. Barnum, D.D. 2 50
Holliston, J. B. Cook, 1 00
Holyoke, 1st Cong. ch. and so., 30.21; 2d Cong. ch., Y. P. S. C. E., for salary Rev. Dwight Goddard, 77.43, 116 64
Housatonic, Church-st. Cong. ch. and so. 31 41
Hyde Park, Blue Hill Evan. so. 18 44
Ipswich, Mrs. Frances J. Kinsman, 200 00
Lakeville, A friend, 5 00
Lee, Cong. ch. and so., m. c., 71.44; do. Gents' Assoc., 353.56, 425 00
Longmeadow, Lucy Colton Coomes, deceased, 36 00
Lowell, Eliot Cong. ch. and so., add'l, 5 00
Lynn, A friend, 5 00
Lynnfield Centre, Cong. ch. and so. 10 00
Malden, 1st Cong. ch. and so. 48 38
Manomet, Cong. ch. and so. 8 00
Maynard, Friends, for the "Forward Movement," 1 00
Medfield, In memory of Joseph H. Wight, 25 00
Medford, Mystic Cong. ch., Friend, 40 00
Melrose, A friend, 12 00
Middleborough, Central Cong. ch. and so. 111 37
New Bedford, Trin. Cong. ch. and so., 34.64; A friend to missions, 50, 84 64
Newburyport, Y. P. S. C. E., for the "Forward Movement," 1 00
Newton, "Extra-cent-a-day," one household in Eliot Church, 10; Atherton Clark, 25, 35 00
Newton Centre, S. F. Wilkins, 15; Miss H. S. Cousens, 5; Rev. John L. Maile, toward salary Rev. Fred. Bunker, 5, 25 00
Newtonville, Central Cong. ch. and so. 266 51
North Brookfield, 1st Cong. ch., A widow's offering, 5 00
North Carver, Cong. ch. and so. 12 00
North Leominster, Cong. ch. and so. 12 00
North Weymouth, Pilgrim Y. P. S. C. E., for the "Forward Movement," 7 00
Oxford, Cong. ch. and so. 25 00
Pittsfield, 1st Cong. ch. and so. 370 58
Plainfield, 1st Cong. ch. and so. 13 44
Princeton, Y. P. S. C. E., 25; J. D. Gregory, 25, both for the "Forward Movement," 50 00
Reading, Cong. ch. and so. 10 00
Rehoboth, Cong. ch. and so. 10 58
Richmond, Cong. ch. and so. 43 86
Rochester, Emma F. Leonard, 5 00
Salem, A deceased friend, 45 00
Scotland, Y. P. S. C. E., for the "Forward Movement," 5 00
Sheffield, Cong. ch. and so. 13 31
Shelburne, Y. P. S. C. E., for the "Forward Movement," 25 00
Sherborn, Pilgrim Cong. ch. and so. 25 00
Shrewsbury, Cong. ch. and so. 10 00
Somerville, Winter Hill Cong. ch. and so. 20 00
South Deerfield, Cong. ch. and so., 24.43; Lucelia Williams, deceased, 5, 29 43
South Easton, Y. P. S. C. E., for the "Forward Movement," 10 00
South Hanson, Y. P. S. C. E., for the "Forward Movement," 15 00
South Sudbury, Memorial Cong. ch. and so. 22 00
Springfield, 1st Cong. ch. and so., 200; Olivet Cong. ch. and so., with other dona., to const. REUBEN ROBERTS, H. M., 44; ——, 5; F. A. Brinsmade, 2, 251 00
Sterling, Y. P. S. C. E., for the "Forward Movement," 1 10
Sturbridge, Cong. Sab. sch., 1.81; Y. P. S. C. E., 5, both for the "Forward Movement," 6 81
Templeton, Y. P. S. C. E., for the "Forward Movement," 10 00
Townsend, Cong. ch. and so. 23 93
Watertown, A. R. Greene, 3 00
Wellesley Hills, F. L. Fuller, 100 00
West Boxford, Cong. ch. and so. 5 02
West Boylston, Cong. ch. and so. (of which 25 for the "Forward Movement"), 42; Hannah J. Pickering, for the work in Turkey, 5, 47 00
Westfield, 2d Cong. ch. and so. 26 94
Westhampton, Cong. ch. and so. 20 00
West Hawley, Cong. ch. and so., 5; Y. P. S. C. E., 5, for the "Forward Movement," 10 00
West Medford, Mrs. John F. Libby's Sab. sch. class, 4.02; Mrs. H. M. Clapp's Sab. sch. class, 1.48, both for the "Forward Movement," 5 50
West Medway, Cong. ch. and so. 23 00
Weston, Mrs. S. J. Pennock, 2 00
West Springfield, Ashley School and Charitable Fund, 126 41
Whitinsville, Cong. ch. and so., 1,879.54; Y. P. S. C. E., for support native pastor at Perchenj, 48.73, 1,928 27
Winchester, 1st Cong. ch. and so., Interest on legacy D. N. Skillings, 200; A friend, for the "Forward Movement," 5, 205 00
Winchendon, 1st Cong. ch. and so. 35 00
Worcester, Y. P. S. C. E. of Plymouth Cong. ch. and so., for the "Forward Movement," 43; Y. P. S. C. E. of Immanuel Cong. ch. and so., for the "Forward Movement," 25; Belmont Cong. ch. and so., for the "Forward Movement," 25; Y. P. S. C. E. of Summer-st. Cong. ch. and so., for the "Forward Movement," 25; Lakeview, Cong. ch. and so. and Sab. sch., for the "Forward Movement," 25; Plymouth Cong. ch., "P. P." 10; Church of the Covenant, "Forward Movement," toward support Rev. H. N. Barnum, D.D., 10; Two friends, toward salary Rev. H. N. Barnum, D.D., 50; "W. M." and "L. M.," 32; Two friends, 5, 250 00
——, Cash, 100 00
——, Two friends, 26 00
——, Y. P. S. C. E., for the "Forward Movement," 1 00—7,071 69

Legacies. — Springfield, Levi Graves, add'l by D. W. Wells, Trustee, 60 00
Whitinsville, William H. Whitin, by Edward Whitin, 500 00—560 00

7,631.69

RHODE ISLAND.

Bristol, 1st Cong. ch. and so. 48 96
Central Falls, Cong. ch. and so. 30 00
Pawtucket, Cong. ch. and so. 90 00
Providence, Union Cong. ch. and so., 1,100; Pilgrim Cong. ch. and so., 115, 1,215 00
———, A friend, 1 00—1,384 96

CONNECTICUT.

Abington, Cong. ch. and so. 10 00
Bethany, Cong. ch. and so. 10 00
Bristol, 1st Cong. ch. and so. 86 00
Brookfield Cen., Cong. ch. and so. 25 10
Buckingham, Cong. ch. and so., A friend, 10 00
Cheshire, Cong. Sab. sch., for the "Forward Movement," 11.82; Henry Gaylord, 50, 61 82
Colchester, Cong. ch. and so. and Sab. sch. 11 29
Coventry, 1st Cong. ch. and so. 67 75
East Haddam, 1st Cong. ch. and so. 31 29
East Hartland, Cong. ch. and so. 12 00
Ekonk, Rev. John Elderkin and family, 10 00
Essex, Cong. Sab. sch., for the "Forward Movement," 22 09
Farmington, 1st Cong. ch. and so. 21 00
Granby, 1st Cong. ch. and so., 7.80; Y. P. S. C. E., for the "Forward Movement," 20, 27 80
Groton, 1st Cong. ch. and so. 35 00
Griswold, 1st Cong. ch. and so., to const. Rev. FRED'K E. ALLEN, H. M. 50 45
Guilford, 1st Cong. ch. and so. 80 00
Haddam, Cong. ch. and so. 22 24
Lebanon, Exeter Cong. ch. and so., 35.16; Liberty Hill Cong. ch. and so., 5, 40 16
Middletown, 1st Cong. ch. and so. 26 55
Morris, Cong. ch. and so. 14 00
New Britain, 1st Church of Christ (of which 50 from Y. P. S. C. E., for salary Geo. B. Cowles, Jr.), 222 93
New Haven, Y. P. S. C. E. of Davenport Cong. ch., for the "Forward Movement," 20; Mrs. Amelia A. Leonard, for work in Turkey, 25; Mrs. and Miss Heermance, 22; "J. B. D.," 6; "W. L. B.," 5; S. W. Searle, for work in Turkey, 1, 79 00
North Stonington, Cong. ch. and so. 55 00
Norwich, Park Cong. ch. and so., toward support Rev. J. H. De Forest, D.D., Japan, 642.40; Broadway Cong. ch. and so., 395.37; Y. P. S. C. E. of Greenville Cong. ch., for the "Forward Movement," 9.83, 1,047 60
Oronoque, Cong. ch. and so., m.c. 4 75
Plymouth, Cong. ch. and so., 51; M. T. Wardwell, 25; Miss Eliza Talcott, 10, 86 00
Pomfret, 1st Cong. ch. and so., for the "Forward Movement," 10; A friend, 100, 110 00
Preston, Cong. ch. and so., 30 00
Putnam, 2d Cong. ch. and so., 42.28; 1st Cong. ch. and so., 12, 54 28
Ridgefield, 1st Cong. ch. and so. 41 61
Salisbury, Cong. ch. and so., 70; Two friends, 2; Miss Norton's class, 1; A Training School Nurse, 1; "The Home Class," 1, 75 00
Seymour, Y. P. S. C. E., for the "Forward Movement," 25 00
Simsbury, 1st Cong. ch. and so. 31 50
Southbury, 1st Cong. ch. and so. 18 03
South Coventry, Y. P. S. C. E., for support native preacher, India, 15 00
South Glastonbury, A friend, 10 00
Southport, Cong. ch. and so. 72 00
Stratford, Cong. ch. and so. (of which m. c., 3.75), 32 25
Talcottville, Y. P. S. C. E., for the "Forward Movement," 20 00
Terryville, Cong. ch. and so. 117 21
Thompson, Cong. ch. and so. 25 53
Tolland, Cong. ch. and so. 102 25
Torringford, Cong. ch. and so. 24 00
Union, Cong. ch. and so. 15 78
Voluntown and Sterling, Cong. ch. and so. 2 13
Waterbury, W. A. Hyde, 30; Dr. Robert Crane, 10, 40 00
Westford, S. S. Stowell, 3 00
West Hartford, Cong. ch. and so. 14 57
Wethersfield, Cong. ch. and so. 51 00
———, A friend, 100 00—3,199 96

NEW YORK.

Aquebogue, Cong. ch. 15 20
Brooklyn, Puritan Cong. ch., 151.25; South Cong. Sab. sch., for the "Forward Movement," 1.50, 152 75
Buffalo, Mrs. O. F. Swift, 25 00
Cohoes, C. H. Cooke, 5 00
East Ashford, Rev. A. B. Sherk, 10 00
Eldred, Cong. ch. 3 00
Fairport, A. M. Loomis, 5 02
Geneva, Mrs. A. H. Perry, 20 00
Mt. Sinai, Cong. ch., with prev. dona. to const. SAMUEL J. HOPKINS, H.M. 34 50
Newark Valley, Cong. ch. 37 50
New Lebanon, Cong. ch. 9 17
New York, Broadway Tabernacle, Y. P. S. C. E., for support native preacher, India, 40; Z. Stiles Ely, 1,000; Friend, 500; Collected by Misses M. and M. W. Leitch for the "Forward Movement," 380.80; Dr. J. A. Sanders, 48; Rev. F. H. Marling, 25; "C. S. B.," 10; *The Christian Herald*, 1, 2,004 80
Oxford, Cong. Sab. sch., for the "Forward Movement," 25 00
Patchogue, John S. Havens, 10 00
Portland, Y. P. S. C. E., for the "Forward Movement," 10 00
Pulaski, Cong. ch. 3 00
Rodman, Cong. ch. 33 50
Saratoga Springs, Sarah L. Wood, for the "Forward Movement," 3 00
Syracuse, Y. P. S. C. E. of Geddes Cong. ch., for the "Forward Movement," 1 00
Walton, A friend, 100 00—2,507 44

Legacies. — Rochester, Harvey Lyon, add'l, less expenses, 80 00

2,587 44

NEW JERSEY.

Bloomfield, "P. C.," Thank-offering, 50; Mrs. D. B. Coe, 25, 75 00
Glen Ridge, Mrs. F. J. Goodwin, for the "Forward Movement," 25 00
Montclair, 1st Cong. ch., toward support Rev. and Mrs. J. D. Eaton, and to const. Mrs. E. ANNIE BATE HOLMES, H. M. 100 00
Trenton, John C. Smock, 25 00—225 00

PENNSYLVANIA.

Gouldtown, Cong. ch. 2 00
Kane, Woman's Home Miss'y Soc., for the "Forward Movement," 5 00
Philadelphia, Central Cong. ch., toward salary Rev. Willis P. Elwood, 20 00
Ridgway, Woman's Miss'y Soc., 5 00
Scranton, Plymouth Cong. ch., for the "Forward Movement," 7 00
Warren, Mary A. Cole and sister, 7 10—46 10

MARYLAND.

Baltimore, 1st Cong. ch. 25 00

DISTRICT OF COLUMBIA.

Washington, F. W. Tuckerman, 10 00

NORTH CAROLINA.

Oakes, "A. E. F." through W. M. U. of N. C., A. E. Farrington, Tr., for native preacher, India, 50; Y. P. S. C. E., through W. M. U. of N. C., A. E. Farrington, Tr., for "Forward Movement," 5, 55 00

FLORIDA.

Georgiana, F. W. Munson, 5 00

TEXAS.

Palestine, 1st Cong. ch. 15 00

MISSOURI.

Aurora, Cong. ch.	13 00	
Brookfield, Cong. ch.	11 60	
Kansas City, 1st Cong. ch.	69 82	
Kidder, Cong. ch.	3 26	
St. Louis, Hope Cong. ch.	25 00	122 68

INDIANA.

Angola, Mrs. H. V. Quick, 15 70

OHIO.

Ashtabula, Miss R. G. S.	2 50	
Austinburg, Cong. ch.	17 00	
Claridon, Cong. ch.	18 00	
Cleveland, Bethlehem Cong. ch., 33.67; Jones Ave., Int. C. E. S., 5.30,	38 97	
Columbus, Rev. Benj. Talbot,	1 00	
Dover, 2d Cong. ch.	31 71	
Edinburg, Cong. ch.	25 00	
Elyria, Mrs. E. DeWitt,	100 00	
Granville, Welsh Cong. ch.	10 00	
Kelloggsville, Y. P. S. C. E., for "Forward Movement,"	3 72	
Kinsman, 1st Cong. and Presb. churches,	16 00	
Kirtland, C. Whiting, for Armenia,	5 00	
Oberlin, Students of Oberlin College, toward support Rev. C. A. Clark, 127.40; Mrs. E. B. Clark, 10,	137 40	
Painesville, 1st Cong. ch., 34; Mrs. W. A. Hillis, 10,	44 00	
Ruggles, Cong. ch.	54 45	
Springfield, 1st Cong. ch., 10; Elenor M. Purssell, 10,	20 00	
Whittlesey, Cong. ch.	10 66	535 41

ILLINOIS.

Amboy, Cong. ch.	32 00	
Atkinson, Cong. ch.	6 00	
Bowen, Cong. ch.	18 00	
Buda, Y. P. S. C. E., for "Forward Movement,"	4 00	
Byron, Cong. ch.	15 00	
Carpenterville, Cong. ch.	9 12	
Chicago, South Cong. ch., 1,026.76; Union Park Y. P. S. C. E., for "Forward Movement," 59.10; 1st Cong. ch., 54.50; U. P. Cong. ch., m. c., 12.55; A Christian woman, 15; C. A. Paeth, 10; A. Wiebling, 1,	1,178 91	
Creston, Cong. ch.	7 36	
Des Plaines, Jun. C. E. S., for "Forward Movement,"	1 00	
Galesburg, Central Cong. ch., toward salary of Ralph Larkin, 10; Knox-st. Y. P. S. C. E., for "Forward Movement," 7; Dana Bedford, 11c.; Clayton Bedford, 10c.,	17 21	
Godfrey, Cong. ch.	24 50	
Gridley, Cong. ch.	23 00	
Ivanhoe, Fremont Cong. ch.	15 90	
Jacksonville, Y. P. S. C. E., for "Forward Movement,"	10 00	
La Grange, Julia S. Morrill,	10 00	
Lawn Ridge, Cong. ch.	7 80	
Lee Center, Cong. ch.	17 25	
Malta, Cong. ch., 2.25; Y. P. S. C. E., for "Forward Movement," 6,	8 25	
Mattoon, Mrs. A. F. Cushman,	3 00	
Maywood, Cong. ch.	3 16	
Milburn, Cong. ch.	14 00	
Mill Creek, Cong. ch.	3 00	
Odell, Cong. ch., to const. Rev. ANDREW PARKER SOLANDT, H. M.	50 00	
Payson, Cong. ch. (of which 55c. for "Forward Movement"),	35 83	
Providence, Cong. ch.	25 00	
Riverview, Jun. C. E. S., for "Forward Movement,"	1 00	
Roscoe, Cong. ch.	22 25	
Sycamore, Friend, for work in Turkey,	5 00	
Western Springs, Cong. ch.	4 00	
Winnebago, Rev. W. H. Ross,	5 00	1,576 54
Legacies.—Buda, J. F. Hyde, by H. T. Lay, Trustee, add'l,		182 00
		1,758 54

MICHIGAN.

Alpine and Walker, Cong. ch.	6 00	
Ann Arbor, A friend of missions,	2 50	
Benzonia, Mr. and Mrs. W. A. Betts,	10 00	
Bradley, Cong. ch.	1 44	
Columbus, Cong. ch.	13 90	
Hopkins' Station, Cong. ch.	10 00	
Hudsonville, Cong. ch.	2 76	
Lowell, Cong. ch.	2 33	
Morenci, Cong. ch.	5 10	
Rowan, Cong. ch.	3 40	
Saugatuck, Cong. ch.	13 17	
Watervliet, Cong. ch.	19 79	
Wayland, Cong. ch.	1 71	92 10
Less Benzonia, 1st. Cong. ch., July dona., by request, to Armenian Relief,		4 00
		88 10

WISCONSIN.

Beloit, 2d Cong. ch.	30 00	
Big Spring, Cong. ch., 87c.; Julia A. Earhart, 1,	1 87	
Black Earth, Cong. ch., Etta Logan,	4 00	
Brandon, Cong. ch.	7 93	
Clear Lake, Cong. ch., for work in Armenia,	7 25	
Clinton, Cong. ch., 6.55; Cong. Sab. sch., 23.45, both for "Forward Movement,"	30 00	
Dan's Corners, Cong. ch.	54	
Elroy, Cong. ch.	2 00	
Emerald Grove, Cong. ch.	1 22	
Hayward, Cong. ch.	16 00	
Ithaca, Cong. ch., for "Forward Movement,"	10 25	
Jackson, Cong. ch.	54	
Janesville, Frank D. Jackson,	5 00	
Kenosha, Dr. T. Gillispie,	20 00	
Menasha, Cong. ch., 100; Cong. Sab. sch., for "Forward Movement," 12.20,	112 20	
Milwaukee, North Side Cong. ch.	3 00	
Neptune, Cong. ch. (of which, 3 for "Forward Movement"),	6 50	
Pewaukee, Cong. ch.	11 03	
Pine River, Cong. ch.	2 00	
Potosi, Cong. ch.	7 00	
Prentice, Cong. ch.	5 00	
Racine, 1st Cong. ch., 20; Welsh Cong. ch., 20 (of which 5 for "Forward Movement"),	40 00	
Ripon, Y. P. S. C. E., for "Forward Movement,"	20 00	
Springvale, Cong. ch.	8 35	
Stockbridge, Cong. ch.	5 50	
Sun Prairie, Cong. ch.	9 25	
Union Grove, Cong. Sab. sch., 16.04; Y. P. S. C. E., 2.82, both for "Forward Movement,"	18 86	
Waukesha, Cong. ch.	30 20	415 49
Legacies.—Fort Howard, Mrs. C. L. A. Tank, by James W. Porter (of which 2,000 for Mexico),		4,000 00
		4,415 49

IOWA.

Aurelia, Cong. ch.	4 42	
Belle Plaine, 1st Cong. ch.	7 55	
Belknap, Cong. ch.	8 25	
Danville, Cong. ch.	10 30	
Denmark, Cong. ch.	1 00	
Des Moines, Plymouth Y. P. S. C. E., for "Forward Movement," 12.55; Ger. Cong. ch., 5.44; A friend, 12,	29 99	
DeWitt, Cong. ch.	6 00	
Earlville, Cong. ch.	6 86	
Ft. Dodge, Cong. ch.	15 00	
Garner, Cong. ch.	10 33	
Humboldt, Cong. ch.	44 70	
Kingsley, Cong. ch.	10 00	
Lakeside, Cong. ch.	5 00	
Lewis, Y. P. S. C. E., for "Forward Movement,"	20 00	
Long Creek, Welsh Cong. ch.	4 00	
Monticello, Cong. ch.	27 00	
Newtonville, Cong. ch.	3 70	
Osage, Y. P. S. C. E., for "Forward Movement,"	8 85	
Oskaloosa, Cong. ch.	30 11	
Owen's Grove, Cong. ch.	7 65	
Pleasant Prairie, Cong. ch.	4 06	
Portland, Friends,	1 45	
Quasqueton, Cong. ch.	4 22	
Sheldon, Cong. ch.	15 00	
South Ottumwa, Cong. ch.	3 00	
Traer, Cong. ch.	51 00	
Waterloo, Cong. ch.	82 68	
Weaver, Cong. ch.	15 30	
Whiting, Y. P. S. C. E., for the "Forward Movement,"	10 00	447 42

MINNESOTA.

Cannon City, Cong. ch.	3 00	
Cottage Grove, 1st Cong. ch.	4 25	
Faribault, Cong. ch.	61 00	
Graceville, Cong. ch.	9 15	
Hawley, Union Cong. ch.	4 00	
Minneapolis, Plymouth Cong. ch., 158.82; Mrs. H. D. Lyman and Miss H. H. Lyman, 50,	208 82	
N. Y. Mills, Cong. ch.	96	
Northfield, 1st Cong. ch.	65 27	
Rochester, Cong. Sab. sch., for "Forward Movement,"	50 00	
St. Paul, X,	5 00	
Wabasha, Rev. W. H. Medlar,	9 00	420 45

KANSAS.

Almena, Cong. ch.	3 50	
Burlington, Cong. ch.	8 00	
Chapman, Cong. ch.	5 54	
Lawrence, Plymouth Cong. ch.	52 86	
Oneida, Cong. ch.	2 00	
Parsons, Miss F. A. Locke, 1; Mrs. S. C. Boardman, 50c.	1 50	
Topeka, Seabrook Cong. ch., 19.65; Sunnyside Cong. ch., 75c.; Students of Washburn College, 9,	29 40	
White City, Cong. ch.	3 37	106 17

NEBRASKA.

Arborville, Cong. ch.	2 25	
Aurora, Cong. ch.	14 76	
Avoca, Cong. ch.	7 00	
Creighton, Cong. ch.	15 00	
Fairfield, Cong. ch.	5 00	
Grant, Cong. ch.	1 42	
Greeley, Rev. O. D. Crawford,	1 00	
Greenwood, Cong. ch.	9 10	
Hay Springs, Cong. ch.	5 00	
Madrid, Cong. ch.	2 36	
Neligh, Cong. ch.	25 00	
Omaha, Hillside Cong. ch. (of which Ladies' Aid Society, 5),	11 00	
Pierce, Cong. ch.	10 00	
Red Cloud, Cong. ch.	2 15	
Scribner, Cong. ch.	3 00	
Springfield, Cong. ch.	2 50	
Venango, Cong. ch.	68	
Wallace, Cong. ch.	9 15	
York, 1st Cong. ch.	36 42	162 79

CALIFORNIA.

Alameda, Cong. ch.	31 92	
Avalon, Cong. ch., for work in Armenia,	6 30	
Benicia, Cong. ch.	10 00	
Berkeley, 1st Cong. ch.	109 40	
Crockett, Cong. ch.	5 80	
Grass Valley, Cong. ch.	2 60	
Helix, Jumel Cong. ch. (of which from Ladies' Aid Soc., 5),	8 60	
Lodi, Y. P. S. C. E., for "Forward Movement,"	1 00	
Los Angeles, Y. P. S. C. E. of 1st Cong. ch., for "Forward Movement,"	13 00	
Lund Glen, Cong. ch.	3 25	
Martinez, Cong. ch.	52 00	
Oakland, Plymouth-ave. Cong. ch., 60.65; 1st Cong. ch., 35; Market-st. Cong. ch., 25.20; Rev. Walter Frear, 25,	145 85	
Oleander, Rev. J. Overton,	2 00	
Ontario, Cong. ch., 35; Rev. D. B. Eells, 10,	45 00	
Pacific Grove, Cong. ch.	26 00	
Pasadena, "H. M. B."	1 00	
Pescadero, Cong. ch.	2 00	
San Francisco, 3d Cong. ch., 15.90; Olivet Cong. ch., 6.20; Pierce-st. Cong. ch., 3.50; Richmond Cong. ch., 3.20; Edward Coleman, 100; Rev. John Kimball, 25,	153 80	
San José, Cong. ch.	10 70	
Saratoga, Cong. ch.	22 05	652 27

OREGON.

Forest Grove, 1st Cong. ch.		3 00

COLORADO.

Claremont, Mrs. J. M. Shuman,	5 00	
Ouray, Augustus Hurlburt,	20 00	25 00

WASHINGTON.

Anacortes, Pilgrim Cong. ch.	1 00	
Christopher, White River Cong. ch.	1 50	
Coleville, Cong. ch.	4 20	
Edmonds, 1st Cong. ch.	3 75	
Fox Island, Cong. ch.	6 00	
Snokomish, Cong. ch.	16 47	
Spokane, West Side Cong. ch.	10 00	
Tolt, Cong. ch.	2 00	44 92

NORTH DAKOTA.

Grand Forks, Cong. ch.		10 15

SOUTH DAKOTA.

Badger, Cong. ch.	5 40	
Bad River, Cong. ch.	69	
Chamberlain, Cong. ch.	15 20	
Cheyenne River, Cong. ch.	1 50	
Huron, Rev. R. M. Keyes,	5 00	
Mitchell, Cong. ch.	13 30	
Morean River, Cong. ch.	35	
Oahe, Cong. ch.	2 00	43 44

ARIZONA.

Williams, Flora Remington, for work in Armenia,		1 00

OKLAHOMA.

Seward, Rev. L. S. Childs,		1 00

NEWFOUNDLAND.

Brigus, Methodist church,		5 00

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Hawaii, "C. E. H."	5 00	
Micronesia, Ruk, Rose M. Kinney,	1 00	
W. C. A., ——, A gift,	50 00	65 33

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For traveling expenses of missionaries to August 31, 1896, 2,948 44 — 21,560 11
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Iowa. — Alton, Cong. Sab. sch., 1; Bondurant, Y. P. S. C. E., 2.61; Burlington, Y. P. S. C. E., 5; Carnforth, Cong. ch., 1.50; Castana, Y. P. S. C. E., 2; Cedar Falls, Y. P. S. C. E., 6; Clay, Y. P. S. C. E., 5; Clarion, Y. P. S. C. E., 5; Creston, Y. P. S. C. E., 5; Davenport, Edwards Cong. Sab. sch., 10.50; Hickory Grove, Y. P. S. C. E., 1.60; Humboldt, Y. P. S. C. E., 10; Iowa City, Y. P. S. C. E., 25; Kelley, Y. P. S. C. E., 2; Keokuk, Cong. Sab. sch., 3.07; Knoxville, Cong. Sab. sch., 1.50; Lakeview, Cong. Sab. sch., 1.37; Lamoille, Y. P. S. C. E., 3; Lewis, Y. P. S. C. E., 4; Little Rock, Y. P. S. C. E., 4.75; Manson, Y. P. S. C. E., 5; Mason City, Y. P. S. C. E., 14; Miles, Cong. Sab. sch., 2.83; Monona, Y. P. S. C. E., 5; Montour, Y. P. S. C. E., 6; Mt. Pleasant, Y. P. S. C. E., 5; Newburgh, Cong. Sab. sch., 10.50; New Hampton, Y. P. S. C. E., 6.37; Niles, Y. P. S. C. E., 3.76; Old Man's Creek, Y. P. S. C. E., 1.20; Orchard, Y. P. S. C. E., 2; Otho, Y. P. S. C. E., 3.08; Polk City, Y. P. S. C. E., 3.80; Reinbeck, Y. P. S. C. E., 1.15; Salem, Cong. Sab. sch., 5; Sheldon, Y. P. S. C. E., 5; So. Ottumwa, 2d Cong. Sab. sch., 5; Y. P. S. C. E., 4; Van Cleve, Y. P. S. C. E., 3.25; Waterloo, Cong. Sab. sch., 1; West Burlington, Y. P. S. C. E., 2.50; Winthrop, Cong. Sab. sch., 5.05, 200 39

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Kansas. — Alton, Y. P. S. C. E., 3.77; Comet, Cong. Sab. sch., 2.50; Kansas City, 1st Y. P. S. C. E., 5; Pilgrim Cong. Sab. sch., 3; do., Y. P. S. C. E., 3; Lenora, Cong. Sab. sch., 79c.; Neosho Falls, Cong. Sab. sch., 3.30; Onaga, Y. P. S. C. E., 10; Paola, Cong. Sab. sch., 6.01; Jun. C. E. S., 3.38; Parker, Y. P. S. C. E., 5; Partridge, Cong. Sab. sch., 1.70; Y. P. S. C. E., 1.60; Plevna, Cong. Sab. sch., 1; Stafford, Cong. ch., 2.50; Topeka, 1st Cong. Sab. sch., 5; Vienna, Y. P. S. C. E., 5; Wakefield, Y. P. S. C. E., 5; White City, Cong. Sab. sch., 3, 70 55

Nebraska. — Addison, Cong. Sab. sch., 1.70; Aten, Y. P. S. C. E., 3; Jun. C. E. S., 75c.; Beatrice, Y. P. S. C. E., 4.35; Bloomfield, Y. P. S. C. E., 3.25; Cambridge, Cong. Sab. sch., 5; Camp Creek, Cong. ch., 7; Exeter, Y. P. S. C. E., 6.70; Fairmont, Y. P. S. C. E., 5; Farnam, Y. P. S. C. E., 5; Fremont, Cong. Sab. sch., 5; Friend, Cong. Sab. sch., 55c.; Franklin, Y. P. S. C. E., 3.25; Genoa, Cong. Sab. sch., 3; Grand Island, Cong. Sab. sch., 7; Harbine, Cong. ch., 1.72; Y. P. S. C. E., 3.80; Harvard, Y. P. S. C. E., 2; Hay Springs, Cong. Sab. sch., 3.40; Leigh, Cong. ch. and Sab. sch. and Y. P. S. C. E., 10.50; Nebraska City, Cong. Sab. sch., 2; Y. P. S. C. E., 2; Jun. C. E. S., 1; Ogalalla, Y. P. S. C. E., 10; Cong. ch., 4.75; Cong. Sab. sch. 3 30; Ladies' Soc., 3; Plymouth, 1st Cong. ch., 7.71; Y. P. S. C. E., 4.52; Red Cloud, Y. P. S. C. E., 5; Scribner, Y. P. S. C. E., 5; Syracuse, Cong. ch., 12; Taylor, Cong. Sab. sch., 1.25; Urbana, Y. P. S. C. E., 3.50; Wallace, Y. P. S. C. E., 1.60; Waterville and Morris, Cong. Sab. sch., 1; Y. P. S. C. E., 2.29; Waverly, Y. P. S. C. E., 5; Wescott, Cong. Sab. sch., 7.81; Y. P. S. C. E., 5; Willow Valley, Y. P. S. C. E., 1.60, 170 70

Colorado. — Amethyst, Y. P. S. C. E., 5; Crede, Sab. sch. 7; Claremont, Cong. Sab. sch., 2.04; Mrs. J. M. Shuman, 1; Cripple Creek, Cong. Sab. sch., 10; Denver, Mayflower Mission, 2; Plymouth, Y. P. S. C. E., 5; Otis, Y. P. S. C. E., 2.25; Starkville, Cong. Sab. sch., 2, 36 89

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Utah. — Park City, Y. P. S. C. E., 6.25; Salt Lake City, Y. P. S. C. E. of Phillips ch., 5, 11 25

1,856 59

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Litchfield Corners, Y. P. S. C. E. and others, through Rev. James Richmond, for work, care of Rev. J. P. Jones, 8; Portland, Second Parish Chinese Sab. sch., for native helper, So. China, 20, 28 00

New Hampshire. — Hanover, Dartmouth College church, for native agency, care Rev. J. L. Fowle, 41.36; Littleton, Y. P. S. C. E., for work, care Rev. E. P. Holton, 40; ——, Friend, by Rev. Lyman Bartlett, for native agency, care Rev. J. P. McNaughton, 25, 106 36

Vermont. — Chelsea, Cong. ch., for native agency, East Turkey, 17.09; Dorset, Cong. ch., for work of Rev. W. P. Clarke, 5; Johnson, Y. P. S. C. E., for work of Rev. A. W. Clarke, 2, 24 09

MASSACHUSETTS. — Arlington, Mrs. F. Allen (profits of sales), for kindergarten, Maebashi, 10; Auburndale, Mrs. Geo. M. Adams (profits of sales), for student, Maebashi, 20; do. do., for kindergarten, Maebashi, 40; do. do., for special work, care Rev. M. L. Gordon, 20; Boston, Collected by Rev. G. H. Gutterson, for Pasumalai College, 4; Cambridge, A friend, for work, care Rev. J. K. Browne, 150; do., Mrs. A. Vogl, for North China College, 2; Chelsea, A. E. M., for restoring appropriations in Bulgaria, 5; Holyoke, Second ch., for salary of Mrs. Hitchcock, 150; No. Weymouth, Y. L. M. C., for pupil, care Miss Stone, 1; Salem, Member of South ch., for do., 6; Saugus, Round Hill C. E. Soc., for use of Miss E. M. Blakely, 10; Springfield, Mrs. E. C. Rogers, for church, Philippopolis, 50; do., Mrs. Charles Merriam, for hospital work, care Dr. Caroline F. Hamilton, 20; do., Mrs. A. S. McClean, for pupil, care Rev. G. H. Krikorian, 17; Waltham, by Rev W. A. Farnsworth, D.D., for native agency, care Rev. J. L. Fowle, 1.25; Woburn, Y. P. S. C. E. of 1st Cong. ch., for use of Rev. W. A. Farnsworth, D.D., 15; Worcester, A. K. Yoosuf, for pupil, care Dr. Gates, 10; ———, Friend, by Rev. Lyman Bartlett, for native agency, care Rev. J. P. McNaughton, 10, 541 25

RHODE ISLAND. — Providence, W. R. Talbot, for work, care Rev. Edward Chester, 50 00

CONNECTICUT. — East Hartland, Cong. ch., L. L. G., for work, care Rev. Edward Fairbank, 5; East Windsor, Y. P. S. C. E. of 1st Cong. ch., for pupil, care Miss M. E. Brewer, 5; Haddam, Cong. ch., for work, care Rev. Geo. C. Raynolds, 2.76; Hartford, Asylum Hill Cong. ch., for Boys' Boarding School, Kalgan, 42.06; New London, Sab. sch. of 1st Church of Christ, for school, Canton, 6.98; West Hartford, G. T. Goodwin, 5, Mr. Mills, 5, Mrs. Gresham, 50c., Mrs. Handall, 1, the Misses Handall, 2, all for work, care Rev. H. G. Bissell; do., the Misses Hubbard, 3, Mrs. Sisson, 2, both for work, care Dr. Julia Bissell, 80 30

NEW YORK. — Eaton, Cong. ch., 3, Madison, Cong. ch., 3, both for use of Rev. W. N. Chambers; New York, Mary F. Wight and Ella L. Belyea, for work, care Rev. J. H. Pettee, 15; Rose, Edna F. Osborn, for pupil, care Rev. H. C. Hazen, 5; Westmoreland, Cong. ch., 6.38, Sherburne, La. Mis. Soc., 16.62, both for work, care Rev. W. N. Chambers, 49 00

NEW JERSEY. — Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for work, care Rev. J. P. Jones, 12 50

PENNSYLVANIA. — Philadelphia, Bible Class, Church of the Reconciliation, for student, care Rev. G. M. Gardner, 25 00

TENNESSEE. — Chattanooga, East Lake Y. P. S. C. E., for work, care Miss M. E. Brewer, 20 00

OHIO. — Painesville, Mr. Hillis, for restoring appropriations in Bulgaria, 1 00

ILLINOIS. — Chicago, Kenwood Evan. Sab. sch., for work, care Rev. H. G. Bissell, 25; do. do., for work in Marathi, 20; Englewood, Y. P. S. C. E. of North Cong. ch., for students, Anatolia College, 60; Evanston, W. H. Rice, for native agencies, Turkey, 10; Naperville, United Evan. Mis. Soc., for pupils, care Mrs. Thom, 60; Oak Park, Friends, 1st Cong. ch., for work, care Rev. H. G. Bissell, 5.50; Polo, Ind. Pres. Sab. sch., for work, care Rev. C. F. Gates, 9; Wheaton, La. Mis. Soc., College ch., for work, care Rev. C. F. Gates, 45.25, 234 75

IOWA. — Grinnell, Friends, Iowa College, for work, care Rev. C. C. Tracy, 200 00

WISCONSIN. — Beloit, Students Beloit College, for work, care Rev. C. F. Gates, 30.50; Nekoosa, Friend, for restoring appropriations in Bulgaria, 50c.; West Superior, Mission Sab. sch., 5, and A friend, 5, for pupils, care Miss C. A. Nason, 41 00

MICHIGAN. — Bancroft, 1st Cong. ch., for work, care Rev. H. G. Bissell, 30.25; Gratiot Centre, Y. P. S. C. E., for work at Yozgat, 15; Port Huron, 1st Cong. Y. P. S. C. E., for student, Anatolia College, 25, 70 25

CANADA. — Montreal, Four friends, for Montreal Class of Theol. students, Pasumalai, 200; do., Mrs. E. W. Childs, for medical student, care Rev. W. O. Ballantine, M.D., 40, 240 00

NOVA SCOTIA. — Yarmouth, Y. P. S. C. E. of Tabernacle ch., for use of Miss H. E. Frazer, 10 00

CHINA. — Tung-cho, Y. M. C. A., for student at Adams, Natal, 16 33

TURKEY. — Marash, Armenian friends, interest on Endowment of Theol. Seminary, 50 00

MISSION WORK FOR WOMEN.

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JEANNIE GRACE GREENOUGH CRAWFORD FUND.

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THORNTON BIGELOW PENFIELD SCHOLARSHIP.

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INCOME ENDOWMENT ANATOLIA COLLEGE.

Income in part for college expenses at Marsovan, 880 00
For self-help department, 110 00—990 00

HUGH MILLER SCHOLARSHIP.

Income for Ahmednagar Theol. Seminary, 82 28

GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

Income of endowment, 75 00

BENJAMIN SCHNEIDER MEMORIAL FUND.

Income for training preachers in Central Turkey, care Rev. A. Fuller, D.D. 41 81

NORTH CHINA COLLEGE ENDOWMENT.

Income, [illegible]

WILLIAMS HOSPITAL ENDOWMENT.

Income, [illegible]

[illegible]

Donations received in August, [illegible]
Legacies " " " [illegible]

[illegible]

Total from September 1, 1895, to August 31, 1896: Donations, $601,000.00 Legacies, $116,988.70 = $718,964.95

BEQUEST UNDER THE WILL OF MRS. C. L. A. TANK, FORT HOWARD, WISCONSIN.

For the following purposes, of which $4,000 previously acknowledged.

The North China College at Tung-cho (10,000 on Endowment), 35,000 00
Tank Chapel and Bridgeman School, Peking, 5,000 00
Williams Hospital, Pang-chuang (3,000 on Endowment),
Buildings at Pang-chuang, 5,000 00
Euphrates College, Turkey, 2,500 00
500 00

MISSIONS IN PAPAL LANDS.

Prague, [illegible]
International Institute for Girls in Spain, [illegible]
Mexico, [illegible]
General Work, [illegible]

[illegible]

FOR JAFFNA MEDICAL MISSION FUND.

MASSACHUSETTS. — Amesbury, Sab. sch. in Main-st. ch., for bed in hospital, 25; do., Rev. G. L. Richmond, 25; Boston, A friend, toward support of Mrs. Scott, 5; Y. P. S. C. E. of Union ch., for support of Dr. Scott, 200; Worcester, do., Central ch., for do., 178.16; do., Lane Brothers, for do., 10,
CONNECTICUT. — Southport, Friends, for Memo. Branch Dispensary, 443 16
NEW YORK. — Brooklyn, Park-ave. Sab. sch., for Dr. Scott, 2.50; New York, Y. P. S. C. E. of Pilgrim ch., for do., 50; Mrs. Leberecht's S. S. class of do., for do., 35, 55 00
87 50

NEW JERSEY. — Newark, 1st Cong. ch., for Dr. Scott,
INDIANA. — Dana, W. T. Reynolds, for Miss Agnew's work,
SCOTLAND. — Edinburgh, from G. C. Maclean, for native helpers, £12 10,

Previously acknowledged,

Less paid toward salaries of Dr. and Mrs. Scott and for other expenses,

[illegible]

FOR JAFFNA MEDICAL MISSION ENDOWMENT.

NEW YORK. — Brooklyn, Y. P. S. C. E. of Puritan ch., for ward in hospital, 500;
New York, Miss Anna Peacock, for memorial bed, 50, 550 00
Previously acknowledged, 7,002 69

7,552 69

FOR CHURCH IN AHMEDNAGAR, INDIA.

Collected by Rev. R. A. Hume, D.D.

MASSACHUSETTS. — Cambridge, J. A. Woolson, 50; Springfield, Mrs. R. C. Kibbe, 300, 350 00
CONNECTICUT. — New Haven, S. H. Barnum, 50 00
NEW YORK. — Albany, Rev. Edward G. Selden, 50 00

NEW JERSEY. — Morristown, Stephen Pierson, 300 00
ILLINOIS. — Rockford, Thomas D. Robertson, 100 00

Previously acknowledged, 850 00
2,817 00

3,667 00

THE WOMAN'S MEDICAL MISSION, JAFFNA, CEYLON.

COLLECTED BY MISSES MARY AND MARGARET W. LEITCH.

Friends per the Misses Leitch, £300, = $1,466 25
Friends, per the Misses Leitch, remitted through the Treasurer of the Zenana Bible and Medical Mission, London, England, £1,140 6 11, 5,535 87

Total, 7,002.12

COLLECTED AND DISBURSED BY THE MISSES LEITCH.

The landed property belonging to the Woman's Medical Mission in Ceylon, and the amount of money now standing to the credit of the building account for completing the erection of the Woman's Medical Mission buildings, total value of land, buildings, and bank credit being £2,424 18 2½
Medical instruments, medicines, hospital appliances, carriages, furniture, etc., for Woman's Medical Mission House at Ernavil, and for the branch establishment at Chavakachcheri, 486 6 3
Value of the Chavakachcheri house being amount expended on the rebuilding and repair of this house, and improvement of the compound with a view to its being used as a branch Mission house and Dispensary for the Woman's Medical Mission, 525 7 9

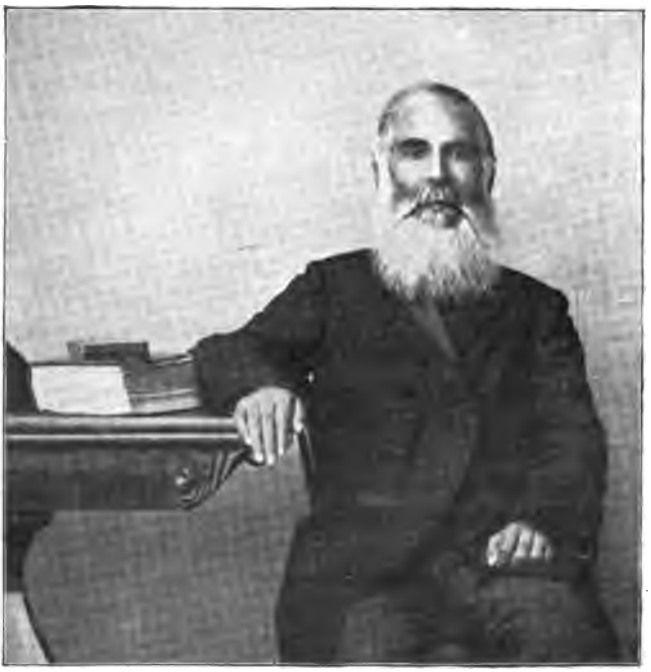
£3,436 12 2½

FOR YOUNG PEOPLE.

THE HISTORY OF TWO ARMENIAN BOYS.

BY REV. CYRUS HAMLIN, D.D.

ABOUT the year 1847 two Armenian boys named Simone and Steppan were in the convent of Moosh, in Eastern Turkey, as "pocravores," freshmen, or rather sub-freshmen. They were really servants of the vartabed who was the head of the convent. Nominally they were his students, and in course of time, say twelve or fifteen years, they might hope to become vartabeds themselves, or, if they should choose to marry, they might become very respectable priests.



REV. SIMONE TAVITIAN.

One day Simone heard in the village market place a trader returned from Constantinople relate how he found at the great capital a new school established by some foreigners for teaching the theology of the Bible. The term, "the theology of the Bible," took possession of him at once. He went back to the convent to tell his roommate Steppan, and they had long talks about it. They both agreed that if they were ever to be priests or vartabeds, that was just what they ought to study. They thereupon resolved they would go to Constantinople and find that school.

They were poor, ignorant boys, but they had firmness, faith, and courage. Who will say they had no divine light and guidance? It is true they groped their way in great darkness, but it was not Egyptian darkness. Against all advice and opposition the two poor heroic boys, each with a pack containing his clothing and his bedding for the long journey (a rug with a few articles rolled up in it), set forth into the future after *the theology of the Bible!*

Their absolute poverty made them absolutely safe. Even Koords treated them kindly and sometimes shared their coarse fare with them, and in every village they were hospitably fed, and at night they always found a roof of some kind, from nature or from man, under which to spread the rug and sleep profoundly till morning.

Arrived at Trebizond, footsore and weary, the Black Sea interposed some four hundred miles of its dark waters. A multitude was waiting for the steamer, and they found sympathetic countrymen who paid their deck passage and provided a haversack of bread and olives to feed them across the unquiet waves.

At Constantinople a friendly passenger who knew the city took them directly to the Armenian patriarch. Was he not the father of all the Armenians, and especially of poor, needy youth like them? They fell at his feet and told him their story. He praised their wonderful achievement, assuring them it would be remembered for the forgiveness of their sins. "But as to that school for teaching the theology of the Bible, I found it was a bad, heretical thing kept by foreigners. I have shut it up and sent the foreigners home. But you shall not fail of reaching your most praiseworthy object. I have a very learned and excellent vartabed, a very devout and pious man whom I am going to send right off to that convent at Moosh. But now one of my secretaries will take charge of you and show you our great city."

They felt a great and bitter disappointment, but were so charmed with the paternal care and kindness of the patriarch that they turned back on their long journey to Moosh under very comforting circumstances, finding their new vartabed very social and entertaining. The last evening before arriving at Moosh, while eating their evening meal, the vartabed coolly said to them, "His Holiness the patriarch told you a great lie about that school. He has tried to close it, but he could n't, and he never will." "O vartabed, why did you not tell us and we would never have turned back?" "Because the patriarch made me responsible for bringing you safe to Moosh."

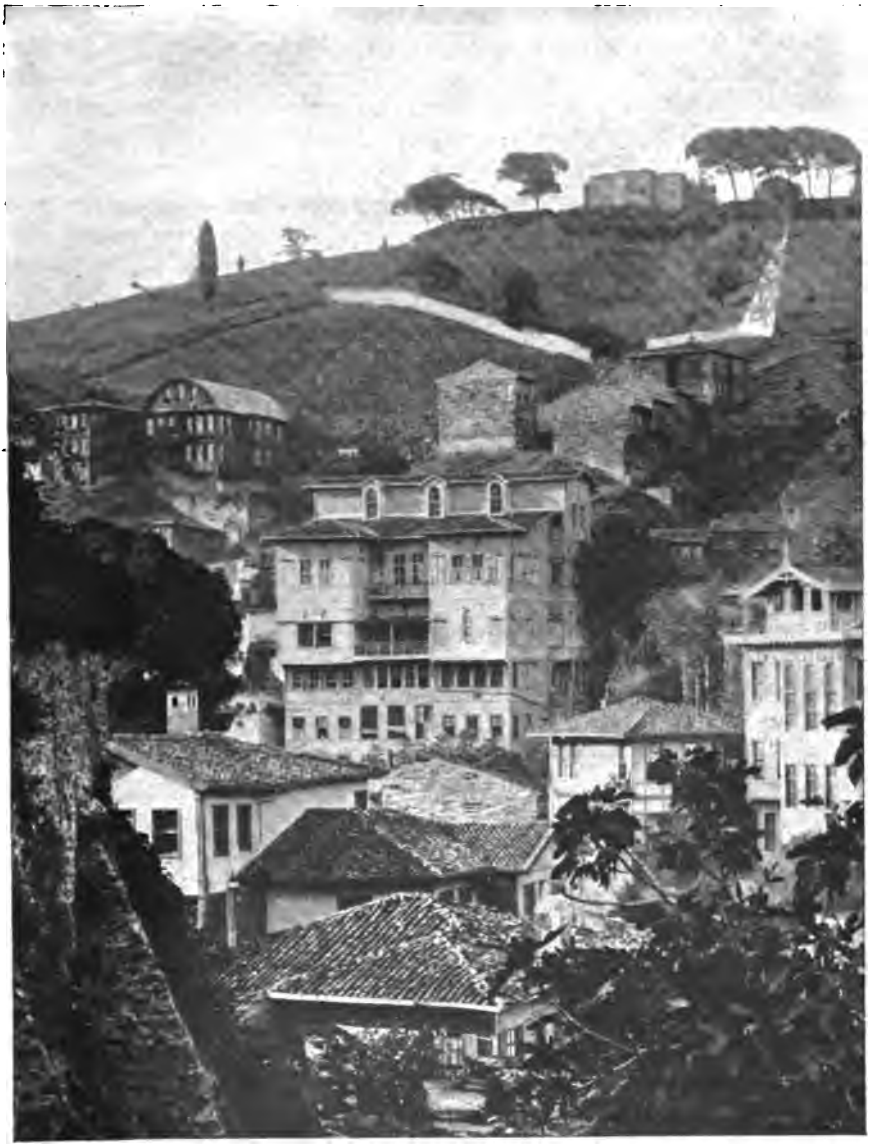
For a time they were contented, and then they said: "This is the same thing over again, and Muggerditch vartabed is no better than the old one. We cannot do anything but just be his servants." "Well," said Simone, "I am thinking of the great Armenian convent at Jerusalem, and I am going to see Hadji Harootune, who has just arrived from his pilgrimage."

He returned from this interview fully determined to go to the convent at Jerusalem. He said to his roommate, "Up! let us go to Jerusalem. There we shall find just what we want." "Jerusalem!" said Steppan, "Jerusalem! Is not Jerusalem sixty or seventy days' journey distant? No, brother Simone, don't talk to me of Jerusalem!"

So Simone valiantly started alone for Jerusalem. He would fall in with some pilgrims by the way and, if not, it was only going from one place to another, and it was of little consequence whether it should take him seventy or eighty days. He would get the theology of the Bible near its source.

Steppan remained without any congenial comrade in the convent of Moosh; Simone had gone; would doubtless die by the way; he would never see nor hear of him again. He reproached himself for not going with him. But now he thought, "I know all about that school of the Bible at Bebek, on the Bos-

phorus." He had been so near to it he could find it without any help from His Holiness, the patriarch. So he took again the long, wearisome journey and in due time appeared at the Bebek Seminary of the American Board, with the



THE BEBEK SEMINARY BUILDING.

simple testimony of good character. He proved to be a diligent student, with an earnest desire to know the Bible. He was puzzled to find so many things to study and a long course of four years. He told me nothing of his remarkable history. He did not know it was remarkable. He told me about the con-

vent and his useless life as a "pocravore." He had tried two vartabeds, and all he did was personal service, for which they praised him when it was satisfactory, and when it was not they called him pig, donkey, dog, and other vile epithets which he was ashamed to repeat.

After a few months, when winter rains were abundant, I was watching one day some Bebek students in their athletic contests, hurling a heavy stone. There was a knock at the gate and I pulled the line which opened it about fifty or sixty feet distant, and a poor young man of forlorn aspect, clothed in the black serge of the interior, entered dripping with rain. The students all stopped to look at him as he made direct for the door where I stood. When about halfway, Steppan uttered an exclamation of surprise, rushed out from under cover, clasped the dripping fellow in his arms and kissed him on both his wet shoulders. It was the long-lost Simone, who with no less joy returned the salute on drier spots. The forty students did not fully understand it, but they applauded.

Simone was then called upon to explain how on starting for Jerusalem he had brought up at Bebek. He had found the famous convent after a very long and wearisome journey. He was at first received with honor and kindness. The convent was proud to know of its reputation so far north of the Taurus Mountains. But he found nothing to satisfy the craving of his soul. That one idea, *the theology of the Bible*, had taken possession of him, and the many supplications to the saints and the virgin, their fastings, and vigils, and shoutings, and their narratives of martyrdoms and miracles, did not meet his case. When they found him incorrigible they ejected him from the convent with bitter reproaches as a heretic.

In the mean time he had heard of Bishop Gobet, who received him very kindly and listened to his story with astonishment. "Oh," said the bishop, "you must now go to that seminary at Bebek; I will pay your fare and give you a note to Mr. Hamlin; and when you get there, write to your brother Steppan to come and join you." Each met the other with unspeakable astonishment and joy in our court.

Who shall say that the Spirit of God did not impel these poor ignorant youths in their long quest after the truth? They still believed in the intercession of the Virgin Mary and the saints, but as they came to apprehend the fulness of Christ everything of that kind disappeared. They received the truth in love.

After finishing their course with the approbation and affection of their teachers they returned to the region of their Eastern home. Steppan became pastor of a church at Haineh, and Simone became the helper of the missionaries at Bitlis. More is therefore known of him. He witnessed a good confession. The Misses Ely, of Bitlis, now in this country, speak warmly of his Christian character. He was a true disciple, humble, earnest, devout, fearless. He led many souls out of darkness into light. All men knew that he walked with God. Both he and Steppan were called home before the eras of massacre and outrage began, and they have doubtless received into everlasting habitations many of their converts wearing the martyrs' crown.

The history of these two youths affords interesting illustrations of the providence and grace of God.

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THE MISSIONARY HERALD.

VOL. XCII. — NOVEMBER, 1896. — No. XI.

Minutes of the Annual Meeting.

THE Minutes of the Annual Meeting of the American Board at Toledo are appended to this number of the *Herald*, but the unusual amount of space occupied by the papers which were there presented renders it necessary, although we quite double the size of this issue, to omit the report of committees appointed at Toledo to consider various subjects. These reports of committees will be printed in the Annual Report of the Board, which will be issued as soon as practicable. All the resolutions accompanying these reports which were adopted are, of course, incorporated in the Minutes.

The Meeting.

REPORTS more or less full of the Annual Meeting of the Board at Toledo will have doubtless been received by our readers before this number of the *Herald* can reach them. It is enough to say here that, though not largely attended, this meeting was one of sustained interest from the beginning to the end. President Storrs could say of it in his farewell address, that it was "one of the best, noblest, and most inspiring meetings of the Board we have ever enjoyed." Everything was done by the people of Toledo for the entertainment of their guests. The First Congregational Church, in which the meetings were held, was admirably suited for the purposes of such an assembly, and there was nothing to interfere with the devotion of time and thought to the topics that were presented. The sermon of Dr. Packard on the "Pentecostal Church and Missions" gave tone and impulse to the sessions. The truth was presented that just so far as the Church has been Pentecostal has it been missionary, and that the power by which the kingdom of Christ can be advanced throughout the world is in the abiding presence of the Spirit of God. The papers of the secretaries were highly appreciated for their strength and timeliness, and the address of President Storrs on Thursday evening was, as usual, most masterly and inspiring.

The Turkish and Japan Missions.

IT was inevitable that the interests of our missions in Turkey and Japan should call for chief consideration. As to Japan, a report of a special committee, to which Secretary Barton's paper on "The Japan Mission and its Problems" was referred, while clearly recognizing the difficulties of the situation and deploring the course that has been taken by the Trustees of the Doshisha, yet strongly advocated the full maintenance of the mission, anticipating such readjustments as shall give ample scope for needed evangelical work within the empire. The Board voted heartily to sustain the mission, and resolu-

tions to this effect will be found in the Minutes of the meeting. The paper of Secretary Smith on "The Crisis in Turkey," together with the addresses by missionaries from that empire, moved the audience profoundly, and resolutions were adopted expressing the deep admiration of the Board for the steadfastness, courage, and faith of our missionaries who have remained at their posts, and giving to these "missionaries the solemn and deliberate pledge of the American Board to stand by them in the maintenance of their work with our constant sympathy and prayers and gifts till the whole land is won for the kingdom of Christ."

Rights and Duties of our Government.

A UNIQUE feature of the meeting was an address by the Honorable Everett P. Wheeler, a distinguished advocate of the New York bar, and an authority upon international law. Mr. Wheeler especially announced that he did not speak as a representative of the American Board, and that the Board was in no wise to be held responsible for his utterances. Yet as a member of another Christian communion, and as an American citizen interested in the protection of the rights of his countrymen all over the world, and having been specially moved in admiration of the heroic bearing of our missionaries in Turkey, he presented a cogent paper upon the rights and duties of our government. It was a legal argument of great clearness and vigor which we wish might be read by all American citizens, and especially by our public men.

The Question of Finance.

THE finances of the Board, of course, demanded much attention. While profound gratitude was expressed for the liquidation of the debt of the past year, the fact was clearly recognized by all the speakers that the closing of the year without a deficit was the result of a curtailment which was disastrous, and which to much of our work will be fatal unless ampler supplies are speedily forthcoming. It was well said by some one that the record made of closing the year without debt was deceptive, for while there was no debt at the banks there was a debt to the missions. There was a manifest determination on the part of those present to secure the asked for advance of $65,000 upon the receipts of the past year, and if the spirit which prevailed at Toledo could fill our churches, such an advance will undoubtedly be made. May God grant this relief to our burdened missionaries!

Martyrs' Monument at Ku-cheng.

ON the first anniversary of the massacre, on August 1, 1895, of the eleven persons at Ku-cheng, China, most of them connected with the English Church Missionary Society, a beautiful monument was unveiled, erected over their graves, chiefly by contributions from the 1,800 foreigners residing in China. Rev. Mr. Peet, of Foochow, has kindly sent photographs of the cemetery and the monument which we would gladly reproduce for the benefit of our readers were it possible. At the services connected with the unveiling, representatives were present not only from the various missionary societies laboring in China, but also members of the consular and customs service and many merchants. The monument is of white marble, representing an angel with folded wings overlooking the graves, and it bears the names of the martyrs with the legend, "They overcame by the blood of the Lamb." A letter from Mr. Peet giving some comments as to the results of this tragedy will be found among the "Letters from the Missions."

Financial. FOR the first month of our financial year we make the following report: —

	September, 1895.	September, 1896.
Regular donations	$9,799.68	$9,423.21
Donations for special objects	1,464.83	943.19
Legacies	2,195.51	938.34
Total	$13,460.02	$11,304.74

Decrease in regular donations, $376.47; *decrease* in special donations, $521.64; *decrease* in legacies, $1,257.17; *total decrease*, $2,155.28.

We have just returned from our Annual Meeting. We hope all our readers will catch the spirit and courage of that meeting. Then we shall be assured of increased receipts and restored appropriations.

The Distress in Turkey. IT is impossible to give in our pages anything like a full account of current events transpiring in the Turkish empire. The newspapers have reported in detail the terrible massacres which have occurred at Egin and Constantinople. We know of no such place as Mikde, in the Harpoot vilayet, where a terrible massacre is said to have occurred. From Harpoot we learn that, up to the first of September, 74,805 souls had received relief in 256 towns and villages of that vilayet. Money had been distributed amounting to about $130,000, aside from aid given in other ways, such as clothing and implements. During the summer the number of sufferers was greatly diminished, but there are some features of the situation which make it inevitable that there will be much distress during the coming winter. Many have no houses to shelter them. In Arabkir, for instance, where 1,561 houses were burned, only 621 houses remained to the Christians. The implements of industry are also wanting. In many places the people have neither tools nor capital. The sum of $10 would suffice in many cases to buy thread that would set in operation the looms of a family and make it self-supporting. The large number of widows and orphans left without any bread winners to help them, make the situation most distressing. Mention is made of one village where between thirty and forty orphans wander about the place as the dogs do, eating and sleeping where they can. President Gates, of Harpoot, affirms that after all that has been done it is certain there will be 20,000 souls in the Harpoot district who will need aid during the coming winter. In the mean time the government is pressing hard for the taxes, and where there is any grain on the threshing floors a large part of it goes into the hands of the creditors and government. It is a pitiful story from which we would fain turn our ears, but which, nevertheless, we ought to hear and heed in order that we may render all possible aid.

American Hindus. SOME very ludicrous statements have been made of late in the papers of India as to the large numbers of persons in America, who, under the influence of Vivekananda, are ready and anxious to become Hindus. One paper declares that there are 4,000 of these converts to the faith of the Swami. So persuaded are some of the papers that this is a fact that they are having some anxiety as to what shall be done with these converts. According to caste rules they cannot be received as brethren in any of the tribes of Hinduism. Orthodox Hinduism forbids the reception of foreigners. *The Harvest Field* reports that a Poona paper has suggested a way of relief. Let these Americans be made into a separate caste. What a small caste this would be!

Malagasy Martyrs.

As in Armenia so in Madagascar have there been Christian martyrdoms during the present year. Since the French occupation of Madagascar many districts have been overrun by armed rebels, and the Malagasy Christians, as in previous generations, have fled to the caves. An incident is told of some evangelists who were advised by the authorities to go back to their districts under the promise of protection. Accordingly they returned, although fearful of what the rebels in their fanaticism might do. One of the evangelists, Ratsimikotona, relying on the promise of protection, visited the weekly market, but was followed to his house by heathen madmen; his house was burned, and he and his two sons were bound with cords. They were offered their lives if they would "mingosi," that is, forswear their religion. The evangelist replied: "We will never deny our Christ, so do what you will." His sons suggested that money should be paid as a ransom. "No," said Ratsimikotona, "we will neither buy our lives nor sell our religion. Let us speak no more, but pray. It is God's will." They were soon slain, and so the three died witnesses for Christ, their bodies riddled with bullets. Rev. Mr. Huckett, who reports this incident, says that the Malagasy have been bitterly taunted for their lack of patriotism, "but want of loyalty to Christ can never be charged against them, when we hear of simple men and timid women gladly preferring death to denial of their Saviour."

From Prison to Pulpit.

We do not wonder that the brethren at Mardin, in Eastern Turkey, think that the age of miracles is not past. The pastor of their church and two of his companions were arrested on wholly false charges, some nine months since, and later on they were sentenced to imprisonment for five years. Appeal was taken to Constantinople, and hopes were entertained that the injustice of the sentence would be seen and acquittal would follow. But instead of this, in July last, an official order confirmed the sentence. The church soon appointed a day of fasting and prayer, and a letter from their imprisoned pastor was read, which while indicating his keen disappointment yet breathed a most beautiful spirit of submission to the divine will. But later a request, the granting of which seemed almost hopeless, was presented to the governor, that the jailer be allowed to let the pastor go out each Sunday morning with the guard and return at night. Strange to say, the request was granted, and on Sunday, August 2, the guard took the pastor to his home and left him for the rest of the day. No wonder that during the public services the pastor's voice was tremulous with emotion as he led his people in prayer and preached to them of glorifying God amid the vicissitudes of life. He attributed the favor of being allowed to come forth and preach to his people on Sundays to the prayers which had been offered by his people.

Prayer for Armenia.

The suggestion of a Christian Endeavor Convention in Scotland has led to an agreement, consummated by ocean telegraph, that the Christian Endeavor societies of the world should observe the second week in November as a time for special prayer for Armenia. This suggestion will certainly meet the hearty approval of Christians everywhere. The God of nations, who has all power in his hands, and who can move the hearts of men as he pleases, will certainly hear the supplications of his children on earth.

Special Objects.

WE find in the September number of the English *Church Missionary Intelligencer* a paragraph that is quite in line with the article in our last number relative to donations for "special objects" rather than for the general work of missions. The Church Missionary Society is seeking to secure from the churches and individuals the adoption and support of particular missionaries over and above their gifts for the general work, but it offers this earnest caution against making special gifts a substitute for coöperation in the wide work of missions: "It is not good for a parish to concentrate its sympathies on one man. It tends to substitute personal interest in an individual for loyalty to Christ in obeying his last command. It is *the world* which he came to redeem, that we are to care for. The stress, therefore, that we lay upon all contributions to 'our own missionaries' being *extra* is not merely for the sake of keeping up the general fund which the committee can control, — though that is important, — but for the sake of the contributors themselves, that all they do for the missionary cause may be done upon a right foundation and animated by a true missionary spirit. There will be no blessing otherwise. But when the contributors have first given to the general cause of the evangelization of the world, *then* it is legitimate to add to this a special effort for a particular man in a particular mission. The same principle applies to the children's contributions. When they have done what they can for the world, so that, when they hear or read of different missions, they can fairly feel they are helping them all, *then* they can rightly add to this the support of a child in a boarding school, or any other special object. The opposite order of things is fatal to the true missionary spirit which we wish to cultivate." This is the true principle to which friends of missions should give heed, both for their own sake and for the sake of the cause they love.

A Vacation.

MISSIONARIES often have peculiar ways of spending their vacations. Rev. Mr. Wright, of the Training School at El Paso, in our Mexican Mission, sends a report of a tour which he made during his vacation, having spent twenty-three full days in the saddle, traveling 759 miles and making thirty-two public addresses. One week of continual service was held in Batopilas, and another in Dolores, and in four places evangelical services were held for the first time in their history. This is not resting, however much of a change it may be.

Thanks for Relief.

MANY of our missionaries in Turkey have received sums, large and small, for relief work, having no clew as to the donors. Rev. Mr. White, of Marsovan, and several others have written, desiring to make acknowledgment of the sums they have received, but as they know not the names of the givers they wish, through the *Missionary Herald*, to present their thanks in behalf of the needy ones whose gratitude is unbounded.

Gazaland.

AMID many trials and perplexities our brethren in the East Central Africa Mission are finding some encouragements. Dr. Thompson reports that many of the people who went south from Gazaland with Gungunyana are now coming back without his embarrassing presence. A number of people have professed to accept the truth which has been brought them, and there is a group of kraals about halfway between Mt. Silinda and the coast where a dozen young men have expressed their purpose to follow Christ.

WE know of nothing finer than the reply made by the Assembly of the Free Church of Scotland to the letter addressed to it by 1,600 students of the Madras Christian College as an expression of thankfulness for the good accomplished by the college, and especially by Dr. Miller, the Principal, a missionary of the Free Church and the Moderator of its Assembly this year. These students frankly stated in their letter that they were not Christians, but confessed at the same time that they and their countrymen had derived many blessings from the institution under Principal Miller's care. They said: "The restless sense of deficiencies, the craving for new power, the eagerness to appropriate new forms of thought and to assimilate new forms of goodness, the recognition of forgotten truth and neglected good in the past history of this country — all which have followed the intellectual reawakening of this land — are some of the more significant results of the manifold activities put forth by such institutions as the Madras Christian College."

Christ before All.

To these students the Assembly made reply, saying with equal tenderness and fidelity: "We desire affectionately, and above all things, once more to commend to you, as our missionaries have often done, the Lord Jesus Christ, the only begotten Son of God, who for us men and for our sake took flesh and died. We men in the West have no better claim to him than you have. We possess nothing so precious, we value nothing so much, we have no source of good so full, fruitful, and enduring, we have nothing to compare with the Lord Jesus Christ. To him we must bear witness, and we should gladly consent that you should cease to listen to us, if you should be led to give your ear and heart to him."

"THE Summer School" has reached Japan. Miss Bradshaw, of Sendai, sends us a translation of a report which appeared in *The Christian*, one of their newspapers, of a Summer School held for three days in the Aizu district, where are many hot springs. Apparently no foreigners were present. The object of the school was to "talk, pray, receive religious culture, and be awakened from spiritual slumber." Lectures were given and addresses made by pastors of several denominations, and by students from the prominent institutions. An early morning prayer-meeting, held on a hilltop, was one of the remarkable features of the occasion, and the sessions closed with an earnest appeal to labor for the propagation of the gospel with courage and hope.

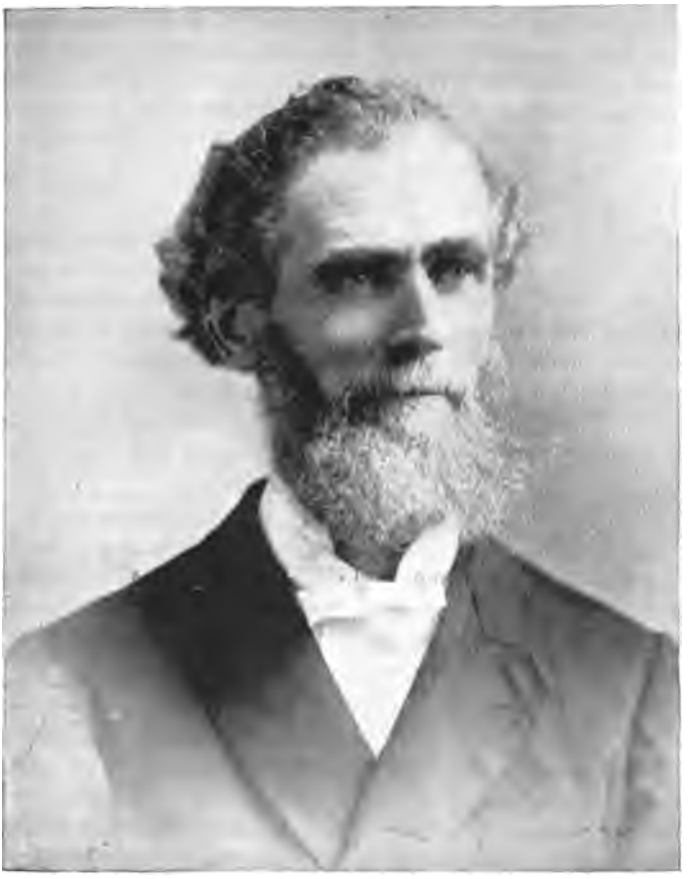
Summer School in Japan.

REV. CROSBY H. WHEELER, D.D.

ANOTHER of our able and faithful missionaries has been taken from the earthly service to the heavenly reward.

Rev. Crosby H. Wheeler, D.D., was born at Hampden, Penobscot County, Maine, September 8, 1823. He graduated at Bowdoin College in 1847, and at Bangor Theological Seminary in 1851. He was ordained at Warren, Maine, in 1852, serving that church as pastor for four years. In December, 1852, he was married to Miss Susan A. Brookings, who has been his most beloved and efficient helpmeet in all his ministerial and missionary life. On the fifth of January, 1857, Mr. and Mrs. Wheeler sailed for Smyrna, designated to what was then known as the

"North Armenian Mission." They arrived at Smyrna the second of March, proceeding at once to Constantinople, and on the thirty-first of July they reached Harpoot, which has been the field of their unremitting missionary labors for thirty-nine years. In 1878 Mr. Wheeler raised funds in America for buildings and the partial endowment of Euphrates College. He was made its first president, a position he filled with marked ability until in 1893, when broken health compelled his resignation from the immediate leadership in the institution. On the eleventh



REV. CROSBY H. WHEELER.

of May of this year, their home and all their household goods having been destroyed at the time of the massacre at Harpoot, in great weakness and suffering they set out from the city in which they had spent so many years in active service for the Master, turning their faces toward the homeland. They arrived at Auburndale, Mass., on the twenty-ninth of June, after months of painful travel, and on the eleventh of October Dr. Wheeler's weary, pain-racked body was at rest.

This is the first break in a mission circle which is probably unique in the history of any Board. For thirty-seven years six missionaries, Mr. and Mrs.

Wheeler, Mr. and Mrs. Allen, Mr. and Mrs. Barnum, were associated together in work at the Harpoot station. That charmed circle is now broken by the death of Dr. Wheeler, its oldest member.

When Dr. Wheeler entered upon the missionary work he reserved no part of his life for himself. He permitted nothing to come between himself and the work to which he was called. His wonderful energy, his time, his strength, his life were given completely to the service of his Lord. His work from the very beginning has been identified with the policy of self-support. He firmly believed that native institutions should, as soon as possible, become independent of all financial aid from abroad. Through his advocacy of this principle the native churches and schools of the Harpoot station became largely self-supporting, and the principle was recognized by the Turkish missions as the true basis on which to prosecute their work. It is known that his book, entitled "Ten Years upon the Euphrates," has exerted much influence in the development of self-support within the missions of our Board, and of other boards as well.

Dr. Wheeler has also been a strong champion of Christian education in connection with mission work. He firmly believed in the value of an educated native ministry. It was largely through his efforts that the school system connected with the Harpoot station, culminating in several high schools and in the College and Theological Seminary at Harpoot, was inaugurated. But more than this, he believed in the absolute necessity of female education in order that the homes of Turkey might be elevated and the churches put upon a substantial basis. He lived to see the girls' schools and the female department of Euphrates College among the most popular institutions of that field.

All who came in contact with Dr. Wheeler were profoundly impressed by his remarkable energy and the strength of his convictions. In all gatherings, regardless of popular opinion, he championed what he regarded as the right, unmindful of what others might say or think. He was always a positive, never a negative member of any gathering. It is not strange that a character so marked should often have run counter to the opinions and judgments of others, yet these very characteristics have overcome obstacles which would have been insurmountable to men of less strength. On the other hand, those who were brought into the most intimate relations with him were always impressed by his tender, thoughtful nature, his forgetfulness of self, his care for others. He was ever ready to acknowledge any mistake or confess a fault. During his long and painful sickness enforced inactivity has been one of his greatest trials. Thrown back upon himself, periods of severe depression, exaggerated by the nature of his disease, came upon him, but with it all there has been a marked growth of spirituality, the development of a gentle, childlike spirit, a preparation for the home above.

It had for years been the expressed desire of Dr. Wheeler that he might die at Harpoot, and be buried in a lot overlooking the college which he had founded. This wish was denied him. But his remains sleep by the side of missionary associates in the cemetery near Auburndale, and his funeral was made most impressive by the presence of a large body of graduates of Euphrates College, bearing witness to their profound regard for their teacher and friend.

He rests from his labors and his works do follow him.

THE CRISIS IN TURKEY.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[*A Paper from the Prudential Committee, presented at the Annual Meeting of the American Board, at Toledo, Ohio, October 7, 1896.*]

WHEN at the death of Constantius, after Christianity had been the acknowledged religion of the Roman empire for nearly half a century, Julian ascended the throne and began to reopen the temples and to rekindle the altars of the ancient faith, it seemed for the time as if everything were lost. As the old ritual reappeared, and Christian worship retreated from view, and the whole weight of the influence and example of the court was more and more openly cast on the side of this reaction, men's hearts failed them and many were ready to abandon all. Amid this panic and despair Athanasius of Alexandria, with deeper insight, discerned the weakness and early collapse of Julian's movement, and said: "*Nebecula est, transibit*" — It is a little cloud, it will pass away. And the Persian campaign, and the dying emperor's cry, "Galilean, thou hast conquered," proved to be the death stroke to heathenism, the beginning of Christianity's unbroken sway in the Western world.

The events of the past year in Asiatic Turkey have brought us face to face with the greatest disaster which has ever yet befallen any mission of the Board. Indeed, the occasions are few in the whole history of Christianity, in earlier or later days, in which the powers of evil have dealt the Church more deadly blows. To a casual view it may seem that the results of all our seventy years in Turkey have gone down in the general crash, and that the only thing left for us to do is to withdraw from the field and count all as lost. But here, as in Julian's day, the deeper insight will reveal that though much is gone, yet all is not lost; that what remains has in it the seeds of a nobler, richer growth; that instead of the night of ruin and despair, this also is a little cloud, and will pass away. In the study which we propose we shall confine ourselves to Asiatic Turkey, to the three missions of the Board, within whose borders the carnival of robbery and bloodshed has been confined.

I. It was no accident which led the founders of the Board, when "the world was all before them where to choose," to turn an eager eye to the lands of the Bible, in the hope that soon a pure faith and worship might again bless those regions first visited by the gospel. It was the instinctive recognition of that charm which the Christian church of every land and age has found in these original seats of our faith, in the home of the Patriarchs, the chosen people, and of the world's Redeemer. And there is a deep justification of this feeling. This region of the earth is central, not by arbitrary choice, but by the nature of things. Here three great continents meet; hence go out the natural highways of travel and trade and imperial power. The faith that holds these regions is heir-presumptive to the religious throne of the world. And it was a divinely guided choice that led the American Board to send missionaries to Syria and Asia before the first decade of its history was closed. A new and hopeful element was thus cast into this problem of world history. The deepest and most characteristic forces of a nation, wholly separate from all political schemes, were thus set at work upon the solution of the Eastern question. The best contribution the world could give was brought to that solution, under circumstances that called out the least opposition.

It is a marvelous story, this planting of Christian missions in Asiatic Turkey. Their steady growth and wide expansion, against opposition of every sort, until they covered the land and drew under their influence the best elements of the nation, form one constant, varied, voluminous illustration of Divine Providence working in human affairs. From 1819, when Levi Parsons and Pliny Fiske broke the path to these fields,

to this day, the missions of the Board in Turkey have moved, as Moses and the host of Israel moved from Egypt to Sinai, and through the wilderness to Moab and the Jordan's banks, God's pillar of fire and of cloud going before, encamping behind, and everywhere giving security and light. Parsons and Fiske were sent out to Palestine; it was hoped that Jerusalem might be the sacred centre from which a purified gospel should once more go forth to bless the nations of the East and set the feet of many peoples in the way of peace. But this movement was premature; no foothold was yet to be gained among the Jews; and Smyrna and Beirut first, and later Constantinople, became the permanent centres of missionary effort. No one can now doubt that this also was of the Lord; that the centres of the Ottoman empire which then held sway over all the lands of three continents bordering on the eastern Mediterranean were wisely made the centres of the new life and faith from the West that were charged with an infinite blessing to all the peoples of that empire and of the Oriental world to which they stood as gateway and guard. A vaster problem than the fathers conceived was thus set before these missions, a problem whose full solution must involve the downfall of every false faith and the world-wide victory of the Cross. How many tongues are spoken here! How many peoples are brought together in this field! How far the streams of influence from this centre reach, to the east, to the west, to the north, to the south! Here gather unsolved problems of politics, of race, of morals, of faith. Here centres the Eastern Question, the Sphinx of History. And to this very point,

> "He who from zone to zone
> Guides through the boundless sky the certain flight"

of the fowls of the air, turned the missionary host, bound for Jerusalem, that it might throw its heavenly teaching and example into the midst of these forces and help to resolve all enigmas and heal all strifes. The call which came to Paul to leave the Jews and bear the gospel message to Asia and Greece and Rome was no more certain than this to Parsons and Fiske, to Goodell and Dwight and their associates, to undertake the work of the gospel at the capital and in all the cities of the Ottoman empire. A peculiar character has thus been stamped upon these missions from the first. Plans of great reach and slow fulfilment have been needful; special lines of work have been emphasized; preparations on a scale far outrunning the present dimensions of the work have been inaugurated; and an unusual quality of solidity and breadth attaches to the work in every form. The end is far to seek; and the sense of a vast and glorious task compensates the laborers for the long delay of victory, and gives them the heroic patience and the invincible hope of those who seek the city that has foundations.

Smyrna was entered in 1820; Constantinople, in 1831. From thence the work gradually reached out to Nicomedia and Brousa, to Aintab and Antioch, thence to Marsovan, Sivas, Trebizond, Erzroom, to Marash, Aleppo, Oorfa, Mardin, and Mosul, and still on to the adjacent regions of Persia. Cities, towns, villages, hamlets, and homes are reached in a steady widening of the field, until all Asiatic Turkey is covered with a network of stations and out-stations, of churches and schools, that bring the new impulse to well-nigh every home and heart in the non-Moslem population of the empire. The Moslem population soon became inaccessible, and has remained so to this day. Hence the aim of missionary effort has been to bring a pure gospel to the nominally Christian peoples, the Armenians, the Greeks, the Syrians, and through the internal reformation of these old churches to make ready for the time when the gospel could be freely preached to all nationalities. This original method of working was changed in 1846, when the persecuting edicts of the Armenian Patriarch forced the evangelicals out of the national church and community, and compelled them to organize Protestant churches and a Protestant community. This act, designed to destroy the evangelical cause, gave it a powerful impulse and secured for it imperial recognition and protection. It changed

the method but not the aim of the missionary work. The thorough awakening of the old churches and their adoption of a purer type of faith and morals have never been lost sight of; the organization of the Protestant body and its maintenance have been regarded as only temporary expedients, to be laid aside as soon as the great end could be better achieved in other ways.

The attitude of the Turkish government toward this evangelical movement has until recently been that of toleration and impartial protection. From the day of the downfall of Constantinople in 1453, Christians have lived under Moslem rule, protected in the enjoyment of certain recognized rights, among them the exercise of their religion. The subjects of friendly Christian powers have resided in the empire under the same general conditions. It was upon these conditions that the missionary work began, and has continued to this day. To these ancient privileges sanctioned by unvarying custom, treaty stipulations have been added, defining more clearly the rights and privileges conceded to the religious teachers of other nations, and guaranteeing to Christian missionaries, American as well as French and English, clear and ample protection in their legitimate work. The missionaries of the Board have lived in all good loyalty to the Turkish government from the first to this day, and they have enjoined this duty of loyalty upon their pupils and all who have come under their influence.

It is now seventy-seven years since the labors of the Board in Asiatic Turkey began. During that period about 700 missionaries, men and women, have rendered service in this field for a longer or shorter time, and the Board has expended upon this work at least $7,000,000. The present force is 176 missionaries, the annual expenditure is about $175,000, and the valuation of the mission plant is nearly $1,500,000.

The native agency, coöperating with the missionaries and giving a vast extension to the scope of their labors, has grown from fifty-seven native preachers and helpers, reported fifty years ago, to a force of 878 native laborers, of whom 100 are pastors of churches, 128 others are preachers, and 564 are teachers in mission schools of all grades, from the kindergarten and day school up to the college and theological seminary. In these fields there are now 125 churches with 12,787 members, 327 places for stated preaching, with average congregations exceeding 34,000. There were 20,496 persons under instruction last year, of whom 2,576 were in the higher schools and colleges. Three colleges for young men and three for young women, planted at convenient centres, are preparing a noble company of students for positions of influence and power. But to measure the actual results of the evangelical movement we must go beyond all such statistics and note the leaven which has entered so many of the old churches and communities from these mission churches and from the schools connected with them, and from the life and enterprise which are nourished within them. We must bear in mind the place held in their several communities by the members of these churches, the important part they bear in the prosperity and enterprise of the times.

Literary work has held a prominent place in the activities of these missions. Translations of the Scriptures into the various languages spoken in the empire were promptly begun and earnestly pressed; the ablest men of the missions have devoted themselves to this effort, and the record of results is most rich and impressive. No considerable part of the population of the whole empire but can read in its own tongue the wonderful works of God. Helps to the understanding of the Bible have also been provided in a systematic way and on a large scale, and a good beginning has been made in providing a Christian literature for the edification of the community. In no mission of the Board is there such an ample literary apparatus for every department of missionary work, and the use of this literature is widely diffused. There is a great body of readers, and there is a great demand for these products of the press. The annual circulation of the Scriptures in these fields reaches 50,000 copies.

It may help us to realize the progress made by these missions if we take a rapid

survey of the facts already given. Set churches and chapels at the strategic points in every considerable district, under the care of native preachers and pastors; surround them with schools of all grades, according to the needs of each place, from the day school and kindergarten through high school for boys, and boarding school for girls, up to the college and theological seminary, under the care of native teachers of both sexes, assisted in the higher grades by missionary men and women; let the Bible in every language of the country be circulated freely, accompanied by all the modern aids for its clear explanation; and let the religious press, in the vernacular, bring its weekly tidings and instruction into hundreds of households, — and in this brief epitome we shall to some extent apprehend how thoroughly the influence of evangelical truth and life has come to penetrate and inspire the people among whom the missionaries have wrought.

Then carry this state of things, with allowance for local differences, out over every district and province of Asiatic Turkey, from the Bosphorus to the Russian and Persian frontier, from the Black Sea to the Mediterranean, and we have in brief a view of the progress made and the state of missionary work in the Turkish empire up to the most recent times. It is a widely diffused, effectively organized, powerfully manned, and successful enterprise, challenging the respect and admiration of all intelligent observers. If the expenditures upon this field have been great, amounting to more than one fourth of the Board's annual budget; if the force employed upon it has been exceptionally large and able, counting more than one fourth of the total number under commission; if the mission plant is unusually varied and valuable; in a word, if the stake of the Board in these fields is great, the results are also great, and the success most striking. The final end in view is, indeed, still far away, but that is simply because that aim is so majestic, and the ultimate issues so far-reaching as to be almost identical with the universal triumph of Christianity in the earth. For investment and time and force employed, it is doubtful if the Board has anywhere achieved a more substantial success, or has made a greater contribution to the solution of all missionary problems, than that which has marked these missions in the Turkish empire. The strongest intellectual, moral, and religious forces in the empire are to be found in the evangelical communities; great prosperity and business thrift are also there. And the movement strengthens with every year. Beyond all the limits that are recognized in statistics, along lines scarcely indicated there, in ways that are *felt* rather than counted and seen, the leaven of this nobler life and worship is penetrating the whole mass of the nominally Christian populations, and insensibly affetcing the spirit and sentiments of multitudes of the ruling people.

II. Upon this work, so placed, so administered, full of such present fruits and bright with such radiant promise, almost without warning, the terrible storm of massacre and pillage and outrage fell in the closing months of last year, and thrilled the hearts of all nations with horror, and left in its wake an awful scene of death and misery, of dread and despair. The rapidity of its movement, the places where it fell, the nationality of its victims, the method of the fell work, are striking and significant. The massacre in Constantinople, September 30, 1895, was the prelude. The affair at Trebizond, October 8, with its thousand slain in a day, showed what was coming and where it would strike. Then followed in quick succession the bloody scenes at Bitlis, October 25, at Erzroom and Erzingan, October 30; Sivas is struck November 12; Harpoot and all its villages, November 11; Marsovan, November 15; Aintab, November 16; Marash, November 18; and the holocaust at Oorfa, with its thousands of victims, December 28, closes the first act in this destruction of a nation.

The Armenians, among whom the most of this work has been wrought, were the only people assailed. In the short space of a few weeks, from being the most prosperous people in the empire, they became the poorest and most wretched. The leading

men of the nation in many communities were struck down in cold blood by the ten thousand, their possessions carried off by their murderers, and their wives and children, homeless and destitute, thrown upon the charities of the world. Great numbers of other men were robbed, imprisoned, or driven into hiding. In some regions the alternative of Islam or death was offered to whole villages and towns, and those who through fear denied their faith were rigorously forced to go to the mosques. Multitudes of women and children were carried away to the harems of those who had robbed their homes and murdered their husbands and fathers, there to forget their own faith and people. This did not happen in one village or city alone, not in one district or province of the empire merely; the six eastern provinces, including the territory occupied by the Eastern Turkey Mission and Trebizond, were swept from north to south, from east to west, in cities, in towns, in hamlets, with this fearful storm of murder and greed and lust; the province of Aleppo, including the whole territory of our Central Turkey Mission, suffered nearly the same fate; and the visitation reached Cesarea and Marsovan and their villages. In all this vast region business and agriculture and every form of productive industry were silenced; the winter's supply of food, the very implements of labor, were destroyed, and the victims left paralyzed and hopeless.

When it is remembered that this calamity was not the result of war, but that it fell upon peaceful communities, occupied with customary pursuits, unarmed, defenceless, unresisting, that often the neighbors joined with the lawless ruffians that led the assault in robbery and bloodshed, that in not a few cases the soldiers to whom the assailed looked for protection not only offered no resistance to outrage but even joined in the violence, and that in scarcely a single instance have these wrongdoers suffered for their evil deeds,— with these facts in mind, it will be plain to all that this was no ordinary disaster, but ranks with the deeds that cover the names of Nero and Decius and Diocletian with everlasting infamy; with those that make the Inquisition, the reign of Mary Tudor, and that of Philip II of Spain, hateful in the eyes of the Christian world.

The Christian work which stood in the midst of the fields, thus swept with destruction, has suffered a fearful shock. Churches and chapels and schools have gone down in the general wreck; pastors, preachers, teachers, leading men and women in many a church, have been beggared and outlawed, or have been slain outright. Not a few have won the martyr's crown; "and others were tortured, not accepting deliverance; and others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they wandered in deserts, and in mountains, and in dens and caves of the earth." The blow has been heavier and more wasting here, lighter and more guarded there; but everywhere it has brought measureless loss and sorrow and dread.

The missionaries, men and women, without an exception, have remained at their posts, have shared the perils of their people; at Harpoot were stripped of their goods and driven from their burning homes; at Bitlis were virtually imprisoned in their homes and cut off from their associates; but in all places have opened their homes, their hearts, their possessions for the comfort and relief of the people. Thousands of lives have been saved by their efforts, hundreds of thousands have freely received the relief from Christian lands, administered by their hands. They have been angels of mercy, towers of defence, the solitary support of the fearful and despairing. The sense of measureless gratitude in many hearts was expressed by one in Constantinople, who when it was said that the ministry of relief was too great to be continued replied: "Don't say that; we have nothing left to us now but the missionaries and God;" by another in Oorfa, who said: "I don't know how we could have endured the pressure but for Miss Shattuck; I think we should all have turned Moslem." They voiced the speechless misery that filled the land, and gave tongue to the mute appeal of the homeless, broken-hearted, naked, and destitute women and children who by the hundred thousand had nowhere else to look for help. And their hands administered the relief that came

flowing in from Europe and America, and so wisely guided it that it brought tenfold blessing and help. No words can measure the burdens and sorrows and strain to mind and heart that have rested upon those men and women at the front during these twelve months. No pen can describe the blessing they have been to this stricken nation, the comfort and hope and peace their very presence has given. The moral impression which their fidelity and patience and love have made far outruns the fruits of many years of ordinary service; and it has reached beyond the suffering people, it has won the admiration of many of the ruling nations, and has touched the heart of the civilized world. Never for a moment have they despaired of the work, though it seemed to lie in ruins about them. While their burning homes were still smoking they have appealed for means with which to enlarge the work. This storm has seemed to them but the prelude to a vast expansion of their opportunity. They have looked beyond these clouds and have seen the whole Armenian nation awaiting their message, the way of access open to all the people of the land; and they have rejoiced to see this day.

III. It becomes a most solemn question, what are we to do with our missions in Asiatic Turkey? How are we to interpret these stirring events for the past year? Are we to count our work there ruined, its further prosecution hopeless, and are we to begin the retreat? Or are we to deem these events a challenge to our faith, a summons to new efforts and greater deeds? There are voices that call in each direction; which shall we follow? If we can hear the voice of Him who called us to this field in the beginning, who has made our way there to prosper, in whose honor so many, in city and town, these twelve months past, have joyfully laid down their lives, if we can hear his voice and learn his will, our path will be plain. In a work like this it can never be safe to desert his standard, even though it lead right onward into the darkness and the storm. We are sworn to a more sacred service than that band whose deeds the poet's verse has made immortal: —

> "Theirs not to make reply,
> Theirs not to reason why,
> Theirs but to do and die."

1. In the first place the presumption from the course of Christian history lies against our retreat. This is by no means the first time in Christian annals when progress has been suddenly checked, and the labor of long years brought to seeming ruin. How many times in the centuries of persecution did it seem as though all were lost! Nero delivered the Church a staggering blow; Decius seemed to have annihilated it. Diocletian filled all Eastern Christendom with bloodshed and fire and destruction. But the church that bled in witness for Christ was the church that grew. It was stronger when Decius' bloody work was done than it was when he began. Diocletian's fury ceased, not because the Church was perishing, but because his own throne was tottering to its fall. The Netherlands grew strong and compact beneath the blows of Philip which were meant to destroy it. The fires at Smithfield weaned the whole English nation from the bloody queen who kindled them. The death of Bishop Hannington gave a greater impulse to the Christian cause at Uganda than years of his life could have done. When the pagan reaction was filling Madagascar with martyrs and closing its churches it was the time, not for the abandonment of the work, but for its renewal and more vigorous prosecution.

2. We have too great a stake in this work to desert it now. These seventy years of continuous effort in this field; these seven hundred men and women who have spent life and strength and hopes and prayers upon its founding and growth; these seven millions of dollars that have gone into the effort to plant the gospel afresh in these scenes of its early victories, — these, one and all, pledge us to stand by the work until we win the day. But these are not all. Into this enterprise have entered the love and

faith and loyalty of our churches, the prayers and hopes and longings of three generations of Christian men and women in this and other lands, the sacred, implicit promise that we would press the work, and supply the workmen, and stand by the effort, until our Lord should come to his own. We cannot leave this work, or suffer it to languish, without a fatal betrayal of our trust. If it had been folly in the weary autumn of 1864 to give up the struggle for the Union and acknowledge the war a failure, when six months more would win the victory, it were more than weakness for us to turn back now, after such labors and cost, and forfeit all, together with our self-respect, when a few brief years of further toil and gifts and devotion will carry the day.

3. To withdraw now would be to lose a great opportunity. The calamities of the past year have changed many things. The pressure of a common distress has brought Protestants and Gregorians into closer relationships of sympathy and suffering. They have worshiped in the same churches, have met in the same prayer-meetings, have listened now to the Protestant preacher or the missionary, and now to the Gregorian priest. Through large portions of the country this practical unification of the nation is going on. And along with this is the deepened religious feeling that pervades the people. Crushed, humbled, with no help but in God, there is a wide and unwonted turning of heart to the gospel and its great consolations. A new sense of eternal realities, of the privileges of discipleship, of the hopes and joys of the Christian faith, has been awakened throughout the whole land. When Dr. Fuller, at Aintab, is invited to preach in the Gregorian church and is greeted by a congregation of more than three thousand, filling every foot of space; when four hundred Gregorian women at Oorfa gather regularly in a prayer-meeting led by Miss Shattuck, and these scenes are repeated in Harpoot, Erzroom, Sivas, and in scores of places in all these fields, we have come to a new phase of our missionary work. Nothing like it has been seen in these fields since our work began. With the whole Protestant community quickened and chastened, with the Gregorians thus accessible and waiting, it were little short of a crime not to press our opportunity, and gather in the ripened harvest. Long years we have toiled and prayed and waited to see this day; it is the time, not for delay or retreat, but for vigorous advance.

4. We must not forfeit the power of the martyr church. Something has been done in these churches during the past year which lays a powerful claim upon our sympathy and support. For the name of Christ many have met death without dismay; men and women, who could have saved their lives by denying their Lord, have joyfully chosen him at the sword's point, at the musket's mouth. Gathering now in rags from ruined homes, and worshiping in dismantled churches, they wear a glory that time cannot obscure. If it were ever possible for the American churches to retire from these fields, we cannot think of it now, when every heart in the civilized world thrills with admiration of their deeds. Those churches must be sustained at any cost. We should be giving aid to those beneath whose swords their dead have fallen, were we to fail them in this extremity. Here is the precious fruit of all our Christian labor and example; these are the heroes we have helped to make. Mardiros of Arabkir, Garabed of Sivas, Krikor of Harpoot, Sarkis of Choonkoosh, Hagop of Oorfa, and the sixteen other Protestant pastors and preachers who died for the testimony of Jesus and the word of God,—

"When can their glory fade?"

The mighty power that is in such witness to Jesus Christ we must cherish and help to make triumphant in every heart, in every land.

5. We must give great weight to the judgment of the missionaries. They stand at the front. They have faced the danger. They have walked in the valley of the shadow of death. They have felt the power of the gates of hell. They know, better than all

besides, what has been lost and what still remains. Perils hang about them still, subtle, impalpable, persistent; no man can tell what a day may bring forth. But they abide in peace, with no thought of fear or retreat. And to a man they urge us to maintain our work and seize the glorious opportunity that lies before us. From the midst of the flames and ruin they have given thanks to God that they have lived to see this day and have begged us not to recall them. With the vision of faith they have looked beyond this day of fear and desolation, and have seen the kingdom of God coming in power among the people of every name and nation there. Like the veteran columns of the Iron Duke at Waterloo, they have felt their cause invincible, the forces before them yielding, and have refused to retreat. And the whole Christian world admires their heroism, and applauds their deeds. It were a shame to recall such men. It were ignominy to give them faint support. It were high treason to the Lord of heaven to desert them. In God's marvelous providence they have gained in this one short year advantages which would have richly repaid the labors and costs of a score of years. And it is for us, with deepest gratitude and unfaltering devotion, to stand by them in this crisis and culmination of our work; to fill their wasted ranks, to increase our gifts, and make ready for the final victory. We honor the great men and women who have wrought in these fields in former years, and praise their deeds; the Goodells and Dwights, the Hamlins and Schaufflers, the Riggses and Parsons and Blisses, the Schneiders and Smiths; and we do well. But their peers, many of them their own sons and daughters, are on those self-same fields to-day, and the deeds of the fathers they have done, and greater deeds than these have they done. And the churches of America will never unsay those former praises or let the heroism of these days be unhonored or in vain. We have put the name of Lincoln by the side of the name of Washington; the praises of Bunker Hill and Trenton and Yorktown have not obscured the glory of Vicksburg and Gettysburg and Appomattox. And the appeal of these heroic bands who have come through the smoke of conflict, and who urge us to stand by them and their work to the end, will have an eloquence and weight which none can resist.

6. Finally, let us inquire what is the will of the Lord. This is the decisive question for every Christian heart. We went to Turkey at the beginning in obedience to his command; his presence and blessing have not failed us at any point during the long years since that day. The missionaries now in the field have felt his presence and been cheered by his smile through all these days of blood and ruin and sorrow. He has stood by those who have met death for his sake, as he stood by Stephen in his agony and as he made Polycarp's dying hours full of peace.

The ruin which lawless power has wrought is no proof that he has deserted his field. This is not the first time in the history of his church when his people have suffered persecution and death in his cause. If he is testing the evangelical churches of Asia Minor, he is also testing the churches of America which sustain this work. They do not faint or despair. Our representatives there do not falter or give up the cause. Can it be that he calls *us* now to set the example of faint-heartedness and fear? What do our love and loyalty to Christ mean, if when he points to these lands of want and weakness, and bids us save them, and leads the way, we falter and turn away? Could the name of Christian ever be redeemed from the shame of such betrayal? Could the cause of missions ever recover from such a fatal wound? We praise the martyrs and Christian heroes of every age. Are these words only; or are they the instinctive homage of the heart? Heber's prayer should be ours: —

> "They climbed the steep ascent of heaven
> Through peril, toil, and pain!
> O God, to us may grace be given
> To follow in their train."

What if the work be difficult! What if it involve great labor, many hardships, great cost, and frequent losses! The end is worth all it costs. Nothing can be so disastrous as for us to refuse God's call. What could bring to our churches a richer blessing, or so refine and elevate their spiritual life, as to stand by this beleaguered cause with their love and gifts through storm and night, until the day dawns! It is not these widowed mothers, these orphaned children, these dismantled churches, this stricken people, or even our missionaries, one with them in suffering and hope, it is not merely these who await our choice. He, too, whose name we bear, who stands in their midst, one with them in suffering and boundless love, he, too, awaits our choice. In the day of awards, when our lives are finished and our work is done, and we face again these pleading souls and behold the face of him, their Judge and ours, his word to the faithful will be, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

NO BACKWARD STEP.

BY REV. CHARLES H. DANIELS, D.D., HOME SECRETARY.

[*A Paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Toledo, Ohio, October 7, 1896.*]

Two magnificent facts are fundamental in the work of Christian missions. First is the life of Jesus, filled with untiring zeal for needy men. He had no plans for self-acquirement, and made no attempt to get to himself the lustre of a name, or earthly advantage from his superior power, but all was bestowed, undivided and unabated, for the good of men. To close the scene in this tragedy of love, he gave, what we would give the world to keep, his life for the world's redemption.

Then we come up to Pentecost. Events transpire the like of which were never before seen in the history of men. The Holy Spirit, like a rushing, mighty wind, came down from heaven opening upon the world a new era in the progress of religion. Men felt the power of the divine truth, as the beams from heaven, no longer aslant but direct, transformed their lives and purposes. Christianity then took on its missionary power, active, substantial, self-denying, growing with the growth and strengthening with the strength of those graces and emotions in which the Spirit of God baptizes the soul. The gospel was given to the Gentiles. A world-wide mission was begun, with all its prodigious meaning and heaven-born design.

These two facts named constitute at once a law of purpose and a promise of providential guidance which may satisfy all fear and remove all doubt. Limitations and vicissitudes may arise, but the authority of our Lord, and the infinite resources of the Spirit of God, will not fail in the varying needs of the kingdom.

The history of the American Board must, in the nature of the case, present changing conditions which tax the administrator. It is but a few years since a secretary of the Board felt so deeply the need of laborers that he told the story of need in the annual meeting for its consideration, and sounded a call to the churches, which should be at the same time a warning and an inspiration to duty.

But a change in conditions has come about. We are confident that the men are now ready to supply that need, — their eyes anointed to behold with sanctified vision the world groping for its Redeemer. Fifteen years ago it was said in the annual meeting, "May not the day be drawing near when whole classes, and succession of classes in our theological institutions shall volunteer for the foreign work?" The Student Volunteer movement had not then been born, but this inquiry was indeed a prophecy of its coming. The spirit of missions is pervading our colleges and seminaries, and hundreds of our

choice young men and women are open to the call of the Master to go forth to the world with the message of life.

But the changing conditions have ushered in a new problem, difficult of settlement. This is the statement: The call for laborers in the harvest is immediate and urgent; the men who are ready and consecrated to this service have the orders of Heaven to obey, but the means are not at hand. Is it possible that while our colleges and seminaries have been awakened to the calls of the world for which Christ died, the significance of this movement of the youth is not understood by the churches? The gifts of the churches have not been sufficient for the Board to send these men. All the purposes of God remain, his commission calls for obedience, his voice is heard in our opportunities, he has resources at his command, and yet we have reached a point where resources are lacking and the gladdest inspiration to the Christian church, in the giving of its sons and daughters, is being lost. Consequently the conditions change again. At the very time when events are shaping in the interests of the kingdom; when the opportunities are with us at the door and the divine presence is assured; at the time when increased effort and enlarged plans are demanded, a halt is called, a retreat is sounded, and retrenchment is ordered.

The reply to this thought comes on apace. The whole country is afflicted, commerce is palsied, money is scarce, energy is wasted, retrenchment is practised, confidence is shaken, hope paralyzed, and men stand breathless, waiting to see from whence the cloud, "big with blessing," will arise. These are searching facts. We have half passed their ill-boding when we admit them to our counsels.

God foresaw these exigencies and all the trouble they would occasion. Through these very conditions possibly he would gather the resources essential to the obedience of his command. It may be he is voicing his will in regard to Christian living and self-sacrifice. It may be his way of forbidding the few to carry the burden and of showing the multitude of his disciples the blessedness of maintaining his cause in the great world. Thus distress may lead to revival, the givers be multiplied, and an advance be sounded.

History is on this side of the question. We are not left to conjecture. The providential dealing of God with the American Board becomes a prophecy of ultimate victory.

The record of 1810 reads: "A new scene to us is now opening. Several young men of good reputation for piety and talents, under sacred and deep impressions, hold themselves devoted for life to the service of God, in the gospel of his Son, among the destitute, and are ready to go to any part of the world where Providence shall open the door for their missionary labors. Is not this a divine intimation of something great and good?" The Commissioners had no money. But the Lord made it to be known that the gold and silver are his. Four young men were waiting to be sent with the everlasting gospel to the millions of the East. In the providence of God hearts were opened and money flowed in. The first precious memorial of our early history is the six thousand dollars gathered to send forth these young men with the full provision of salary.

We pass on a short period of years. The financial prospects of the Board were more unpromising than they had ever been. Nothing could be more evident than that the providence of God called for additional laborers in the mission fields. There had never been so many young men offering their services, ready to go forth, and some of them entreating to be sent at once. For about five years the debt of the Board had averaged about $19,000, on an income of $108,000. At that time, 1831, 1832, the whole land enjoyed the blessings of the divine presence in revivals of religion. The hour of despondency was quickly changed into one of eager expectation. The debt was removed. The receipts were many thousands larger than ever before. Better than all,

such men as William G. Schauffler, William M. Thomson, S. Wells Williams, and a score of others were called by the Holy Ghost and set apart by the churches to go unto the Gentiles. Under this spiritual impulse the constructive and benevolent forces of the churches were gathered, and again the American Board made a distinct advance in its work.

Passing on in our glimpse at history we come to the severe revulsions of 1837, when an unexampled commercial depression, like an earthquake, shook and overwhelmed the whole land. In the midst of the year a sweeping reduction of above $40,000 was made in all the missions, arresting labors already in operation, and undoing what years of toil had accomplished. Thirty-five appointed missionaries were compelled to wait. For six successive years the burden rested upon the Board. An average debt of nearly $40,000 out of a total income of less than $300,000 tells the story. The annual meeting of 1841 in its counsels dared not hazard further debt; it dared not adjourn until some message should be heard distinctly indicating the way. A deep sense of personal responsibility for the kingdom of Christ pervaded the meeting. The serious bowing down of hearts, with the repeated lifting up of prayer for light, indicated that the Spirit of God was there. Instead of adjourning at noon of the third day they held over through the following day, and then adjourned to meet in special session after six months. That gathering was mighty: first, in devising a more effective movement for the conversion of the world to Christ; then of thanksgiving to Almighty God for his goodness in relieving from financial embarrassments; and finally, in calling upon all the Christians of the land to unite in a day of prayer for the immediate revival of religion in all the churches at home and abroad. Before the close of that month the debt of the Board was gone, a large number of churches were enjoying times of refreshing from the presence of the Lord, and thousands were added to the churches. Here was a distinct interposition of Providence, and the Board made another forward movement in its history.

Passing another span of years we come to the times when the memory of those now living gives forth her treasures. It was the year 1857. A financial crisis filled all hearts with gloomy anticipations. The machinery of business was still, and the fountains of wealth were dried. This is but part of the story. The great revival added to the churches converts in numbers unprecedented. The debt created but little fear, because of the wider field for culture and the promise of new fruit. As a product of the revival the theological seminaries had more than their usual number of students, thereby increasing the number of ambassadors asking commissions. Three years had nearly passed when the debt had assumed a threatening condition. It was nearing $125,000. Just before the Jubilee Meeting deliverance came. The wealth of the churches was laid upon the altar, financial obligations were canceled, and a forward movement was ordered. It is possible that some here recall the scene at that meeting when, having voted to aim to raise $400,000 for the ensuing year, the concurrence of the whole assembly was sought by rising vote. The congregation rose at once. An unknown person in the room unexpectedly lifted a strain which was caught up by the vast throng, and in a moment the searching words were wafted to heaven: —

> "Shall we, whose souls are lighted
> By wisdom from on high, —
> Shall we to men benighted
> The lamp of life deny?"

The effect was startling; deepest feeling found expression; eyes filled with tears; and hearts beat with enthusiasm. The American Board again made an upward move.

A statement had been made that the great fields should have 1,200 missionaries at the earliest possible time. The friends of the Reformed Church withdrew, and later the Presbyterian Board, taking a generous part of our support and some of our loved

missions. At once our work expanded to its former dimensions. The men and women were multiplied in all these boards, until it appeared that in separation more was accomplished than the most optimistic would have dared to predict.

God leads in both cloud and sunshine. How the clouds deepened in the following years 1872 and 1873! "Sheerest humanity" called for reinforcements in the missions, to save the overburdened servants of God, but they could not be furnished. The plea was sent forth for money, and the response read, "Providential opportunities unimproved." Then the foreign secretary wrote, "Eager to press forward to realize the cherished hopes of the sainted dead, and of the devoted men and women now in the field, the committee was compelled to retreat in the very face of the enemy." Godly men yielded to stern necessity with tears and prayers. There was another year unrelieved, and "Shall the missions be crippled again?" was the cry. The answer came in "painful retrenchment abroad," and increasing debt at home. Suddenly, through a rift in the cloud, was seen the gracious light of God. The interposition of the heavenly Father, just after the words of doubt and gloom, and mid the songs of thanksgiving, made the meeting in the city of Providence memorable. The burden of debt was removed, but there was not the faith to say, "Go forward."

After this glimpse of light the Board was brought to the darkest days in its history. There was peril unless from some unexpected quarter help should come. Every sign indicated grave disaster to the work abroad, and at the same time an exceptional debt at home. Men of God on all the mission fields poured out their souls before the throne of power. At home wakeful nights were spent in prayer, and weary days in care and anxiety. May I quote from the secretary of that day? "The servants of the American Board retired to rest one Sunday night in the month of March, more than usually apprehensive of impending disaster, and woke the next morning telegraphed all over the land as heirs to a vast estate." The Lord God of hosts had been leading one man; in that man was the "hidden power of God" to lift the American Board once more a little nearer to the consummation of its purpose in redemption. God answered prayer by the Otis legacy. The severe retrenchments were relieved and all debt removed by the use of $166,000 from this fund. Following the Otis came the Swett legacy, and the cloud entirely disappeared.

Fourteen years passed by during which the missions were rapidly reinforced, the whole work grew, new work was taken in hand, and the receipts reached unprecedented amounts. Another cloud lowered in 1893, when with the debt came also the financial panic. The story is too well known to repeat it here, but when the clouds seemed the darkest, and wisest advisers could not see the outcome, God in his gracious providence sent us a man who, in setting us an example, would also write for us an ultimatum. The splendid challenge of faith from D. Willis James last year called forth a sympathy for our work which not only cleared away the debt but enlarged our hearts.

We have not thus glanced at the past in order to speak congratulations over what has been done, but in order to celebrate the great goodness of God and to remind ourselves that we have a sublime work to which we have been commissioned by our Lord and Master. The Lord has not in every case used the same means of relief from financial burden, but he has brought his message of power in his own way and it has been effective. There are lessons of deep interest in these providences. (1) It is consecration in the church at home that sends its potent influences through all the world. An empty treasury and a low state of piety have been side by side in all our history. An overflowing treasury has been the revival from on high telling us that we have the might. (2) There are great crises involved in these deliverances. The appeals of China, the gropings of Japan, the awakenings in India, the troublous events in South Africa, and the woes of Turkey indicate the providential conditions which, if combined with right impulses from the forces of Christian life, will achieve results like

unto the promises of God. (3) At the same time that God has regirded his church for its work, and sent a new thrill from his life into its life, and lifted it into a higher plane of service, he has also widened the field, increasing the demands far beyond all previous experience.

All the branches of the Christian church are committed in a good measure to the spirit of Christian missions. The Christian forces are extended beyond all former bounds, wealth and power have reached beyond all former example, commercial enterprise, with knowledge and education, surpass all previous time. We cannot conceive of any appropriate instrumentality which is not taken into the service of Christ and the Church and concentrated upon the great work of redeeming mankind from the dominion of sin. What is the providence of God to us in this time of financial disaster and disquietude? May it not be this? He has shut off the great reservoirs upon which we have depended and has asked us to look to the many sources which have been multiplying and opening to us with advancing years. The providence of God is asking all the churches to combine as one, and every believer to be enlisted in this work.

It may not seem the fitting season to press the claims of the pagan millions. The great work of missions has always been the child of sacrifice. In our work we can never eliminate the cross. The desert loneliness, the wilderness journey, the thrust of the spear and the pricking of the thorns are not the misfortunes of the servants of God. We have a grasp on faith when we are willing to let our religion cost us something. We look upon the woes of this great world, upon its sinful and lost condition without the Prince of Peace, and our sufferings are small. We have not been touched in the sources of our strength. Our wealth may disappear, restlessness may make the nation timid, commerce may be hindered, but the sources of accumulation are open to us and we cannot be poor. Therefore, in such a time, let us retrench, but not toward the Board of Missions nor the Church of Christ. We cannot take away the preacher and teacher in India, nor the voice that calls the poor man to the sanctuary in Turkey. We cannot stop the march into Africa and China, nor furl the sails that waft the Bible to the islands. The genius of the world is more and more accepting the service of Christ and laboring for the good of men. It is too late in Christian history to deny the power of Christian missions. It is the set time for the world to be delivered. We thank our heavenly Father for his providential leadings of the American Board.

Our own history speaks to us once more. "The orb of Christian work revolves," some one has said, "and carries nights and seasons as the year does." With a somewhat noticeable regularity the dark days have been seen in our history of finance, and then the receipts have risen to a higher plane, not to go back again. The false prophets of 1837 saw the end of our increasing receipts; again they were on hand in 1857; nor did they forget their message in 1873, and we have heard their venerable words to-day. We follow the decades of history and our inspired faith expects another advance as this century shall go out, if we are to keep step with the divine leadings.

Our receipts averaged: —

In the first decade	$16,242
In the second decade	66,423
In the third decade	168,474
In the fourth decade	255,038
In the fifth decade	298,894
In the sixth decade	451,910
In the seventh decade	462,959
In the eighth decade	645,109

We have passed six years into the ninth decade to find another advance, the average being $754,828. The spirit of missionary zeal is kindled at just the time of its greatest need. We cannot withhold the feeling that this is the time of our great need.

Then in the line of history this is the time for another advance in which all the churches shall be enlisted. If it is true that we have reached the maximum of receipts, then we have a task from which the hosts of heaven may well shrink. The spirit of missions, the promises of Christ, the providences of God are all against a policy of retreat.

The kingdom of grace is under divine law. Its unalterable principle is progress. Any other law than that which God has spoken and his providence illustrated is unknown to the Church. A practice that nullifies this law or that requires retrenchment is not of God. The kingdom of Christ is a spreading, augmenting, radiating kingdom, which is at length to fill the whole earth. All our plans and views and hopes must conform to this glorious truth — the fundamental principle of progress. Planning and acting for the coming ages and a dying race, and representing the Church of Christ, we must regard this cause with the eye of faith. Nothing but stubborn necessity should ever induce the Board to swerve from the rule that has made its history glorious. The answer to this thought is not to be made by the Board, but by the churches all united. The responsibility must in some way be brought home to the individual heart and conscience. If the churches do not go forward, then the noble faith and heroic plans of our mission work must be disappointed.

But the churches will go forward! Defeat does not belong to the Church nor to her missionary activities. The work of recovering this world to Christ is not to be turned back. Individual stations may be abandoned; particular missions dropped; and there may be temporary ebb in the tide of benevolence; but the progress shall be onward. Our missionary operations shall continue until nation after nation shall be transformed into the likeness of Christ. We are to move as under a skilled commander, taking position after position, achieving one victory and then another and greater, all the time concentrating the forces for the final triumph.

Men of the right kind, thoroughly equipped in body, mind, and heart, must be sent in sufficient numbers to keep good the growth of the work. This is the especial message to the churches at this time. The Japan Mission earnestly calls for two men and four single women. The Madura Mission, in its distress, asks for three men and two single women; and the Marathi Mission would be happy with one new man and one woman. A late annual meeting advised sending one man to Spain, and Mexico is in need of two at once. The brave men in Turkey ask others to share with them their work to the number if six. There is need for six new men in the interesting missions of China, with their inquiring multitudes. Africa adds her call for four men to take the places of the aged and to occupy stations already taken.

We need to send these young men in order to arouse the zeal of the churches, to stimulate intelligence, to enlarge our liberality, and to wisely provide for the future. Shall it not be done under the inspiration of a living faith and a Christlike sacrifice? The American Board has more than once deliberately adopted a policy that no suitable candidate should be refused. Must we reverse this policy now?

The example of the Church Missionary Society of England is inspiring. Sixty missionaries were sent out last year. A deficit was the result. Unmoved by this, the message was sent to the constituency telling of eighty appointments for service and suggesting that individuals, families, societies, and churches take the personal support of a new man and make the support an extra offering. In less than one month's time "an unlooked-for token of the goodness of a prayer-answering God" was seen in that fifty-five of these eighty candidates had been adopted, leaving but twenty-five to be cared for. Why should not the distinct proposition go out to our Congregational constituency, to its rich men, large families, societies and institutions, that each take the additional support of a missionary? This is to be the coming spirit of our enlarged work.

Apart from the need of men, and especially the lack of money, with the retrenchment which hurts, we suggest wider and deeper thoughts to leave with the Christian hearer.

1. If we are to meet the conditions of to-day, we must apprehend the great mission of the American Board which has dignified its history and made glorious its work. The one dominant purpose is to preach the gospel in all the world. This must be the one supreme business of the Church, to proclaim Christ to the unevangelized nations of the earth as rapidly and as efficiently as is possible.

2. If we are to meet the requirements of to-day, we must understand the divine purposes which are revealed in the Word of God. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." "All kings shall fall down before him; all nations shall serve him." "In him shall the Gentiles trust." "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." "I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

3. If we are to meet the conditions existing to-day in the world of missions, the churches must return to the great missionary prayer: "That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see the salvation of our God." This prayer is a part of missionary work, and is the characteristic of the missionary spirit. Our dependence upon the Holy Spirit is constant and absolute. Under his guidance every dollar of treasure becomes instinct with life, every missionary becomes filled with power, and all the work becomes blessedly successful to the praise and glory of the Triune God.

THE JAPAN MISSION AND ITS PROBLEMS.

BY REV. JAMES L. BARTON, D.D., FOREIGN SECRETARY.

[*A Paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Toledo, Ohio, October 7, 1896.*]

AFTER a quarter of a century of brilliant missionary enterprise in one of the most marvelous and rapidly changing countries of the world, the American Board pauses to survey the work already done, take an inventory of the present condition of its mission, and make a forecast for the future.

It is true that in the work of missions we are dealing to a large extent with spiritual things. We cannot measure the workings of the Spirit of God among the nations of the world by common business laws or mathematical principles. Yet, on the other hand, the work of missions must be conducted on business principles. The secret of success lies in finding the middle ground where the spiritual law regnant in the natural world joins with the natural law of the spiritual world, and in keeping on that border land where the human and the divine unite for the saving of a race.

For twenty-six years this Board has conducted a mission in Japan. The mission was organized before that empire had fully emerged from the old shell of its Oriental seclusion. It was then a country without a name, dominated over by a military aristocracy under feudal chiefs. Its railroads were simply footpaths, and its telegraph lines running coolies. The only navy it possessed were junks incapable of crossing the sea, even to Korea. Its printing press was the ink brush, and its literature chronicles of the past. It had no business system, no banks, and no national mints. Its children were educated by the wandering story-teller and casual teacher. Its civil laws were crude, based largely upon the law of superior strength. There was no manufacturing, no exports or imports. It was a nation without a constitution, without cohesion, full of petty jealousies, destitute of a national ambition, and just beginning to take cognizance of the great world of life without. This was Japan when the first missionary of this Board entered that empire.

In the years that have passed, marvelous changes have taken place. In 1855 Japan was discovered to the world. By 1870 she was beginning to be discovered to herself, and we have witnessed the most wonderful growth and development of a nation that history has ever recorded, — a nation becoming great not by growth from without, but by enlargement from within. Under the spur of contact with the Christian nations and Christian thought, the old conditions have changed. Railroads and telegraph lines bind the land together from one end to the other, the old military aristocracy has been disbanded, many of its members becoming leaders in the thought and enterprise of the nation. The people are ruled by a visible emperor and a written constitution, interpreted into laws by a diet of their own choosing. An excellent system of civil and commercial law has been adopted. A powerful military and merchant navy has sprung up that promises to rule the Pacific; factories are rapidly multiplying, with an increasing commerce in other countries. Japan now has a postoffice system second to none in the world, a model mint, and a banking system which is fully adequate for her growing business, public schools culminating in the Imperial University, in which 4,000,000 youth of Japan are studying the same subjects upon which the children of England and America are engaged. Old Japan has passed away, and in its place we have a new empire with the ability and instruction of statesmanship, alert to secure for itself the *best*, whether it be in mechanical arts, internal improvements, national supremacy, in tellectual advancement, or religious possessions. The old laws of restriction upon foreigners are passing away, and Japan is just now coming into treaty relations with the powers of the world.

It has been claimed by many that the marvelous political, commercial, and intellectual advancement made in Japan during the past quarter of a century are the very ends aimed at by the missionaries when they entered the empire and by the Board's when they sent them out. The contention is that the work undertaken has been practically accomplished, and it is now time to withdraw from the country. Where do we learn that railroads, telegraph lines, commerce and national supremacy, an intellectual awakening, an organized government, national ambition or treaty relations, in any way take the place of Christianity or preclude the necessity of the gospel of our Lord Jesus Christ? All of these may materially aid gospel institutions or may render in many respects the progress of Christianity more difficult; but in no way can they take the place of the gospel. Modern Japan needs Christ just as much as old Japan needed him.

HISTORY.

There is no necessity of dwelling upon the distinctive history of our mission, or of missions in general in Japan. We entered that field ten years after several other societies had entered. During those ten years Christianity had apparently made little progress, and it was still a high crime for a Japanese to embrace the foreign faith or possess the Christian Bible.

The Congregational polity commended itself early to the Japanese, and from the first our mission organized only self-governing churches. The Japanese caught the idea of independence, self-support, and self-propagation, and exhibited great devotion and endured great sacrifice in order to carry out these principles. The first Kumi-ai church was organized in Kōbe in April, 1874, only twenty-two and one half years ago. This church prepared its own creed and its own rules, in consultation with the missionaries. For five years, during which time sixteen churches had been organized, the mission or the Board gave no aid directly to the churches for the support of their pastors. At the same time these churches were aiding young men who were in preparation for the ministry, and the pastors paid their own expenses on tours for evangelistic purposes. The coöperation between the churches and the mission was that of

Christian fellowship, with no official or financial relations. In 1878 a Japanese Home Missionary Society was organized for the prosecution of new work and the support of weak churches until they could become independent. A copartnership was formed between the mission and this Home Missionary Society for the expenditure of the foreign and native funds given for evangelistic work. These relations were sustained until last year, when the Society again became independent. Coöperation in Japan between Japanese and foreigners in matters which pertain to the use of money and the control of institutions and organizations cannot be said to have been generally successful. The Japanese methods differ widely from the methods used in the West, and the general Japanese idea of financial obligations is not the same as our own.

The Doshisha was begun at Kyōtō in 1875, in which the mission coöperated with the Japanese. Owing to the restriction laws in the empire, the institution was legally under Japanese control, no American appearing upon its board of managers. The missionaries who resided at Kyōtō were given a passport to do so only as teachers in the school, employed by Dr. Neesima. That condition has prevailed until the present time. Only by such an arrangement was any missionary able to live outside of the narrow treaty limits in the seven treaty ports. We have had work in only three of these ports — Tōkyō, Osaka, and Kōbe; hence the most of our missionaries have perforce been in the employ of Japanese since their residence in that country, in order to obtain government permission to reside in the interior. They have also been hampered in traveling for evangelistic work, the laws of the country forbidding a foreigner to go more than thirty miles from the treaty port, except with a passport limited as to time and as to the object of the journey.

When we look at these conditions, which happily are now passing away, it is evident that the only way open for the introduction of Christianity into Japan was to commit the gospel to trained Japanese, the missionary being a teacher and adviser, devoting himself more to personal work with individuals. The Japanese have shown great skill, ability, and consecration in planting and caring for the Christian institutions in their country. Many of them have endured open and covert persecution without flinching.

At first, while the missionary did not apparently control, he was necessarily, owing to the lack of experience of the Japanese, the director of the work by his personality and advice. After some years, when Japanese laborers had obtained large and riper experience, the missionaries gradually united with them in a moral copartnership for general administration and direction. During the past three or four years there has been a demand upon the part of a few Japanese that the missionaries now, since the Japanese have become so efficient, leave the entire management of everything to them, even the place of residence and work of the individual missionaries and the expenditure of mission funds. There is no doubt that this demand grew out of the spirit of intense nationalism which has been sweeping over Japan, and that they themselves will soon see that such an arrangement cannot serve the best interests of the work.

In many centres Christian schools for both boys and girls were opened by the mission. Some of these, having served their purpose, have been disbanded. Others have passed entirely over to Japanese management. Only Kōbe College for Girls still remains in mission control. Several missionaries teach to some extent in some of the Japanese Christian schools. The government schools of increasing excellence, in which Christian teachers are frequently found, render the necessity for mission schools for boys slight indeed. The government does not make the same provision for girls that it does for boys, hence the need yet for girls' schools.

The Christian periodicals started by the missions have also passed entirely under Japanese management, except a new evangelical monthly, begun this year, which is to remain under the direction of the mission. This is the only periodical for which the mission is financially responsible.

Some of these journals, inaugurated for a specific and aggressive work, have since departed widely from the original plan in their attitude towards evangelical Christianity. Many other Christian journals have been started entirely independent of the mission, some of which defend with vigor Christianity as against the religions of Japan.

THE THEOLOGICAL QUESTION.

There is indeed a theological question connected with the work of our Japan Mission. It has created much solicitude on the part of the friends of the Board, as it well might. It is no part of this paper to defend in any way the situation, but to give as far as possible a fair statement of the conditions that prevail and their results.

We must bear in mind that Japan is a reactionary country. Her pendulum always swings to the end of the arch. Her people, since their awakening, have been eager to grasp the new and let go the old — for a time. There has been a swift ebb and flow of life and thought in New Japan. From 1882 to 1890 Christianity, the foreign religion, was on the high wave of popularity. There was much talk of its being adopted by Japan as a national religion. It was foreign, and also the religion of the leading nations of the world. The number of Kumi-ai churches increased in that period nearly fourfold, while the membership increased nearly tenfold. Places of worship were crowded. Great theatre meetings were held. It was prophesied everywhere that Japan would be a Christian nation before the end of this century.

In 1890 the pendulum began to swing backwards, as an intense national feeling and sentiment appeared. "Japan for the Japanese" became the watchword, and it was said of Christianity that it is a foreign religion and hence not adapted to Japan. There was a falling off of attendance upon Christian worship, and Christian missionaries were at a great disadvantage because they were foreigners. In 1891 the total additions to the churches, less removals, was only 425, in the place of over 1,100 the year before. Only 247 were added to the number of church members in 1892, and last year there was an actual decrease of 1,278 in church membership. What were some of the causes which led to this marked change? One has already been suggested — the revival of nationalism. Another may have been the reaction which is so common after marked revivals, and still another, the desire of a few Kumi-ai leaders to prove their independence of foreign influences in matters of faith.

But other forces deeper and more far-reaching were at work. In self-defence against the onward triumphal march of Christianity, Buddhism rose up in new life and began to adopt many of the methods, forms, and expressions of Christianity, proclaiming that it had assimilated all that was good in the new religion, still maintaining its ancestral faith. Had not the Japanese in the past demonstrated their ability to assimilate a foreign religion and at the same time remain true to the faith of their fathers? In connection with this revival among the native religions of Japan went forth the cry, "Japan must have a Japanese Christianity." This, in the language of the Buddhists and Shintoists, was to be a Christianity without a personal God, or a divine Christ, or a Trinity; a Buddhist theosophy with a Christian morality, preached with the aid of Christian nomenclature. This idea appealed strongly to the patriotic and national sentiment of a few Christian Japanese, some of whom claimed that "unless Christianity lay off its foreign garb and put on Japanese dress it can never win Japan."

In connection with the above is to be noted the decided tendency in all the religions of Japan to pantheism, in so far as there is any theism at all. All of the educated classes, including the Christians, were thoroughly instructed in the principles of modern Confucianism. From this they received their system of ethics and philosophy. The God of Japanese Confucianism is not the Creator, is not distinct from but *in* "Nature," "the Universe," "Heaven," "Reason," "Law," a "great sympathetic energy." As a result of such training the idea of personality had almost

disappeared from the Japanese language and life, and the individual was absorbed in the race.

At the same time, during the period friendly to foreigners, many Japanese youth, both Christian and non-Christian, went abroad to study. Some of these had accepted Christianity with a simple faith, but with no Christian traditions back of them and no natural respect for traditions of any kind not Japanese. Many were disappointed at what they found in so-called Christian nations, and began to feel that there must be much truth in the statements of the opponents of Christianity when they said, "Christianity has already begun to lose its power in the West." With minds not so positively constructive as critically analytical, these young men began to demand rational explanations and proofs of the Christian doctrines, which they had preconceived as essential to the acceptance of Christianity in Japan. Their perplexity was increased by the attitude of many religious and philosophical journals in both German and English, as well as by the critical and scientific spirit of the age — which they felt more keenly than do our own American students.

Under the conditions as thus set forth, it is not strange that some of these young men should seem to have lost their faith in what the Christians of the world regard as essential to Christianity. Had they done simply this, and dropped from the roll of the churches, it would have attracted little attention. But they wrote articles and books stoutly assailing Christianity, and some of them began to proclaim their lack of faith, which they regarded as a more scholarly position. What caused the mission and the friends of the Board the most anxiety was the fact that the doors of the Kumi-ai churches were open to them, even though they preached doctrines radically opposed to the creed of the church and the faith of the worshipers. The organization of the churches allowed no mission interference. The attitude of the Japanese churches towards men of radical views is indicated by a remark frequently heard among them, "What difference does it make what a man's creed is, so long as he has the spirit of Christ? If he is not a Christian, he will profess to believe any creed in order to deceive; and if he is a Christian, he is my brother, and we can work in harmony, however much we may differ in our creeds." A few radical men remain in pulpits, but they have little incentive and little material to preach. Such as do remain are failing to hold their audiences by their rationalistic and critical discourses, and some of the churches are declining to retain their pastors. It is becoming clear that destructive criticism does not build up a church or persuade men to accept Christ. Nevertheless this spirit has had its effect upon the churches and upon the young men preparing for the ministry. Many of the former have become cold and indifferent, and many of the latter have gone into business or taken up other professions.

But there are now indications that the tide is once more to turn, and another era of activity and faith come to the churches. They are passing through a period of sifting, and will be better prepared by the trial to meet the foes of Christianity upon the field. There is no danger that the Kumi-ai churches will sacrifice the fundamentals of their Christian faith in order to ally themselves with Buddhists, Shintoists, or Confucianists. While a few of the so-called leaders may to all appearance be destroying what has already been done, we find that the churches hold to the essentials of the faith. April 2, 1892, the Kumi-ai churches in their annual assembly adopted, after a year of consideration, the following creed as a public expression of what they regarded as fundamental truths. This has not been revoked or changed since: —

"We believe in the one infinite and perfect God, who is revealed in the Bible as Father, Son, and Holy Spirit.

"We believe in Jesus Christ, who, being God, became man, suffered, died, and rose again for the redemption of the world.

"We believe in the Holy Ghost, who gives new life. We believe in the Bible, which was given by inspiration and makes us wise unto salvation.

"We believe in the Holy Church, baptism by water, the Holy Supper, the Lord's Day, immortality of the soul, resurrection of the dead, and a righteous judgment."

Can we not heartily coöperate with churches organized upon this basis and carrying into practical life the gospel as embodied in this creed statement?

THE DOSHISHA.

The story of the Doshisha is too well known to call for repetition here. It was founded largely by funds from this country, given by the Board and friends of the Board, to be forever a Christian institution in the midst of a non-Christian land. Its nearly twenty-one years of history is closely connected with the story of the mission. It has been a powerful factor in the Christian work of the empire, and has kept pace with the onward movement in Japan. Appropriations made by this Board for site, buildings, and teachers were given in order to further the cause of Christ in that land and to raise up Christian men for all departments and professions in life. Its alumni associations include men who are leaders in thought and in the Christian enterprises of the country.

From the first it has been an independent institution, not controlled by the missionaries, although Dr. Neesima, its honored founder and first president, constantly consulted with the missionaries of this Board who were associated with him in the organization and progress of the school. At first and during the period when Christianity was popular, most of the students became Christians, and the classes of those studying for the ministry were large. When the reaction came, the school felt it severely. At about the same time new men were elected upon the Board of Trustees, and the administration of the school passed largely into other hands. A strong impression has been created, during the past two or three years, that a high grade of scholarship has been the supreme object of pursuit, while its position as a Christian institution has been a secondary consideration. Professors, teachers, and lecturers have been tolerated, and one at least promoted, who have on the platform of the school and elsewhere in public attacked the very principles of Christianity which the school was founded and supported by the Board to promulgate. The mission and the Board have remonstrated, but to no effect. Many Kumi-ai Christians and a large number of the pastors and preachers and alumni have expressed their regrets at the situation, and have urged upon the Trustees of the Doshisha a change in the attitude of the school toward evangelical Christianity.

The Trustees last spring took definite action, declining after 1896 any further aid from the Board, either of money or foreign teachers. The Deputation to Japan considered with the Trustees the advisability of the Doshisha becoming independent of annual grants from the Board. This seemed to all parties most desirable, yet it was hoped, at the same time, that the management of the school would be such that the missionaries could continue teaching in coöperation with the administration. But as a final protest against the continued attitude of the institution toward evangelical Christianity, it has been deemed wise for our missionaries who are teaching in the Doshisha to resign.

A prominent foreign official in Japan told members of the Deputation that the sense of trusteeship, as we understand it in Christian countries, does not exist in Japan. Positions recently assumed by the Trustees of the Doshisha, and especially in relation to the Harris School of Science Fund, given by Hon. J. N. Harris, of New London, Conn., are confirmatory of the above statement. It is a cause for much regret that this school, founded as a Christian institution and managed by a body of Christian Trustees, should so conduct the affairs of the school that the disapproval of the general Christian world must be the result.

The Doshisha faculty and Trustees maintain that the institution is now positively Christian, pointing as proof to the Doshisha church whose pastor is the President of the University, to the Sunday-school, and, for both students and faculty, compulsory attend-

ance at morning prayers. It is also affirmed that the sense of honor alone, of which every loyal Japanese boasts, will deter the Trustees from transforming into a purely secular non-Christian school an institution founded and endowed largely by Christian men and women to further the cause of Christ in that empire.

We cannot yet believe that this school, founded with so much sacrifice, consecration, and prayer, is to become permanently separated from the sympathy and coöperation of the friends of the Board. We hope in the future to be able to unite our efforts with the efforts of our Japanese brethren in placing this school at the head of the forces in Japan which shall operate for the intellectual and moral, but more especially the spiritual, exaltation of her young men and women. We shall wait in confident expectation that the spirit of integrity will assert itself and impel to that which is honorable and Christlike.

THE PROPERTY QUESTION.

The laws of Japan permit no foreigner to hold real estate or buildings outside of the narrow treaty limits in the seven treaty ports. Yet most of our work has been outside these treaty ports. Hence the mission was compelled to devise some method of holding the houses that it was necessary for the Board to build for its missionaries. Various Christian Japanese, either as individuals or as bodies of trustees, were willing to hold the title to the property while occupied by missionaries, who had the same liberty of control that they would have had if the deeds had been in their own names. Nevertheless, there was a danger accompanying such a method of tenure when held in the name of individuals, for this property could legally be taken for the debts of the holder, and if the holder should so desire he could mortgage it without the knowledge of the mission. What was true of missionary residences was true also of school lands and buildings, except in the latter case they were held in the name of a body of trustees, which avoided a possible liability for individual debts.

It is necessary to state that the mission property of all mission boards in Japan, outside the treaty limits above mentioned, was held in a similar way as ours, and many foreign merchants were doing business with real estate held for them in the name of Japanese citizens.

In 1892, when the tidal wave of intense nationalism swept over the empire, there was an investigation into the relations of foreigners to Japan and the facts regarding the foreign possession of real estate outside of treaty ports were made public. The anti-foreign press agitated the subject until a bill was introduced into parliament (which did not become law), making it a misdemeanor and crime for a Japanese to hold property for an alien, confiscating the property so held to the state. The "immorality of such a deception," as it was called, was also dwelt upon. There was at once a general demand of the individual Japanese for release from this odium and danger. Relief for our mission was found through the aid of the Trustees of the Doshisha, who now hold the title to all such property which was not previously held by trustees of schools. They pledged the mission the use, at a nominal rent, of the property so held for a period of thirty years. This transaction did not include the nine missionary houses, with land, in the city of Kyōto, some of which were first held by various individuals, but later transferred to the Trustees of the Doshisha for purposes of greater safety. The status and conditions of these houses are discussed at length in the report of the Deputation of the Prudential Committee which visited Japan last autumn. But to that statement it gives us pleasure to add that the Prudential Committee has recently received notice of a vote passed by the Doshisha Trustees, allowing the mission the free use of the nine missionary houses in Kyōto, in so far as they are necessary for missionary residence, for fifteen years ensuing.

As the Deputation report covers fully the status of the houses at Kumamoto, there is no need of repetition here.

It is a pleasing fact that amid these legally undefinite business transactions, covering a period of over twenty years, and that, too, with a people whose business methods differed in many ways from those of the Christian world, there has been very little financial loss.

CONTROL OVER CHURCHES.

It must be borne in mind that the mission and this Board have no control over the churches which have been organized in Japan or any other country. The Kumi-ai churches are Congregational and self-governing. They call their own pastors and dismiss them. The only hold which the missionaries and the Board possess over the churches and schools is a moral one. The mission also has no control of ministerial standing in the Kumi-ai churches. They cannot disfellowship a pastor, even should he preach Buddhism pure and simple. Although these facts have been repeatedly stated, it is evident they are not fully understood in all quarters and they need here to be reiterated.

We do not desire to disfellowship any pastor or preacher or church in Japan. If they hold firmly to the essentials of the faith, we rejoice with them as brethren in the Lord and join our forces for conquest. If any of them reject what appears to us to be fundamental to the Christian faith, we wish to maintain friendly relations with them while in no wise endorsing their position. Wherever in all Japan men and women are found who are not believers in the divine Christ, a personal God, the necessity of salvation from sin, and all the essentials of our common faith, there is a legitimate field for mission work. On the other hand, the Board and its missionaries have no desire nor right to use its sacred funds to employ as assistants those who do not believe and live by the essentials of the faith as held by those who support the Board. Every individual in every land who receives partial or entire support from this Board is an agent of the Board and the churches in carrying the gospel to the world. If he is not efficient to this end, the funds of the Board cannot be paid him without a misappropriation.

These principles applied in Japan or any other country do not disfellowship a former helper or assistant or coworker, but they may sometimes remove him from active service as agent of the Board.

COÖPERATION.

There is no indication that even the radical leaders among the Kumi-ai Christians of Japan desire to separate themselves from Christian fellowship with the Western world. They frankly disavow any such purpose, and would deprecate any such result. The same can be said of the Doshisha.

It became clear to every member of the Deputation and to the mission that it is the desire and purpose of the most of the Kumi-ai leaders, the churches, and the managers of Christian schools to hold to the fundamental truths of Christianity and keep themselves in close, sympathetic touch with Christianity everywhere. We must understand that the church in Japan will not necessarily always put the emphasis in Christian doctrine upon exactly the same points which we naturally emphasize, for Christianity in every age and in every land adapts itself to the peculiar needs of the age and of the people. Christ is the same yesterday, to-day, and forever, but like the people of other nations the Japanese must see him through their own eyes, understand him by their own methods of thought, and interpret him into their own life. We must be patient with our Japanese brethren, help them when they blunder, sympathize with them when they falter, stand by them when they seem to fall by the way.

MISSIONARY FORCES.

The number of missionaries in the field increased from 1869, the beginning of the mission, until 1880, when there were in all forty-five. The number dropped back to thirty-six in 1883, and then began gradually to increase again until in 1891 there were

ninety. There has since that time been a gradual decline until this year we report only forty-nine on the field, the same as in 1887. This is a number far too small for the work already organized. A special and formal request has come to the mission to take up work in Formosa, and five new places in Japan have urged that a missionary be sent them. The mission at its last annual meeting voted: "Inasmuch as this depletion in the mission comes at a time when the need for workers has never been greater, and when the doors have never been wider open, . . . we ask for *at least* two new families and four single ladies to be sent out to fill places of those who have recently left the mission, or to supply a few of the places where men and women are needed." Other missions in Japan are also calling for reinforcements.

Large sections of Japan have not yet heard of the gospel. Little has been done for the great coolie class in which lie dormant large possibilities. Not yet can the 42,000 evangelical Christians dispense with foreign aid in evangelizing the 42,000,000 of the empire. While agencies for reaching the people have multiplied, difficulties and hindrances have increased to such an extent that the united Japanese and foreign forces will be taxed to the utmost to overcome them.

In sending missionaries to Japan, great care should be taken in the selection. Those only can be of valuable service who can win the confidence of their Japanese coworkers and the people for whom they labor. They are there brought into close relations with some intellects of unusual brightness. Awakened Japan is thinking for itself, and to-day is repeating the old, old question of Pilate, "What is the truth?" and the one who goes there must be equipped to aid the nation. This does not mean that every one must be a philosopher, a statesman, an orator, but it does mean that each one should be so naturally and divinely equipped that he can approach all classes, making them feel that he is eager and able to aid them in their groping after a satisfying faith. Nothing will win the nation quicker than a spirit of consecrated self-sacrifice for the good of others.

It should be said here that there is no mission of this Board which has a nobler or abler body of consecrated men and women to represent it upon the field than our mission in Japan. Far-seeing in their plans, statesmanlike in their organization, true to the faith which they are to preach, even though they are branded for it by the rationalistic thinkers as antiquated and dogmatic, they have calmly stood amid the whirl and smoke and clash of arms in the battle waged between the ancient and the new. Unflinching and without complaint they have borne wounds which almost sapped their life, many a scar of which to-day is visible. "Loyalty to the churches which support them, to the Board which sent them out, and to the God of missions," is their motto; and in this service, if need be, they are content to live and die.

FURTHER THEOLOGICAL TRAINING.

The present attitude of the Doshisha towards evangelical Christianity, in connection with the general theological unrest, has not drawn young men into the ministry, yet there are now many worthy persons in various parts of the mission who express their desire to prepare themselves to preach the gospel to their own people. During the year there were only twenty-two theological students in the Doshisha. The future of this department is full of uncertainties. The last annual report of the mission shows that in 102 churches and provisional churches there are only seventy-two regular and acting pastors. This leaves nearly thirty per cent of the congregations without a preacher. There has been a decrease in the number of preachers since 1893. There is an imperative demand for consecrated and trained Japanese to shepherd these flocks and to carry the gospel into the regions beyond. Japan needs, next to a baptism from on high, a large, efficient, consecrated, thoroughly trained native ministry. But for a long time yet there will be a demand for men who have not been able to take a full collegiate course, either in Japan or any other country, but whose hearts are on fire for

Christ and their people. Such men can be and should be trained by the mission, in coöperation with the Kumi-ai churches, and sent into the work.

CALL FOR HELP.

The aroused Buddhists are becoming more active in the work of publication, flooding the country with Buddhist literature in order to hold their people against the manifest advance of Christian principle and Christian ideas. There is another class who have lost faith in the religions of the empire and now are honestly seeking to find the true religion. There are others who, during the past three or four years, have been shaken in their Christian belief by the tide of intense nationalism, rationalism, speculation, and criticism, most of whom are longing to become established in what shall prove to be the true scientific, Christian faith. Japan is listening to the theological lectures of two continents and is closely following the discussions of the Christian world. Cannot this Christian world speak with such a persuasive voice, and in its speaking manifest such a Christlike spirit, that all classes in Japan will be won?

There are the millions who know nothing of Christianity, not even the name of Christ. Many prominent Japanese assured members of the Deputation that not less than 37,000,000 of their people are still worshipers of idols. What this means to the intellect, to the life, to the soul of him who bows to a repulsive image and calls it God, only those can understand in its fulness who have lived in such a country. The ruling, thinking classes in Japan comprise but a fraction of its entire people. They compose the Japan which the world recognizes, but there is a vastly larger Japan for whom the Son of God died. Only one tenth of one per cent are Christians, and these are inexperienced in the Christian life, scattered throughout the empire, hampered by the traditions and customs of the past and the life about them. All are strongly affected by the general national characteristic of instability, and the wisest men among them have seen hardly two decades of Christianity, most of them much less. The Christians of Japan say they must have help from without in maintaining their own Christian work and in carrying Christianity into regions not yet reached. We owe it to those in Japan who have renounced their old faith for the new, to the churches which began the work in Japan, to the millions there who know not yet the Saviour, and to our God, to hold on to the empire until it becomes a Christian land.

WHAT IS THE OUTLOOK?

It has been suggested, even by Christians in America and some of them connected with our Board, that Japan is a hopeless field which should be given up to its superstitions, its national pride, and its paganism. But consider what has been accomplished. Within twenty-five years, mostly within eighteen years, not less than 42,000 Japanese have united with over 400 evangelical churches. Hospitals and asylums and many other charitable institutions, springing only from the impulse of Christianity and built upon Christian principle, have appeared all over the land. A large, independent Christian literature, including more than forty periodicals, all in the vernacular, is in constant circulation. The Young People's Society of Christian Endeavor, the Woman's Christian Temperance Union, the Young Men's Christian Association, Christian schools for boys and girls, and many other similar organizations are working out the principles of Christianity as applied to Japan. The Christian Sabbath is a recognized and legalized day of rest in the government and in all schools. The stamp of Christianity is upon many of the civil laws of the empire, and Christian ethics are widely studied even in some of the government schools. Over one million copies of at least one of the Testaments were circulated in Japan previous to last year, and during last year over 257,000 copies of the Bible, in whole or in part, were sold to Japanese. Students from that empire are in the higher institutions of our country, many of them

studying Christianity most carefully in order to be able to enlighten their people upon the faith of the West and its practical bearing upon life.

In all the history of the missions of this Board there is no record of more marvelous growth, or a more brilliant story of Christian conquest. Two decades in Japan have produced results not visible in some other fields after half a century of consecrated toil.

In no other mission of this Board have converts come forward so rapidly into the practical idea of independent, self-supporting, self-propagating Christian institutions. Building their own places of worship, supporting for the most part their own Christian schools, forty churches at least paying the salaries of their pastors and all the expenses connected with their own work, these Christian communities are illustrations to the world of what a stalwart, independent, self-forgetful, consecrated Christianity can accomplish in a non-Christian land. They furnish a wholesome example to all mission fields.

No other mission field of this Board has witnessed such a spirit of aggressiveness in Christian work. Forming a Home Missionary Society only four years after the organization of the first Kumi-ai church, they began at once to plan and sacrifice, to work and pray, for their brethren who knew not their Lord. But with a heart greater than their empire, they have sent their workers with the invading army into China; across the seas to the 50,000 Japanese in the Hawaiian Islands; and now they are considering the Christian conquest of Formosa and Korea; and are talking of plans for carrying the gospel to the great Celestial Empire.

No other mission field of the Board has witnessed the production of such a valuable Christian literature for the intellect and heart of the converts. In rapid succession Christian periodicals, pamphlets, books, and magazine articles have gone forth to reading, thinking Japan, back of which stand not the missionary only, but the Christian churches and a host of able Christian writers.

No other mission field of this Board has so many of its converts holding high offices in the government, and occupying in many ways positions of influence and trust, many of them obtained through election by the people.

No other mission of this Board has in so brief a period produced men of more marked spiritual power and Christian influence, not only among their own people but among outside Christian nations. There are names on the rolls of church membership in Japan which stand for self-forgetful, consecrated, and manly devotion to the cause they love.

There is no mission field of this Board where the promise for large results in the near future is brighter, or where the call for aggressive, persistent work is more audible than it is in this mission at this time. The great student classes are largely unbelievers, but are seeking for a stable faith in which they may rest. Detached from the old, they have not yet found the new and the true. They are ready to examine the claims of Christianity.

In the absence of definite statistics, but with something of a practical knowledge of our missions, we venture the statement that in no other mission of our Board has there been less falling away from the faith of those who have once declared themselves as having accepted the saving gospel of Christ. In every field the hearts of the missionaries are saddened frequently by the defection from the faith of those in whom they once trusted. This has occurred also in Japan, but perhaps not in any larger degree than in the other mission fields.

The editor of the *Japan Mail*, who probably understands Japanese affairs as well as any foreigner residing in that country, recently said: "We cannot help believing that this empire will, before long, become more Christian than it ever has been Buddhist." Marquis Saionji, the minister of education, and then acting minister of foreign affairs,

told the Deputation, "that the Christian Doshisha had sent out among its graduates men with a nobility of character which other schools failed to give," thus testifying to the power of Christianity in character building. In a recent Japanese publication a chief priest of one of the Buddhist sects calmly discusses the great strength of Christianity and the danger that it supersede the ancient faith. He calls upon Buddhists to bestir themselves in transforming and modernizing their spirit and methods in order to check the marvelous progress of Christianity. A Shinto journal recently called upon the Shintoists to break away from their narrow-mindedness and assimilate what is good in Christianity and Buddhism in order to satisfy the minds of the people. Another Buddhist journal claims that the chief temples, once of boundless resources, are becoming poorer every day. The key to the difficulty the writer finds in the fact that there is a gradual loss of confidence in the priesthood on the part of believers. Another Buddhist writer says: "The number of Christians is only a small per cent of that of the Buddhists, but they surpass the Buddhists in their strong faith and practical morality."

These quotations and references are sufficient to show that the far-reaching influences of Christianity in Japan cannot be measured by the number of church members. The thought of the land is widely affected by Christian ideas and principles. There is a vast amount of intellectual approval of the gospel. The relatively large number of Christians in the house of parliament, among judges of the different departments of the national courts, holding positions of trust under the government both in the military and civil lists, prominent professors not only in the government colleges throughout the empire, but in the Imperial University at Tōkyō, all indicate that Japan does not fear Christianity, but is challenging it to enter and win the nation. The other religions are ready to add Christ to the number of their gods. In a sense they accept his life, his ethics, his spirit. What Japan needs that its heart may see and believe is the converting spirit of the living God, a gift sure to be granted in response to the united prayer and the persistent effort of a Christian world.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1895–96.

BY THE FOREIGN SECRETARIES, REV. JUDSON SMITH, D.D., AND REV. JAMES L. BARTON, D.D.

[*Presented at the Annual Meeting at Toledo, Ohio, October 6, 1896.*]

[Secretary Smith's Department.]

WE give herewith a brief survey of the work of the past year in eleven missions of the Board, namely; Western Turkey, Central Turkey, North China, Shansi, Foochow, South China, Zulu, West Central African, East Central African, Micronesian and Hawaiian Islands. In these fields there are now employed 300 missionaries, of whom five have gone out this year for the first time. During the year death has removed Rev. John F. Smith and Miss Martha A. King, of Western Turkey; Mrs. Harriet L. Baldwin, Mrs. Adelaide C. Walker, and Rev. Simeon F. Woodin, of the Foochow Mission; and Mrs. Annie C. Lee, of the West Central Mission.

THE PACIFIC ISLANDS.

Direct supervision by the Board of the Christian work in the Hawaiian Islands ceased a generation since, in 1863. From that time to this the Board has simply made grants from year to year to provide for the veterans in the field, and to furnish helpers

in special lines of work. The centre of missionary effort in the islands of the Pacific is in Micronesia, in the Caroline Islands, the Gilbert Islands, and the Marshall Islands, where a remarkable success has already been won, and the promise of further advance is cheering.

I. THE HAWAIIAN ISLANDS.

The changes now going on in these islands give increasing importance to the work of training a native ministry for the pastorate at home and missionary work abroad. The North Pacific Institute, established for this purpose, is adjusting itself to the new conditions, and is finding a wider demand for its instruction. Of the ten students in the class of last year one was a Portuguese and one a Chinese. This is a new and interesting enlargement of its work and promises important results. Dr. Hyde continues to give the instruction in theology, in addition to many other duties, and Mr. Leadingham is devoting himself with great energy and success to his duties in this school. Mr. Damon still remains in charge of work among the Chinese, and Mr. Gulick, in addition to the supervision of work among the Japanese, has filled the office of Secretary of the Hawaiian Evangelical Association, in the temporary absence of Mr. Emerson.

II. MICRONESIA.

The *Hiram Bingham*, brought to San Francisco a year since for repairs, made a safe and prompt return to her wonted waters, and has facilitated the supervision of missionary work in the Gilbert Islands, as in former years. The new *Robert W. Logan*, launched last November, reached its destination at Ruk, under command of Captain Bray, early in February, and proves itself a good sailer and well adapted to its service. The *Morning Star* made a shorter cruise than usual, and brought, early in April, full tidings from all parts of the mission.

Lights and shades alternate in the picture of missionary effort among these tiny islands of the Pacific, but the brighter hues greatly preponderate. At Ruk, want of harmony among the members of the station has seriously hindered the development of the field. It is hoped that new arrangements, which include the removal of the station to a healthier and more protected site, the constant use of the *Robert W. Logan* for touring, and the return of Mrs. Logan will improve the situation and secure more cheering results.

Ponape was visited by Mr. Price and Captain Bray, and the latter spent a month there as the guest of the governor. Frequent conferences with Henry Nanapei and other Christian natives revealed the fact that there is still much vitality and power in the churches and schools planted by Sturges and Doane, and that it only needs the reëstablishment of missionary residence to bring the churches and schools back to their former state.

In the Gilbert Islands a reaction toward heathenism, indirectly encouraged by the English Commissioner, has greatly reduced the schools and weakened the churches, and Mr. Walkup's frequent visits and faithful labors have not sufficed wholly to stay the tide. There are happy exceptions, and the coming of a new Commissioner it is hoped will introduce a better order.

The story from the Marshall Islands is unusually cheering. Preachers and teachers faithful and efficient, churches and schools full and growing, the demand for Testaments and schoolbooks quite beyond the supply, new islands calling for teachers, the German Commissioner heartily approving the work, — altogether it is by far the most hopeful report we have ever had. The number of church members, of day schools and of the pupils in them, and the native contributions have more than doubled within the last ten years.

AFRICA.

The Board's work in Africa began sixty-two years since, and was then planned upon a generous scale. Africa was entered on its west coast, near Sierra Leone, by John Leighton Wilson, on its southeastern coast in Natal by David Lindley and his associates, and by Cape Town for an interior mission, to be connected with that in Natal, by Aldin Grout and his associates. The Board has scarcely yet fulfilled the promises with which it began; and the area and volume of its work have by no means kept pace with the general advance in the discovery and Christianization of the continent. The Board could ill afford to lose its share in the inspiring effort to make a Christian world out of Africa, and must give special heed to the call to enlargement and advance.

I. THE ZULU MISSION.

The major note from this mission is the happy and marked development of the native pastorate and of the principle of self-support. Within this one year the number of native pastors has increased from two to six, and these new pastors receive all their support from their churches, and relieve the missionaries in charge of all pastoral duties. This step has been taken with excellent spirit, and it has given a notable stimulus to the life and vigor of the churches.

Other encouraging features are increasing habits of industry called out by the development of new wants, more spontaneous activity among the native Christians in carrying the gospel to new points, more efficient service from the native teachers in the day schools, and a diminished need of foreign supervision in Christian work upon the stations.

The higher schools of the mission are attended by an increasing number of young men and women, and the religious influence in these schools keeps even pace with the increase of other facilities. A better class of men come to the Theological Seminary year by year, and the last annual meeting of the mission prepared a list of thirty-three approved preachers, fitted for the ministry in this seminary. The medical work is expanding, and lends a positive aid to other forms of effort. This mission has not given so good an account of itself for a score of years, and the sphere of its influence broadens every year.

II. THE EAST CENTRAL AFRICAN MISSION.

This mission has been housing itself, taking possession of its territory, winning the good will of colonists and natives, and pressing its evangelistic and educational work with constant energy. The return of Mr. Bates, and the coming of Miss Gilson for educational work in behalf of girls, give a special tone of hope to the close of the year.

III. THE WEST CENTRAL AFRICAN MISSION.

In this field there has been a great reduction of force, but a steady prosecution of effort along all the regular lines with encouraging success. Evangelistic effort has been much enlarged on the newer stations, and at Sakinjimba the touring missionary entered upon a new method, spending several days at a time at each of the outposts regularly visited, with hopeful results. The churches on the two older stations have not yet fully recovered from the restlessness and defections that have troubled them; but nearly all who withdrew have come back one by one, and a deeper type of the Christian life is gradually making its appearance. The schools, an important part of the evangelistic effort, are generally well attended. The progress is slow, but it is real, and in time it will bring with it everything this people need.

CHINA.

A special interest has been awakened in China, and in all the problems connected with her welfare and future development, by the recent presence in our principal cities for a few days of the great Chinese Viceroy, Li Hung Chang. A marked personality,

with a great history and a powerful influence upon the destinies of his own nation, representing the oldest and most populous nation on the face of the earth, his visit to this and other Christian lands gave speaking illustration of the fact that China is awake and alert, as she has never been since the dawn of Modern History. The Viceroy is a true Confucianist; he does not now possess great influence in the government at home; his age forbids the expectation of a long service. And yet it was fit that the representatives of Mission Boards should pay their respects to him, and declare to him, and so to his people, the spirit and aim of our mission work, and assure him that we seek no personal end, but the fulfilment of a sacred obligation, in bearing the gospel to his people. And the great man's response is not without intrinsic interest and hopefulness.

China is entering upon a new era, and missions feel it in every aspect. The report from these fields this year far exceeds any that has come to us before.

I. THE SOUTH CHINA MISSION.

Situated in the province of Canton, its work in those districts from which nearly all the Chinese in America come, coöperating with the Chinese Christians who return home from this country, as well as carrying on missionary work in the usual lines, this mission finds its field enlarging and is occupying the field more thoroughly. The record of those received to the church on confession, and of pupils in the schools, and of contributions exceeds that of any former year.

II. THE SHANSI MISSION.

A notable increase in the accessibility of the people, in the numbers attending public service on Sundays, and in the attendance upon the mission schools, is the leading feature of the year's report. Nothing is more hopeful about this mission than the steadiness and good cheer and mutual helpfulness with which the members pursue their several tasks, undistracted by personal differences, patient in the day of small things, and undismayed by the greatness of what they attempt. The results are cheering; with 28 church members and 106 in school, with 3,554 treated at dispensaries and taught the word, and native contributions increasing, the mission is proving its right to live and the value of its work.

III. THE NORTH CHINA MISSION.

The signs of a more general awakening among the people are evident throughout the whole field of this mission, in larger and more attentive congregations, increased attendance on mission schools, open doors for missionary women, and increased contributions. The additions to the church last year were more than in any recent year; station classes, especially those of women, have been unusually large and attentive. Miss Russell in the out-stations of Peking, Miss Porter and Miss Wyckoff in the villages around Pang-chuang, Miss Morrill in the vicinity of Pao-ting-fu, have found a warm welcome in Chinese homes, an unwonted eagerness for their message, and have greatly multiplied the number acquainted with the gospel and its messengers. The return of Dr. Smith has been the occasion of a deepened interest throughout the bounds of Pang-chuang station and in Lin Ching, which he has visited twice during the year.

The hospitals and dispensaries have gathered their patients by the ten thousand, and the word received in the waiting-rooms and wards has often been borne to distant villages and given the first sense of a Saviour's love to hundreds of souls.

The deadly attack upon Dr. Sheffield by a half-insane Chinese, and his almost miraculous recovery therefrom, and the reception of a large sum for endowment and needed plant, are the most salient features of the year's history in North China College. From the same source generous provision has been made for a chapel in Peking, and for the hospital and station at Pang-chuang. An advance in the state of woman's education is found in the fact that though no girls with bound feet are now received as pupils in the

Bridgman School for Girls, at Peking, its numbers exceed those of any former year. The religious life in these higher schools is active and hopeful, and the young men in the college at Tung-cho sustain religious services at several points in and about the city. This mission is steadily broadening its field and taking deeper hold upon the life and thoughts of the people.

IV. THE FOOCHOW MISSION.

In no other mission in China, in scarcely any other mission of the Board, is there so marked advance in self-support among the churches or so general and active a revival interest. After the fearful events at Ku-cheng, and the salutary dealing with the offenders, a great wave of prayer seemed to roll over all these adjacent regions, followed by a great spirit of inquiry and numerous hopeful conversions. Large numbers were received to all the churches of this mission at the first two communion seasons this year, and the interest is still continued. So great and general is the interest that whole villages have come to the missionaries for teachers, offering to provide for their support, in one or two instances opening an ancestral temple for the use of the school and for public worship. This is a new thing in China, and marks a new and most hopeful stage in missionary effort there. The faithful labors and prayers of the veterans of this mission seem at length to be yielding a rich spiritual harvest; and the scanty mission staff scarcely suffices to meet these unusual demands. The death of three valued members of this mission, long in service, involves a great loss and leaves a sacred memory.

I. WESTERN TURKEY.

A new experience has befallen the missions of the Board in Asiatic Turkey; they have passed through the baptism of blood, and they wear the aureole of martyrdom. The first outbreak in the series of awful massacres, which later swept over the eastern provinces and the province of Aleppo, occurred at Constantinople, September 30, 1895. Three days later the same scenes were enacted at Ak Hissar; and five days later still the first great massacre of the interior fell upon Trebizond, filling its streets with blood, its homes with mourning and fear, its market places with pillage. Five weeks later the blow struck Sivas and its out-stations; three days later Marsovan suffered, and many of its villages in their turn; and at the end of November, Cesarea and its out-stations were ravaged. The remaining stations shared in the general disturbance, and touring was suspended; but no outbreak visited Nicomedia, Brousa, or Smyrna. For six months relief work engrossed most of the time and strength of missionaries in Trebizond and Sivas, and was a heavy addition to customary labors at Cesarea and Marsovan. Field work has been almost impossible, and missionary effort has been largely confined to the schools and churches at the centres. An unusual religious interest has marked the later months of the year at many points, and the differences between the Gregorians and the Protestants have almost disappeared. The missionaries deem it peculiarly the day of opportunity.

Unusually large classes gathered in all the higher schools a year ago, and with few exceptions the pupils have remained to the end of the year. Nine men graduated from Anatolia College, four women from the American College at Constantinople, and goodly classes from the seven high schools and girls' boarding schools.

Constantinople has been the centre of intense excitement, of diplomatic discussion, of a widespread and most beneficent agency of relief. The treasurer of the mission has been also the treasurer of the relief funds, which have flowed in from almost every Christian land, and a vast addition to his labors and care has been involved. Here, too, have come the manifold inquiries from the interior stations, calls for protection, reports of danger, appeals for help. The hands and hearts of all at the capital have been more than full. The United States minister has exerted himself vigorously and constantly to guard

the interests of the missionaries, with the happy result that no missionary life has been lost, and his services are gratefully recognized. When mission property at Harpoot and Marash, to the amount of $100,000, was destroyed, an immediate demand for full indemnity was presented to the Turkish government, and vigorously pressed, unhappily without result thus far. If we were to count the money which the Board has expended upon buildings in these fields in the way of grants in aid, as well as in buildings actually held by the Board, the total loss would be fully $200,000. Grave questions touching the security of person and domiciliary rights, as well as this question of indemnity, are still awaiting settlement, and the future is clouded with anxiety as well as brightened with hope.

II. CENTRAL TURKEY.

Nearly the whole field of this mission was swept by the storm of bloodshed and robbery which raged so wildly during the last three months of last year. Probably the worst disaster on record is that which fell with such terrific force upon Oorfa, December 28, when at least 6,000 fell in two days; nearly half of the number crowded in the Gregorian church, which was fired and guarded till all was over. The blow was almost as fearful at Severek and Adiaman. At Marash the mission premises were invaded, the theological seminary building robbed and burned, and two of the students fatally wounded. Aintab passed through the ordeal of pillage and murder and fire, the mission buildings were attacked but not injured, and the hospital was crowded for weeks with the wounded and dying. Zeitoon was the only point where there was successful armed resistance, and for weeks it was the centre of interest and movement. A great relief work sprang up immediately at the principal centres, administered by the help of the missionaries, saving multitudes of lives and bringing comfort to thousands of the broken-hearted and despairing.

The regular work of the years has been carried on in the higher schools; large classes have been graduated; and the demand for higher education seems plainly on the increase. Touring has been difficult in every place, impossible in many places; and there are few statistics from the out-stations.

A great religious awakening has followed these events in many places, shared in by Gregorians and Protestants alike; the churches are filled with worshipers, women in great numbers gather in meetings for prayer, and the spiritual harvest seems ripe on every hand. As Miss Shattuck says: "After long waiting the blessing has come; but little did we know the way the Lord was to bring it about." Mr. Sanders speaks the feelings of all his associates when, summing up the events of the year, he says: "We have walked through the valley of the shadow of death; but He has been with us and comforted us, and even in the presence of our enemies has prepared a table of spiritual blessings for us. Satan has been allowed to make a fearful onslaught on the churches of this region. As the world sees, all is ruin; but the general turning of the people to the Lord their God proves that his utmost efforts never really harm, but only strengthen the Church."

Upon this people so broken and distressed, this work so assailed and imperiled, this land so full of darkness and fear, may the Lord lift up his countenance and give them peace!

Two conditions, common to all the missions of the Board, qualify the favorable report herewith presented; the first is the great reduction in appropriations for the current year, the second is the gradual weakening of the missionary force. These touch the two main factors of missionary progress, the supply of men and of means, and are calculated to awaken grave apprehensions. Their longer continuance threatens not only the success, but the integrity of the work of the Board. The appropriations for the work abroad in 1892 were $572,000, and for the current year $450,000, nearly half of

this great reduction calling upon the work for this year. In 1891–92 the Board sent forty-one new missionaries to the field, in the year just closing seven have been sent. There is scarcely a mission of the Board in which the staff of laborers is not overworked, and in some the need of reinforcement is acute. The men and women needed for these posts, the peers of the best we have sent, are at hand, waiting for the means with which to reach the field. From nearly every field there have come this year earnest protests against the reduced appropriations and the contraction of the work necessitated thereby. The missionaries, whose salaries suffered in the common reduction, have drawn upon their own resources to the utmost, have made all possible readjustments, and still have found themselves obliged to dismiss faithful preachers and teachers, to close churches and schools, to let mission presses lie idle or but half employed, and to see most inviting opportunities go unimproved, because the means at their command were so reduced. The cry of distress in view of these things comes from every mission, from well-nigh every station, is milder here, more insistent there, but is urgent and imperative everywhere, and it seriously qualifies the satisfaction with which we view the work of the year.

MISSIONS IN EUROPEAN AND EASTERN TURKEY, INDIA AND CEYLON, PAPAL LANDS AND JAPAN.

[Secretary Barton's Department.]

The reductions for the year under review, compelled by the condition of our treasury, have been exceedingly severe upon these missions. In all except one, Eastern Turkey, the salaries of the missionaries of the Board were scaled down ten per cent, and the average reduction upon all appropriations for native agency, apart from what was furnished by the three Woman's Boards, averages for these nine missions, twenty-nine per cent. This means that the schools and preaching places, evangelists, preachers and pastors, publication, itinerating, etc., have perforce been reduced so as to not exceed the limit set by the Prudential Committee in its appropriations for the year. This unexpected reduction, for which the missions were totally unprepared, has brought unprecedentedly heavy burdens upon the already overburdened shoulders of the devoted missionaries. It has necessitated in some missions a reconsideration of all its departments of work; the cutting off of much that had been inaugurated with the expenditure of money, time, strength, prayer, and life; the closing of schools, the dismissal of faithful evangelists, the leaving of congregations without preachers, flocks without shepherds. The hearts of many missionaries have been almost broken by what seemed to them a compulsory destruction of the Lord's work. There is danger that under this strain the strength of many will give way. On the other hand, there is undoubtedly much to be learned from experiences of retrenchment. New methods of work will be discussed on all the fields, and the missionaries, the Prudential Committee, and the Secretaries learn the lesson, which perhaps they needed to learn by this painful process, that the work of the Lord goes forward and conquers the nations, not by legacies, contributions, or appropriations, but by the ever-present Spirit of the living God.

EASTERN TURKEY.

An impartial survey of the work of this mission during the past year would be a long story of massacre, destruction, terror, famine, death, and heroism. The regular lines of work have been disturbed greatly or entirely broken up. While the station schools have been continued with little interruption, many if not most of the outside village schools and congregations have been scattered. Some twenty Protestant pastors, teachers, and preachers of this mission alone have suffered martyrdom, and unnumbered believers of our blessed Lord have followed in their train. Others, no less faith-

ful than these, are spared and are reorganizing the work in outside districts. No attempt has as yet been made to rebuild the houses of worship which were destroyed, and in many towns the people do not yet dare to assemble together for any purpose whatever. The land has been impoverished and terrorized, while thousands of the leading men among both the Protestants and Gregorians have been slain. Order is not yet fully restored, and if the country should suddenly quiet down and safety to life and property be guaranteed, it will require some time to regain all of the ground lost.

The missionaries have devoted themselves to the work of relief at every point, refusing to leave the place of danger because it was unsafe, and thus expose the suffering Christians to still greater horrors. The common suffering has broken down in a great measure the wall of separation between the Gregorians and the Protestants, and all are learning that the Protestant is not less an Armenian for having accepted the gospel.

At Harpoot $88,000 worth of the mission and missionary property was destroyed, for which no indemnity has as yet been received. Missionaries were there and elsewhere fired upon, but no one was seriously injured. In the place of reparation and indemnity for these hardships and indignities, formal charges have been made against several of the missionaries that they were the instigators and cause of all the riots and massacres. Rev. George P. Knapp, of Bitlis, was arrested in his own domicile by Turkish officials, by order of the governor of Bitlis, and carried under arrest to Alexandretta, some four hundred miles, with "*Exiled*" written across his passport. Only through the exertions of our Legation at Constantinople was his expulsion from the country prevented. As far as we know, our government has not as yet demanded satisfaction for this open violation of the treaty rights of American citizens in Turkey. Mr. Knapp is now at Constantinople. Unless satisfaction is obtained from Turkey for all these outrages upon American citizens and destruction of American property, there will be in the future little safety for either.

Owing to these awful events, even if order and safety are early secured for this mission, the nature of the work of the future must, for a time, necessarily shape itself to the changed conditions of the country. The land is filled with orphans who must in some way be cared for and placed under Christian influence. While the work is thrown backward many years, as far as the numerical and financial strength of the Protestant communities is concerned, it will not in every respect be so retarded, for the Gregorians and Protestants now understand each other as never before, and all have the experiences of the past to aid them in working for the future. There is also a large number of educated Armenians in this country who will be ready to return to their people as soon as it is safe for them to do so. If order is not soon restored, there is little hope for the Christian populations of this mission. All who can will flee the country and those who remain will stay as Moslems or as abject serfs to those who rule.

EUROPEAN TURKEY.

While this mission is called the European Turkey Mission, it is in fact largely a mission to the Bulgarians. A part of it lies in Bulgaria and a part in Macedonia, but no work is undertaken for the Armenians and Greeks. The mission has recently been much interested in that most interesting people, the Albanians, who are found within the limits of the field, and is anxious to do more for them. Nevertheless, up to the present time we may well call this the Bulgarian Mission. The only other missionary society working for this new and vigorous and influential independent nation is the Methodist Episcopal Board, which is carrying on a work north of the Balkans. It is of utmost importance that Bulgaria as it now is, and Bulgaria as it soon may be, should be a Christian nation in fact, as it now is in name. Its old church ritual, its ecclesiastical hierarchy, and the traditions which it cherishes, are not sufficient to hold the nation to a Christian morality and make it a power for Christian civilization among

the nations which surround it. It has good schools, so far as mere instruction is concerned, but far too many of its teachers are moral wrecks. The pupils of the schools are not led to even a contemplation of the value of a true Christian life. As are the schools, so will be the nation. Our mission, through the personal influence of the twenty-four missionaries, seconded by the large corps of native pastors, evangelists, teachers, and colporters, and the strong, progressive Bulgarian Evangelical Society, are bringing influences to bear which are telling not only upon individual life but upon the institutions of the land. Bulgaria needs to-day a Christian literature, and every effort is put forth, both by the mission and the Evangelical Society, to furnish to this intellectually awakening people a pure Christian literature. It is not essential that the Bulgarians should all become Protestants, but it is necessary that all, from the highest bishop to the humblest peasant, should know the pure life of our blessed Lord. It is most unfortunate that there is now necessity for any backward step in this work. The Christian presses should be kept in motion, and the missionary and evangelist, pastor and preacher, Christian and colporter, should now, in this formative period of its new national life, enter every town and take possession of it in the name of our Christ and the Christ of the Bulgarian Church.

JAPAN.

The Japan Mission is one of the largest missions of our Board and has now an almost unrestricted field. Through the plans and efforts of the Deputation, the relation between the Japanese and the missionaries is much more clearly defined than heretofore, which will undoubtedly facilitate satisfactory coöperation. The Kumi-ai churches are revising their church rolls, dropping the names of many who have ceased to be interested in Christianity. In this way about 900 names have been stricken from the rolls of church membership during the year. This is a step in the right direction, and itself indicates a revival of interest. There is an earnestness which manifests itself among many of the pastors and evangelists, giving assurance for the future of the work. There is no doubt that Christianity, as a religion, is commending itself to leading non-Christian Japanese because of the high morality which it teaches and the purity of its doctrines. The sale of 257,000 copies of the Japanese Scriptures, in whole or in part, is conclusive evidence that the nation is searching the Scriptures. Christian literature is in demand, and our missionaries are turning their attention to this department of the work of evangelization. But let us not think that Japan is already Christian. There are only about 42,000 on the roll of her evangelical church membership, about one tenth of one per cent of her population. The work for this empire is but just begun, for what is this handful of Christians among its unevangelized millions? The working force of the mission has been much depleted during the year, not by any preconceived plan, but through a variety of causes. There is no mission of our Board where the strain upon the missionary is greater than it is in Japan, where the missionaries prematurely break down. Travelers go through the land and returning write rhapsodic poems of its beauteous delights, and we, reading them, draw hasty conclusions that it must be a kind of missionaries' paradise. But over against this is the fact that a large proportion of our missionaries in Japan have broken down in health, many of them never to recover, while others have been forced to return to this country for treatment. There appears to be an unnatural nerve strain upon the foreign missionaries there that has not yet been explained satisfactorily, but which is a wearing, crushing reality upon so many. Since the mission began, twenty-six years ago, 142 different persons have been connected with it; and to-day there are but forty-nine left on the field to carry on the work. Some others, however, are now returning. Comparatively few are engaged in the work of teaching. In fact, those who are called teachers are connected with many lines of evangelistic work. None of our

missionaries in Japan are mere teachers. The forces are too small for the needs of the field. We must not leave the depleted mission to be crushed under the burden of the work, nor must we leave Japan to grope for the light until she seize upon error and call it truth. We owe a debt to Japan, as Paul was debtor both to the wise and to the unwise.

PAPAL LANDS.

The Board's missions in Austria, Spain, and Mexico meet difficulties peculiar to themselves, and are winning victories characteristically their own. In each case they are confronted by a strongly intrenched State Church, an unscrupulous ecclesiastical hierarchy, and an ignorant, superstitious people. Progress is naturally slow, and the extent of the work is most inadequately represented by statistics. The fundamental thought is not to separate from the Catholic Church a body of evangelicals and organize them into a separate Protestant church, but to introduce the pure gospel of Christ into the institutions of that country by means of preaching and teaching and by use of the press. For the present, at least, it is necessary to receive all who so desire into the Protestant body. Apart from the communicants and a still larger number who are not afraid to reveal their interest in the mission work, but who as yet have not united with the Church, there is an untold number of enlightened men and women who are becoming dissatisfied with the practices and methods of the mother church and are beginning to claim the right to think for themselves on matters of faith, as they do on matters of business. This circle is ever widening and can end only in a reformation of the Church. The Christian schools are rearing a large number of men and women whose future life will tell mightily for an intelligent Christian faith, an upright clergy, and a pure church. The work moves right onward. Since these missions were begun there has not been a backward step taken. The old figure of the leaven is constantly illustrated in the influence of the pure Christian life over the corrupt lives of these lands. The work of the missions is constantly gaining recognition among the higher classes, some of whom persecute while others praise. In many cases the press has not hesitated to speak most kindly of various missionaries and to commend many of the enterprises in which they are interested. No missions of our Board have more interesting fields or more reason to feel encouraged at the possibilities before them. Austria is opening on every side, and could the two missionaries there multiply themselves they would still be unable to seize the opportunities that are freely offered them. The work in Spain, even amid the uncertainties of war and the prejudice aroused by the ill-feeling of that country toward the United States, urges a forward movement. The International Institute for girls already has a national reputation. Mexico calls loudly and eagerly for reinforcement of both men and money, that it may keep pace with the onward march of that country towards a pure Christianity. We must not lose interest in these countries because they are near at hand or because they are not pagan lands. They are our neighbors in a local sense, and no heathen country calls for the gospel of Christ with a more despairing cry.

MISSIONS IN INDIA AND CEYLON.

The three missions of India are the three oldest missions of our Board. The Marathi Mission was begun in 1813, the Ceylon in 1816, and the Madura in 1834. The work of this Board for the nearly three hundred millions of India's unevangelized population is done through the agency of these three missions. The number within the limits of these missions for whose moral enlightenment and Christianization this Board is exclusively responsible is about six and a quarter millions, almost one tenth of the population of our entire country. There is no struggle there for territory, no sense of being overcrowded. Every other missionary society has also a field equally large for its resources, needing more aid in order to do its work.

To carry the gospel to this vast multitude of lost men and women, to open and organize schools for their intellectual awakening, to train laborers who shall work for their own people, to prepare and circulate a Christian literature which shall answer the inquiries raised by the multitude who are asking for the truth, to sustain the hospital and the medical work in order to alleviate the awful physical sufferings of the uncared-for masses in that heathen land, in fact to organize and keep in operation all the institutions that necessarily must follow wherever and whenever the gospel of enlightenment, brotherhood, salvation, and life enters a land of intense darkness. selfishness, idolatry, and death, we have on the field only seventy missionaries, including wives, single women, and physicians, only twenty-seven of whom are men. Four of these men are physicians. This gives to each missionary of the Indian missions, including wives, single women, and physicians, a parish of about 90,000, and to every ordained missionary a parish of 272,000. Were the missionaries laboring single-handed and alone it would indeed, from a human standpoint, be a hopeless task. But there is an ever-increasing body of native pastors, evangelists, catechists, and teachers, who do most efficient service for their people and who are able, more and more, to bear heavier burdens. Their number for the three missions is 1,413, including both men and women. Many of these are supported entirely by the native Christians.

But what has been accomplished? During the past year 587 were received into fellowship on profession of faith with the 11,000 members of the ninety-six Christian churches. The gospel has been faithfully preached from Sabbath to Sabbath to about 30,000 souls in 472 separate centres of Christian influence. Over 20,000 pupils have studied in Christian schools where the Bible is in constant use and where Christian instruction is a prominent factor in the curriculum. But this is only a part of what has been accomplished. Through a large and ever-increasing circulation of Christian literature and a multitude of other ways employed by the different missions, the value and claims of Christianity have been presented to the thinking, sober leaders of Indian thought Christianity is more and more asserting itself as the only true religion, and Jesus Christ is more and more recognized by leading Hindus as the only perfect man. The educated generally acknowledge that their only contention is with the system of religion and with those who profess it, and not with the person and work of Christ. It seems that unrecorded thousands of India have satisfactorily answered the question, "What think ye of Christ?" The hostile native press is awaking to the increasing influence of Christianity in that country and is warning the people not to permit their children to come under the influence of the missionaries. In some sections of the Madura field entire villages are casting away their idols and calling upon the missionaries for Christian instructors. There seems to be no limit now to the work that might be done in this empire were laborers and their support provided. Walls of limitation are rapidly falling, doors of opportunity are wide open, and India is facing toward the morning.

The missions herein reviewed are most inadequately manned. There is an immediate and imperative demand for reinforcement, not to enlarge the work and to take possession of new fields already open, desirable as this is, but simply to hold the work already organized. Departments of missionary enterprise which have been established after years of toil, sacrifice, and prayer must be abandoned if there is necessity for curtailment. Retrenchment gives the impression to the foes of Christianity of faltering weakness. The condition of the converts who are abandoned without a leader — a flock without a shepherd in the midst of ravening wolves — is worse in many respects than it would have been had they never known the truth. The hearts of the missionaries almost break as they see the victories of a lifetime abandoned to the enemies of Christ. There is no place in missions for a backward step; there is no command of Christ to warrant it, no Scripture to defend it. We have orders to carry the gospel

to all the world. We have no orders to withhold the gospel from the millions who are asking for it.

GENERAL SUMMARY. 1895.

Missions.

Number of Missions	20
Number of Stations	102
Number of Out-stations	1,190
Places for stated preaching	1,420
Average congregations	71,449

Laborers Employed.

Number of ordained Missionaries (16 being Physicians)	178
Number of Male Physicians not ordained (besides 9 women)	13
Number of other Male Assistants	6
Number of Women (9 of them Physicians) (wives 179, unmarried 177)	356
Whole number of laborers sent from this country	553
Number of Native Pastors	227
Number of Native Preachers and Catechists	561
Number of Native School Teachers	1,667
Number of other Native Laborers	496
Total of Native Laborers	2,951
Total of American and Native Laborers	3,504

The Churches.

Number of Churches	471
Number of Church Members	43,043
Added during the year	2,957
Whole number from the first, as nearly as can be learned	134,871

Educational Department.

Number of Theological Seminaries and Station Classes	18
Pupils in the above	260
Colleges and High Schools for Males	59
Number of Pupils in the above	4,171
Number of Boarding Schools for Girls	61
Number of Pupils in Boarding Schools for Girls	3,579
Number of Common Schools	922
Number of Pupils in Common Schools	42,152
Whole Number under instruction	52,654
Native Contributions, so far as reported	$107,509

NOTE. — Owing to incomplete returns from the missions in Asiatic Turkey the items from those missions in reference to churches and native agencies are given as last year.

SUMMARY OF THE REPORT OF ASSISTANT TREASURER OF THE A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1896.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	$14,485.37
Mission to East Central Africa	11,460.69
Zulu Mission	25,998.44
Mission to European Turkey	26,867.46
Mission to Western Turkey	84,514.90

Mission to Central Turkey	$23,928.34	
Mission to Eastern Turkey	35,689.67	
Marathi Mission	44,728.79	
Madura Mission	54,383.48	
Ceylon Mission	11,100.24	
Foochow Mission	21,822.39	
South China Mission	3,043.05	
North China Mission	54,551.08	
Shansi Mission	11,469.38	
Mission to Japan	74,557.27	
Sandwich Islands	6,328.30	
Micronesia Mission	32,066.14	
Mission to Mexico	18,327.93	
Mission to Spain	9,748.50	
Mission to Austria	7,461.88	
		$572,533.30

Cost of Agencies.

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses		17,332.12

Cost of Publications.

Missionary Herald (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	$12,584.18		
Less amount received from subscribers and for advertisements	$4,673.11 535.16	5,208.27	
		$7,375.91	
All other publications	$3,537.21		
Less amount received from sales	61.00	3,476.21	
			10,852.12

Cost of Administration.

Department of Correspondence	$12,836.97	
Treasurer's Department	6,376.31	
New York City	1,970.76	
Miscellaneous items (including rent, care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates)	6,068.00	
		27,252.04
Total		$627,969.58
Balance for which the Board was in debt August 31, 1895		114,632.38
		$742,601.96
Balance at the credit of the Board August 31, 1896		502.63
		$743,104.59

RECEIPTS.

Donations, as acknowledged in the *Missionary Herald*	$601,966.25
Legacies, as acknowledged in the *Missionary Herald*	116,988.70
From the Legacy of Asa Otis	5,842.50
Interest on General Permanent Fund	10,307.14
From Sale of Curios at Honolulu	8,000.00
	$743,104.59

BEQUEST OF MRS. C. L. A. TANK, OF FORT HOWARD, WIS.

By James W. Porter, Trustee.

For North China College at Tung-cho ($10,000 on endowment)	$35,000.00
For Tank Chapel and Bridgman School, Peking	5,000.00
For Williams Hospital, Pang-chuang ($3,000 on endowment)	5,000.00

For Buildings at Pang-chuang	$2,500.00
For Euphrates College, Turkey	500.00

Missions in Papal Lands.

For Prague, Spain, Mexico, and General Work	7,000.00
Income on above	425.00
	$55,425.00

From the above, payments have been made as follows:—

North China College Endowment	$10,000.00	
North China College Plant	7,000.00	
Hospital Building Pang-chuang	2,000.00	
Williams Hospital Endowment	3,000.00	
Home for Women, Prague, Austria	500.00	
International Institute for Girls in Spain	2,500.00	
Euphrates College	500.00	
Acknowledged as legacy among regular receipts	4,000.00	
		29,500.00
Balance now at credit of the Bequest		$25,925.00

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the remainder of this legacy is set apart for new missions.

Balance of securities remaining in the Treasurer's hands September 1, 1895, at par	$17,769.96	
Received for Premiums	960.00	
Received for Dividends and Interest	3,342.50	
		$22,072.46

Expended for new Missions as follows:—

West Central Africa Mission	$2,000.00	
East Central Africa Mission	1,500.00	
South China Mission	842.50	
Shansi Mission	1,500.00	
		5,842.50
Balance August 31, 1896		$16,229.96
Market value of securities now held, at least		$30,000.00

LEGACY OF SAMUEL W. SWETT, BOSTON.

Balance of the Legacy September 1, 1895	$889.61
Received during the year	1,300.00
Balance August 31, 1896	$2,189.61

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

The amount of this Fund September 1, 1895, was	$236,734.22
Added during the year	3,000.00
	$239,734.22

PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to	$59,808.00
The income of this Fund, applied to salaries, was	3,132.04

WILLIAM WHITE SMITH FUND.

This Fund amounts now to	$30,859.38

HARRIS SCHOOL OF SCIENCE FUND.

This Fund amounts as last year to $25,000.00

ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund amounts as last year to $32,327.62

HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to $5,000.00

MISSION SCHOLARSHIPS.

This Fund amounts as last year to $9,215.14

C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to $3,000.00

EUPHRATES COLLEGE FEMALE TEACHERS FUND.

This Fund amounts as last year to $2,500.00

BENJAMIN SCHNEIDER MEMORIAL FUND.

This Fund amounts as last year to $2,000.00

MARASH THEOLOGICAL SEMINARY FUND.

This Fund amounts as last year to $1,800.00

GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

This Fund amounts as last year to $10,000.00

JAFFNA MEDICAL MISSION ENDOWMENT.

This Fund September 1, 1895, was	$7,002.69
Added during the year	550.00
	$7,552.69

BLANK MEMORIAL FUND.

This Fund, for scholarships in Anatolia College, is $2,000.00

ATTERBURY FUND.

This Fund, for education of missionaries in China, is $4,750.00

NORTH CHINA COLLEGE ENDOWMENT.

This Fund, from the Tank bequest, amounts to $10,000.00

WILLIAMS HOSPITAL ENDOWMENT.

This Fund, from the Tank bequest, amounts to $3,000.00

MARDIN HIGH SCHOOL SCHOLARSHIP.

This Fund, for a scholarship, amounts to $541.39

FRANK H. WIGGIN, *Assistant Treasurer.*

Boston, Mass., September 25, 1896.

SUGGESTED PROGRAM FOR MISSIONARY CONCERT. DECEMBER, 1896.

Topic, WOMAN'S WORK FOR WOMAN.

Devotional Exercises, with Scripture readings from 1 Cor. 12.

(Special prayer for our Woman's Boards, and that all women of the churches may join the workers.)

1. Brief Sketch of the Rise of Woman's Organized Missionary Work. Present Boards of the Principal Denominations. (See "Woman in Missions." Published by American Tract Society. Price, $1.00. Leaflet, "Woman's Organized Foreign Missionary Work.")
2. The Three Woman's Boards Auxiliary to the American Board. Territorial Division. Amount of Contributions. Historical Sketch of Woman's Board of Missions.
3. The Nature and Sphere of Woman's Work in Coöperation with the American Board.
4. Modern Heroines on the Mission Field. Dr. Grace Kimball, Corinna Shattuck, and others.
5. The Story of Mrs. Capron's Work in India. Lesson Leaflet, published by Woman's Board of Missions, February, 1895.

Sources of Information:

Encyclopedia of Missions. *Life and Light*, published by the Woman's Board in Boston. Leaflet, "Twenty-five Years' Review of the Home and Foreign Work of the Woman's Board of Missions." *Review of Reviews* for April, "Relief Work of Dr. Kimball."

EXCERPTS FROM ADDRESSES AT TOLEDO.

"WE have had keen disappointments, but we know that disappointments are no reason for giving up in discouragement. Bunker Hill was a discouragement originally; Bull Run was a discouragement; but that fact did not quench in either case the spirit of patriotism. Gethsemane and Calvary were awful disappointments, but under the spirit of the living God they were turned into the triumphs of Christian truth. And so what I pray for from this Board and these friends is the same spirit that can turn the disappointments into the triumphs of the gospel. I know you will not call us back from Japan." (*Rev. Geo. E. Albrecht, of Japan.*)

"If there is to be a forward movement, it must be in the hearts of those who are already moving. It will never be first of all in the hearts of those who are standing still." (*Dr. N. Boynton, on "No Backward Step."*)

"For my own part I do not the least despair of the work in Japan. It is for us to consider all these facts that have to do with the case, and not with unreasoning emotion, but with solid, hard sense, looking the facts in the face and resting our faith where we have always rested it, to go on. If our faithful veterans are willing to stay and do the work, it would not only be unwise and unfaithful to the Master, but, I use the word deliberately, I think it would be cowardly in us to recede." (*President J. B. Angell, on Japan.*)

"When we look at the triumphs of grace which this crisis has called out in the Armenian Christians, in our noble missionaries, and, I believe, in the American Congregational churches, girding themselves anew to carry on this high and holy and providential endeavor, we shall see in this crisis the culmination of the Redeemer's plans and a prophecy of another great victory for his conquering grace." (*Dr. A. H. Plumb, on "The Crisis in Turkey."*)

"The most telling and crushing blow comes from the rear in the insufficiency of our funds to make good our successes. You cannot stop the work. It is God's work and cannot be stopped. If you cannot support me, I will take up the profession from which the Lord called me, and practise law in the morning, and preach the gospel in the afternoon in the city of Madura. This glorious work must go on. If you cannot see with a missionary's eyes, you must think; you are bound to be sobered with the thought that out there in India are 287,000,000 of your fellow-creatures who know not the Redeemer." (*Rev. J. C. Perkins, of India.*)

"Nearly sixty years ago my mother of sainted memory, the daughter of an old Corporate Member of the Board, took me as a child to a missionary breakfast in Liverpool, England, where we were then living, given by the London Missionary Society. We were to hear John Williams and Robert Moffat. I was a little lad, but I well remember the looks of John Williams,— an intelligent, intellectual, striking-looking man. I remember, too, the sturdy looks of Robert Moffat. His appearance is as clear and vivid before me to-night, nearly sixty years after, as it is possible for it to be. I do not remember what they said, but ever since that missionary meeting has been an inspiration to me." (*D. Willis James, Esq., of New York.*)

Letters from the Missions.

Mission to Mexico.

A WONDERFUL MEETING.

In February last a Conference of Churches was organized at Parral; of the second meeting Mr. Olds writes us under date of September 9:—

"The Conference of the Congregational churches and congregations of southern Chihuahua met September 4–7 in Las Cuevas. Although a small village and fifteen miles away from Parral, near the State line, the attendance was good, forty-seven persons being present from points outside, representing nine different congregations. They went in carts and on burros, horseback and afoot, two men having come over the mountains about 200 miles. All were received hospitably, though in many cases the guests, as well as their hosts, slept on the bare floor, and were feasted on tortillas and beans.

"On our coming together the first evening in the commodious chapel, built by this church through the efforts of Mr. Case, formerly missionary in this field, we were cordially welcomed by the teacher of the Boys' School of the town, and responses were made by representatives of the different congregations. From the first session to the last the attendance was good and the interest intense. The great feature of the Conference was the part taken by the young men from the El Paso Training School. Seven of these were present, three of them in charge of churches in the district, and four who were in this district for their vacation, though still pursuing their studies. All of these, from the young man who moderated the

Convention to the youngest of the students, took an active part, manifesting enthusiasm in the work and consecration to the Master. They were at home with the language, and understood their own people, so that with the training they had received, intellectual and spiritual, they could instruct and convince and inspire as Americans could not have done. And they made the most of their advantages. Of course they needed direction and control, but they were willing to be guided, so that the part of the missionary was comparatively easy; and surely these young men were led of the Holy Spirit, and at times most manifestly. No one present could help realizing, as he listened to one after another, the importance of the work being done by our Training School and the necessity of its being sustained and enlarged as much as possible.

"We all received a blessing and were brought nearer to Christ. The lukewarm members of the Las Cuevas church, and even some of the backsliders, of which there are a few, were quickened and reclaimed to active Christian living. Over 175 persons were present on Saturday evening, many of them listening to the words of life for the first time. Such a congregation had never before been gathered in Las Cuevas; and indeed superstition and fanaticism would have made such a thing impossible a few years ago. But now, instead of interruption and insult, there was respectful and earnest attention.

"The sunrise prayer-meetings were helpful and inspiring. The hour proved all too short for the scores who wished to take part at each meeting, and this in spite of the fact that each morning session was opened with a season of prayer. Then, too, the Mexican brethren all sing, and sing with the whole soul. With the young men who have studied music in El Paso in the lead, the music was grand and uplifting. Several male quartets also added to the interest.

"The closing session was devoted to the Societies of Christian Endeavor, of which seven were represented. The last speaker, in behalf of the society 200 miles away, speaking on the subject of true consecration, fanned into a flame the enthusiasm which had been kindling, so that almost all present made solemn renewal of their vows of consecration to Christ. Some took occasion to confess him as their Saviour for the first time. Many were moved to tears when two brethren whom we all knew had been at enmity with each other for months arose, embraced in the Mexican way, and shook hands before us all as a pledge of forgiveness and love. Then a brother moved a resolution of sympathy with the secretary of the Convention, who had recently lost his wife, and, amid tears and sobs, prayers were offered for him and for the four motherless children on every side, followed by the subdued singing of 'Blessed be the tie that binds.'"

Zulu Mission.

A COMMUNION SEASON. — KRAAL GIRLS.

MISS MELLEN reports a series of meetings held at Esidumbini preparatory to the administration of the Lord's Supper:

"Three church members were expelled; these had long been suspended, and in spite of reproofs and patient endurance refused to mend their ways. Two penitents, after careful examination, were restored to membership, and six upon profession of faith were admitted to the church. Eight children were baptized. It was Murakwendhlu's first experience in conducting the service; he went through it in a remarkably clear and impressive manner. His charge to the new members, giving each a text of Scripture, was very good.

"I wish I could send you a picture of the baptisms! Those men, with their children in their arms, kneeling on the edge of the low platform, the mothers standing by with heads bowed reverently. The expression on the various faces was a study. It was a subject for an artist's brush, and one which, reproduced, would speak loudly for the influence of missions upon Africa's sons and daughters!

"Mrs. Ireland's school for kraal girls opens to-morrow. For days the girls have been appearing, many new ones coming early, hoping to find room before the old pupils returned to their places. Nineteen have been refused during the past two weeks. One begged so hard this morning, saying she had already been twice refused, that Mrs. Ireland could no longer resist her appeals! It must be very hard to send these girls, who have run away from their homes, seeking the light and anxious to be taught, back to their heathen darkness!

"Mrs. Ireland so longs for additional room and means in order to better further this work which she has taken up with so much courage and enthusiasm. Her whole heart is in it, and there is a large field for her noble efforts and well-spent energies.

"Sad news has just come from Miss Hance of the death of Benjamin Ncapyi, our valued native preacher at the Noodsburg station. He was doing a good work for that church and school, and will be greatly missed by his people."

NATIVE PASTORS.

Mr. Harris, of Ifafa, refers to the fact that two of the native preachers have of late been set apart as pastors, one at Amahlongwa and the other at Umtwalume. Of the former, Mr. Harris says: —

"So far he and the church work very harmoniously. They support him well, considering the year through which we are passing. The church continues steadily to increase; the deacons who were set apart for that office have done their part well. It has a membership of ninety-seven. It will be interesting to watch how it is developed.

"The Umtwalume church is a very large one, and we ought to have no anxiety concerning it as far as money matters are concerned. The pastor is a man likely to continue to grow into the confidence of the people. He showed himself on the day of his examination to be a man well versed in Scriptural truths, not only reflecting credit on the brethren under whom he was trained, but showing that he must have been most conscientious during his course of study. He is still assisted in the work by the lay preachers connected with the church. They take their turn with him at all the preaching places related to that church.

"The Ifafa church will probably call another preacher towards the close of the year. It is with much pleasure that the mission has seen its way to ordain so many of our native helpers. The day schools have kept up the attendance remarkably well, considering the way the country has suffered from the locust plague. The churches have been visited by two of our blind preachers, who have had a very good influence."

West Central African Mission.

ADDITIONS AT CHISAMBA.

MR. CURRIE, under date of July 20, writes: —

"Twenty-five young people gathered with us round the Lord's Table July 12, and a schoolhouse full of people with quiet, thoughtful faces watched us observe the solemn ordinance.

"On the nineteenth of July I baptized two boys and one married woman, all of whom had been on probation a long time. Ngulu gave to them the right hand of fellowship, and they were admitted into covenant with the church. Most of the men in this district have gone trading, but the old men and a large company of women gathered to witness the ceremony. It seemed to be very impressive, for only a few weeks ago we all thought one of the boys would surely be taken from us, and we watched by his bedside night and day, fearing every hour would be his last. The young woman was the first to be admitted to the church without her husband having been received, and this woman has waited two years, until at last the church concluded to admit her and keep her husband on probation awhile longer. I thought the church ought to have done this long ago, but considered it best to let the

members work out the problem for themselves; and it seems to me their action shows a growth in Christian thought and character, while the willing consent of her husband shows growth in Christian grace on his part."

FETICHISM AND INTEMPERANCE.

Mr. Read, of Sakanjimba, writes July 24: —

"Apart from their fetich worship, one great obstacle to the serious consideration of the truth by this people is their being given over wholly to the pleasures of the flesh, thoughtless as to what the future life in which they believe has in store for them. Sad proof of this we have continually before our eyes at this season of beer drinking. It is the custom for one group of villages to invite the others to a beer drink until the round of the groups in a district has been completed. This means that during this time of dry season the whole country is given over to drunken merriment and revel and its attendant vicious results, there being intervals of rest between these carousals in order, it would seem, for the participants to recover from the enervating effects of the previous indulgence. From the time the crier cries on the evening of the commencement of the drink, warning the hearers that if any one be found badly drunk at night and helpless, he be put into shelter until the end of the three or four days' drinking, it is for the younger people a time of reckless dancing, drinking, and merriment from morning until night. In the sometimes frantic dancing the very old women take part with the younger folk, but the elder and old men do not so. They sit and converse over their gourds of beer and complacently watch the proceedings.

"Connected with this beer drinking is sometimes a fetich dance around a gourd of beer and charms placed about it. When the dance is over, the beer is spilled on the ground. The spirits are supposed to drink it, and as a reward for the pleasure given them, to inspire the dancers with renewed vigor and increase their hilarity. A custom similar to this seems to be followed whenever a woman brews beer. She spills some on the ground just outside the house door, so that when the spirits are wandering about they will drink the beer that has been spilled and not enter the house to drink from the pots. Such an event would spoil the whole brewing and bring calamity upon the household."

Western Turkey Mission.

PUPILS AT MARSOVAN.

MISS GAGE, who returns to Marsovan much refreshed by a period of rest, writes of the school under her care: —

"Of course the outlook for the year is very uncertain. We may have a full school, we may have almost none, but I am glad to think that wherever our girls are they are giving a good, true witness for Christ. The spirit of the school at the end of the year was unusually good. In the three years that I have been there I have not seen a time when I felt so sure of the high spiritual tone of so large a majority of the girls. Surely our baptism of trouble and anxiety and sorrow has had its refining influence. We graduated a class of six girls, every one of whom I hope will prove a real blessing to the people she will influence. It is a joy to me to think that while I have been obliged to rest, my girls have been going out over the country with a message of purity and truth that will surely leaven each its little lump. I suppose altogether nearly 500 children will be gathered over the district in little private Sunday-schools by these girls, and each week taught the Word. It is all blessed work and better to me every day. But when will the end of this awful suffering for this perishing nation come?"

Central Turkey Mission.

FROM OORFA.

MISS SHATTUCK, under date of August 12, reports herself as well, after an illness in which she had suffered for a time, but with renewed health and with the thermometer at 100 she was able to work all

the day long. Of the situation and need she writes as follows: —

"The awakening of interest in education is wonderful. By last count we had in the two sets of schools, Protestant and Gregorian, 1,373 pupils. Six women are teaching more than 150 from house to house. They are all women or large girls who cannot be in school. Of the latter, however, we have some fifty in school beginning to read. Our five Bible-women continue their blessed work, having large congregations. Of late the aged pastor, Krikore, from Aintab, and a deacon sent with him by his church, have been working in the houses and preaching in the church to crowds. They now are preaching to groups gathered and waiting for them in Gregorian homes. The bishop accorded this privilege when I asked that they go in my stead. Truly the good pastor said: 'The Lord only can give this desire, this appetite for the Word we now see everywhere.'

"Our people are at present in circumstances of tolerable comfort, it being time of fruit and when they use little fuel, shoes, kerosene, etc. Yet are we helping 2,500, members of widows' families who have neither son nor daughter to earn anything. The amount spent weekly is about £8, and we can't as yet get the work off our hands. I dare not look ahead at what seems likely to be a very severe winter. How these widows can put in winter supplies we know not.

"Industrial work I am pushing, having several branches, from rug-work to fine hemstitching of linen handkerchiefs and embroidery in delicate silks. It is a great help to the people, but not yet self-supporting. I have seventy orphans and am taking in ten more this week. These gathered in three homes are quite a source of care, though I am blessed with good matrons and educated teachers who board in each home and attend to table rules, family devotions, looking after such departments as the 'mothers' cannot properly attend to. I have the boys in my home and am, as I have been all the year, much pressed for room. We ought to take in 300 orphans! English and Germans as yet are the only people sending us means. The estimate is £6 Turkish for a child per year. It is a great relief to our widows with from five to seven children to commit one to our care. Besides, we have many complete orphans. There are 3,325 orphans on our list of those aided during the dispensing of clothing, etc., and 1,495 widows."

Eastern Turkey Mission.

FROM MARDIN.

MR. ANDRUS reports the very serious interference of government officials in April with the work of relief, some of the agents having been imprisoned and others forbidden to distribute aid to the suffering. Ultimately, through the good offices of the British embassy, an order was received authorizing the return of the agents to their benevolent tasks. Writing August 1, Mr. Andrus says: —

"We stopped general relief work throughout the districts under the superintendence of the Mardin committee in the latter part of June, and industrial relief in and about the city itself July 4; and that, not because there was no further need of relief, but because the committee felt that the people could, in some way or other, manage to live through the summer, but would need aid more urgently in the fall and winter. We had been aiding over 20,000.

"On June 3 we received Professor J. Rendel Harris and wife, of Clare College, Cambridge. Their stay of a month with us was a most delightful and helpful one. Very rarely are we visited by those who sympathize so thoroughly with us in our work, and so generously contribute to 'fill up that which is behind' of the gifts from the home churches. We enjoyed with the professor a hunting expedition of twenty days in search for old and rare manuscripts in the Jebel Toor, but did not meet with the success we had hoped because of the suspicions and covetousness of the people. Moreover,

alas! the Koords in the late raids destroyed a great number of valuable Syriac manuscripts.

"The seventeenth of June was the field day for the high schools connected with the station. As this year there were no graduates from the Boys' High School and three from the Girls', and also because of existing conditions, it was arranged that the closing exercises should be less public in their character than has been the custom. It has been a subject for devout gratitude and thanksgiving that the events of the last year should have interfered so little with the regular conduct of these schools. The preparatory department of the Boys' School has been fuller than usual.

"The case of the imprisonment of the pastor of the Mardin church, his brother, and preacher Hannoosh, of Nisibin, still leaves the church practically pastorless and deprives us of the services of a useful preacher. The church work here, however, continues, and the last communion witnessed an addition to the church of eleven on profession of faith, of whom four were from the Girls' High School. We still have requests for teachers and Bible-readers from different parts of the field, and could profitably engage others in the villages now plundered and burnt where formerly we had congregations; but all such calls are to us like the tantalizing pokes of a small boy upon a partridge to make him fly when, alas! his wings have been clipped. At this rate of retrenching, the churches at home will shortly put themselves in the unenviable position of the European powers in the East to-day; they will have lost prestige, will degrade their own work, and cover their representatives with shame.

"The outlook at the end of June, to which date this letter brings down the record, was not reassuring. The plundered villagers have had but a tithe of their property restored to them; their burned and broken-down houses are still in ruins; much of their grain has been either pastured while green, reaped when ripe, by the Koord, or carried from the threshing-floor by the marauding Arab. Life is hardly more secure than property for those who still retain the name of Christian, and the prospect for reform is as remote as it was a year ago. We have no faith in the Ethiopian's changing his skin or the leopard his spots. Meanwhile the prospect for next winter is darker than ever. There will be more hungry mouths to feed, because those who have not been plundered by the Koords have not been able to pursue their accustomed avocations wherewith to replenish the dish of meal, while but few of those who were plundered have been able to get upon their feet again. On the other hand, the funds for supplying the needs are not going to be so abundant as last year, and the result will be that we shall be in greater perplexity than we were when the troubles first laid upon us the duty of relief. Only national aid can meet a national disaster; the problem is too great for individual charities to solve."

Foochow Mission.

AFTER THE KU-CHENG TRAGEDY.

MR. PEET, of Foochow, in connection with his report of the unveiling of a monument to the martyrs at Ku-cheng, to which allusion is made in our editorial paragraphs, speaks of what has followed this tragedy, which he terms "the most terrible since the Tientsin massacre of 1870":—

"It is true there were twenty-six executions, but lives are cheap in China, especially those of coolies. Will the governments of England and America allow justice to go thus defrauded, the leaders to glory in their bloody deed, and the officials to retain their positions of honor and responsibility? If so, there is certain to be more trouble. Even now there are ominous sounds of popular unrest in that same Ku-cheng district which bode no good either to foreign or native Christians. The Vegetarian Society has by no means been destroyed, and only a short time since posters were out calling for a

meeting of said society. This was prevented, however, by the prompt action of Mr. Martin, of the Church Missionary Society, whose notification to the magistrate compelled that honorable gentleman to adopt stringent measures. If we do not misinterpret the signs of the times, persecution is in store for the Church of God in this province. The enemies of Christ are active and gaining boldness day by day. We find them everywhere, even within the Church itself, whither they have crept unawares; ungodly men, wolves in sheep's clothing, 'having a form of godliness but denying the power thereof.' May earnest prayers be made for the Christians in this Fuhkien province, that their faith fail not, but that they may come out of the trials and persecutions stronger, better, purer, and more fit for the Master's use.

"The Lord seems to be already answering this prayer. As we look back over the year since that awful August morning, we realize there has been much to encourage us. We believe God has been making and is going to make the wrath of man to praise him. Never before in the history of the Church in this province has there been such a searching after the truth. Hundreds have joined themselves with God's people, and although we are compelled to think that many of them are without true faith in Jesus Christ and look upon the Church simply as a society, membership in which endues one with coveted power and insures one freedom from the unjust exactions of unscrupulous mandarins and the worse than evil oppression of the Yamen runners, still there are many others who, as a result of the prayers of God's people all over the world, have left the paths of darkness and are now walking in the paths of light. The Church of God through all ages has become strongly established only through opposition and difficulties, and in the face of the present threatened troubles we would see, with the eye of faith, a glorious consummation. May God strengthen his people to endure and hasten the coming of his kingdom in this land!"

INFLUENTIAL STUDENTS.

Writing August 25, Mr. Peet says: —

"Among the students received this year are some who are literary graduates, and that has given a 'tone' to our school which it has never enjoyed before in the eyes of the literary and influential classes about us. And we were much rejoiced to find that these literary students, far from being conceited, were most careful in their observance of the rules and showed pleasing zeal in their study of the Bible. I cannot but feel that it will be a great mistake if the Prudential Committee does not strengthen this branch of its work in this literary centre of Fuhkien Province. I do not hesitate to say that an appropriation of $5,000 for enlarged accommodations would so set us on our feet that we could soon be self-supporting.

"An innovation has been the keeping of a summer school. This school opened July 23 and will close September 10, one week before the opening of the fall term. It has been attended by about thirty students, who pay all their expenses; and the tuition thus paid in will fully pay the salaries of the two teachers employed, the two janitors, and the cook. So this summer school can be said to be paying its own way. Of course it gives us some anxiety and care, but we hope it will do good and tend to the strengthening of the work."

FURTHER ADDITIONS.

Dr. Whitney, of Pagoda Anchorage, reports the addition in June last of fifteen to the church at Tiong-loh (Chang-loh), making a membership of sixty-seven. He writes: —

"Some of these members are in fair circumstances financially, a number of them are literary men, and some are first degree graduates. Three of these literary men are doing good work at three outstations as teachers of day schools. We are all rejoiced to see this prosperous state of things at Tiong-loh city, as many years of preaching, praying, and laboring for this people have been done with but very little proportionate fruitage till within the past two years.

"In this same field, beyond the city, the work is also advancing favorably. At three of the out-stations there were received at the last communion five, nine, and eleven, respectively. This is particularly gratifying, as there are new places where I opened work this year; and these twenty-five are the first cullings from among the many inquirers in that region. This makes between thirty-five and forty that have been received this year (1896) from the new work opened this year beyond the city.

"The six colporters under my care are also doing a good work, and leading men to become Christians, as well as selling books. The more capable of them, also, hold services on Sundays to help out in the places that are inadequately provided for."

RISING OPPOSITION.

Mr. Goddard, of Foochow, under date of August 18, reports some adverse currents which are affecting their work: —

"There appears to be the beginning of a new development in our mission field. After the Ku-cheng trouble the enemies of the faith for a while withdrew, frightened at what they had done, and at once a great ingathering began. Foreign ships of war were anchored in the harbor, rumors of foreign intervention were current, etc. In time this passed away. Affairs fell into the old ruts; no more offenders were punished, officials went scot-free, bad men who went into hiding began to emerge, criminals to return, those who had flocked into the church for expected gain began to be restless, those who had old feuds with Christians began to get even with them, until to-day we hear rumblings from half a dozen quarters about Foochow; the most foreboding being in regard to Dr. Rigg's (M. E.) welfare northeast of Shao-wu. In my own field of Inghok the trouble is gathering about Sing Kau, a city of 10,000 people, on the Inghok River, about eighty miles from Foochow, where I have this present spring opened a chapel; and also at Gák-liang, a smaller place twenty-five miles from Foochow, but where we have had such wonderful success the past winter. Here oppressions are multiplying and the pastor is tired and discouraged. The chapel we were building there with the money from the Seneca, Kan., Christian Endeavor Society is brought to a standstill. I plan to go up there in September and hope I can then report a better outlook."

Mr. Goddard encloses a translation of a proclamation which was posted recently on the mission chapel at Sing Kau. It is milder in tone than many which have been posted, yet it breathes the same hostility to foreigners and especially to Christians. We print the translation here: —

PROCLAMATION.

"The church at Sing Kau has reopened. Elder of village has become Christian and destroyed ancestral tablets. Because of this we will not allow him to join us in the service in the ancestral temple. Foreigners at present are influential, I am sure, but soon their influence will be destroyed. At that time you must not repent. It will be too late, for his name has been entered in the church and cannot be erased. At present many men are talking about it, and so this elder is frightened; afraid he will be killed by people, so he dare not come to ancestral temple. The foreign dog is truly very unworthy. They injure a great many men by preaching his doctrines. When people go to dispute with them they will cause quarrels, and sometimes when they are unhappy they will bring their cards to the magistrate, and the man who disputes with them will be put in prison, and no man dare go to the magistrate and ask him to release this man, for every man is in favor of the foreigner. This is not a small matter. We ought to go to the foreign country and fire cannon at them. Foreigners have many men to go out to preach, but we must not listen to them. The doctrine taught by Confucius will never be changed, because it teaches us love, righteousness, faithfulness, and filial piety. Mr. Uong (a Christian) is truly a

very bad man. He looks at foreigners as his own ancestors and feels very proud, but his daughter does very improper things with foreigners. If this matter is not properly managed by magistrates, we are afraid the people will be obliged to do something.

"The writer is sorry that this dynasty is so weak that the foreigners have such great influence."

Shansi Mission.

STEADFAST UNDER PERSECUTION.

MR. WILLIAMS, of Taiku, writes: —

"I am happy to be able to report the steadfast purpose and faithful endurance of Brother Wang under persecution. He is a mat merchant in the city, and has been a simple, faithful Christian for some three years. It is the custom of the city to demand the mat shops to furnish large straw mats for awnings at the annual theatre held at the city courthouse in the interests of idolatrous temple worship. On the morning of the twenty-sixth of May, two official underlings called at his shop and notified Mr. Wang that he was to furnish mats that day. He told them that as a Christian he could not do it. They said he must or be beaten, and he replied that even then it would be impossible for him to do it. At noon they returned and took him to the courthouse, where he was chained with a heavy iron chain and placed under the scorching rays of the noonday sun.

"Mr. Lin, our Chinese helper, first heard of it and hastened at once to his aid. Then those of us who were at home met together in prayer for his deliverance. In about an hour Mr. Lin returned and reported that, on arriving at the courthouse, he found Mr. Wang chained as above described and surrounded by a crowd of deriding, reviling roughs. Mr. Lin asked what brought him here. On Mr. Wang's replying that he had listened to God rather than man, and refusing to do an idolatrous act, Mr. Lin said, 'Well, we will go in and see about it.' On coming before the authorities, with whom he was acquainted, Mr. Lin said, 'Your chaining and abusing my friend and fellow-Christian in this manner is just as though you treated me in the same way.' Then they began to make false excuses, saying they did not know that Mr. Wang was a Christian, and admitted that they had received orders from the governor of the province to protect Christians according to treaty rights. On learning that Mr. Wang would not refuse to furnish mats for the regular courthouse summer awnings, they released him, and he returned with Mr. Lin a happy man, although he looked as though he had passed through a terrible experience.

"The affair has brought the church and her principles into publicity, especially before the shopmen of the city, and we cannot but praise God for the faithful example of her ideals held up to their gaze. We also thank him for hearing prayer in delivering his servant before suffering severe torture. I have no doubt it was the object of the underlings to extort money, as is so common in China, and that they dared not go further in this case. It is evident that the officials are fully informed as to the rights of Christians and their duty in regard to them; and I trust that, failing in this case, the effort may not be made again.

"While on a recent visit, twenty miles north of Taiku, I met three persons who, in their attitude toward Christianity, are representatives of three large classes of Chinese. One, who was a scholar, said that the Jesus doctrine was foolishness, that he himself knew more than Christ did. Another said that if in his village out of one hundred families fifty were Christian, his family would become Christian. The third class was represented by a woman who sometimes is willing to listen and sometimes is not, saying she is not ashamed to become a Christian, but that it is very unimportant. The man who said that the doctrine was foolishness reminds me of a scholar with a Chinese degree corresponding to our B. A., who spent a few days with us examining th

doctrine. Our faithful teacher, Lin, told him one day about the resurrection. He scoffed at the idea and said it was impossible, entreating Mr. Lin not to believe such a story. In the next prayer-meeting Mr. Lin was discoursing on the same theme, when this Confucian scholar turned to the man sitting beside him and said, 'There he is preaching that doctrine again even after I told him it was n't true.'"

Notes from the Wide Field.

AFRICA.

UGANDA. — The English Church Missionary Society held a "Dismissal" service on July 23, sending forth seven new men and two unmarried ladies to Uganda, together with two missionaries returning to that country. All of this party are to be supported by private gifts or by groups of friends, so that their expenses are provided for. This is certainly a remarkable statement. At this farewell meeting, as it would be called in America, a map was exhibited of which Uganda was the centre, showing an area of 400 miles by 500, which is about one sixtieth of the area of Africa and contains one sixteenth of the population. This is the field which this mission has in view. One of the returning missionaries, Mr. Pilkington, who has been an active participant in the wonderful work going on in Uganda, indulged in this forecast. He hoped soon "to be present at another 'dismissal' — a dismissal *in Uganda* of missionaries from the Waganda to the nations round them, and to those on the coast. When this came about, there would be not merely the moral effect of the addition of new workers, but the testimony of a new nation, African and not English, from the interior and not from beyond sea. When the Mohammedans of the coast found that those whom they had formerly despised as 'Wa-shen-zi,' 'heathen,' were the messengers of the gospel to them, a most powerful impression would be created. Then how grand it would be if they could advance down the Nile valley! The way was already, or would soon be, open as far as Wadelai. 'If you want to evangelize the Soudan,' he cried, 'reinforce Uganda.'" To this magnificent prospect he added an appeal for prayer, especially for the native church.

ASHANTEE. — The attention of the world has been directed to this kingdom of West Africa in view of the British expedition of last year, which succeeded, without bloodshed, in establishing British suzerainty over the kingdom. The Ashantees are known as ferocious, especially delighting in the shedding of blood. The Basle Missionary Society has undertaken work among these people, and missionary Ramseyer, of that society, writes to the *Allgemeine Missions Zeitschrift* of the good results which have followed the British occupation at Coomassie. We take the following translation of his report from the *Chronicle* of the London Society: "It is no longer a dream! I am again in Coomassie, and can say that Coomassie is now a Basle missionary station. The Lord has heard the prayers of his children, and now we stand here, Brother Perregaux and myself, as free missionaries, and the whole of Ashantee lies open before us. Such a complete revolution has taken place in Ashantee beyond anything that I ever expected. Coomassie is an image of what is taking place all over Ashantee. A crowd of workmen are busy digging up the roots of the fallen fetish trees, under whose boughs so many human beings were slaughtered. The place of execution, close to the market, has been lightened, only a certain number of splendid trees being left standing; but at the feet of these still lie great heaps of human bones, though the officers tell me that they have been burning countless quantities of human bones for days. What abominations these bear witness to! And yet there are voices which declare loudly

that the English advance into Ashantee was a crime! One glance at this place of execution would silence them. . . . This afternoon the governor held a great assembly of chieftains, who came to sign their agreement as subjects of the English government. He spoke to them about missionary work, and declared that the whole country was now open to commerce and missions. We are greatly indebted to the governor for this mention of our mission and school work. It is a great kindness, and it is of real importance to us that the people should see and know that our work has the approval of the governor. We do not, indeed, wish to build upon princes, but we have a right to be thankful that the government recognizes our work. . . . The people rejoice that the missionary has come again; and our former imprisonment here now bears its good fruits. They told us plainly what rejoicing there is in the country that the English have come here. All wished for it, but no one dared to say it. The governor told us that in a town where he spent the night on his way up he caused the military band to play, and a woman could not resist dancing and singing to the music. He found out that every verse of her song ended thus: 'No more knife! No more knife!' In fact, in all the larger towns he had ordered the executioners' knives to be given up, and had declared that the occupation of the country by Europeans meant the abolition of human sacrifices and all the other abominations of cruelty previously in use."

BLANTYRE. — This station of the Established Church of Scotland, which is in the Shiré district in Central Africa some hundreds of miles from the mouth of the Zambesi, furnishes an illustration of the rapidity and extent with which Africa is opening to the world. It is said that a telegram from Blantyre to the secretary of the missionary society in Edinburgh reached him recently in about three hours. The natives in this region of Africa seem to be very apt pupils and efficient laborers. The little magazine, entitled *Life and Work*, published by the mission at Blantyre, says that they have never had a European printer or European instructor in the art of printing, but have picked up for themselves their knowledge "aided by what amateur counsel they could find."

MARRIAGE OF KHAMA. — It will be remembered that years ago one ground of difficulty between Khama and his heathen father was that he would not take a second wife. But his first wife having died, the king, since his return from England, has married Sefhakwane, the ceremony taking place at Phalapye on May 25, after the English custom. The bride was led into the church, passing up a double line of soldiers, the wedding march was played, and the bride and bridegroom were driven to the mission house, where over 500 guests were assembled.

INDIA.

PANDITA RAMABAI'S WORK. — This brave woman is still forced to contend with Hindus who are hostile to her benevolent work of trying to lift up the widows of India. It will be remembered that these Hindus have bitterly opposed her because, while she claimed that she was not seeking to make Christians of her pupils, these pupils yet did become Christians. Many of these students who have thus made confession of Christ have written a letter entirely exonerating the Pandita from the charge of having purposely influenced them, declaring that they had accepted Christ out of their own free choice. In the report of her work made to the Association which supports her, Ramabai describes a visit she had paid to some of the sacred places of the Hindus, which she declares are "veritable hells on earth," and are "the graveyards of countless widows and orphans." Travelers in India, especially in the northern sections where are the wonderful architectural edifices constructed by the early conquerors of India, are accustomed to laud these Moguls as men of many virtues as well as of great culture. But admiration for the works which they have left behind should not blind our eyes to

their moral corruptions and to the hideousness of their practices. For this reason we here give a quotation from Pandita Ramabai's account of what she saw at Agra, the site of the Taj Mahal. She says: —

"One day we went into the fort to see the grand palaces of the Mogul emperors. There we saw the great Khas Mahal, or the emperor's private palace, where he used to keep hundreds of beautiful women shut up for life. The guide showed us the Rani's private rooms, the gardens and grand marble buildings once occupied by the kings and queens. . . . I was not satisfied with seeing the outside beauty of those 'poems in marble,' but wished to see the dungeons and the place where the unfortunate women used to be confined and hanged at the pleasure of the king. The guide at first denied the existence of such places in the palace; but finally, on obtaining a promise to get a little more money for his trouble, he consented to show the dungeons. He opened a trapdoor on one side of the palace, let us in, and guided us about, showing us the many small and large underground rooms where the queens who had incurred the king's displeasure used to be shut up, tortured, and starved, until it pleased his majesty to set them free. The guide then lighted a big torch and took us to the farthest end of the prison into a room underneath the Saman Burj, or Jasmine Tower. The room was very dark, an octagonal, with a deep, dark pit in the centre, and a big beam placed on the walls right over that pit. This beam, beautifully carved, served for hanging the unfortunate women who once occupied the throne of the king as his queens, but had by some unknown cause fallen under his displeasure and had to suffer such a cruel and ignoble death. Their lifeless bodies were let down into that dark pit whence a stream carried them to the waters of the Jumna, to be eaten by crocodiles. Thus the poor, miserable wives of the Mogul emperors suffered torture and death in that dark hell-pit under the pleasure gallery, while their cruel masters and rivals sang songs, enjoyed life, and made merry over their grave in the beautifully decorated grand Saman Burj. I think but little of those lovely palaces, but always remember seeing that dark room and compare it with similar places of torture which exist in many sacred towers of India. If the walls of that horrible room had the power of speech, oh what stories of human cruelty and misery would they tell to-day!"

CHINA.

HOPEFUL SIGNS. — The London Missionary Society, like our own Board, is receiving cheering tidings from its missionaries in this empire. Dr. Muirhead reports from Shanghai that they are finding great encouragement in the addition of new members to the church, referring especially to one case, that of a literary graduate, who came from a city 1,000 miles distant, far removed from missionaries. It seems that this man had received a tract from a friend, and later on a copy of the Bible. This he read most diligently, and without guidance from any one began to believe fully in Jesus as his Saviour. Dr. Griffith John reports that the colporters in the Province of Hunan are greatly encouraged, and are calling upon him to visit Heng Chou in order to organize a church. There seems to be no difficulty in carrying on the work of preaching and bookselling, and evidently a great change for the better has come over the people. They are also convinced that a great change has come over Chou Han, the author of the scurrilous placards against Christianity which have been so widely disseminated. This man, it was hoped, was ready to come and see Dr. John, but pride and fear still held him back, though the colporters are convinced that he is deeply affected by Christian truth. In other districts, such as Yun Mung and Hian Kan, there are distinct movements in favor of the gospel. Altogether the missionaries of the London Society are greatly cheered by the outlook in China. Archbishop Deacon Wolfe, of the English Church Missionary Society at Foochow, writes of the condition of affairs in the

Province of Fuhkien: "In various parts of the country and in districts where until now everything seemed dead and every kind of work hopeless, suddenly such an interest has sprung up that literally hundreds flock to our Christian services. Just lately several deputations from a number of large towns and villages came and expressed in the name of several hundred families the desire that a preaching hall might be built in their villages and a teacher sent to them, that they might be instructed in the doctrines of Christianity. In some of these places hundreds of families have left off idol worship and have rented houses to serve as places of preaching." The Barmen missionaries send similar reports from the district of Tungkun.

MADAGASCAR.

THE London Missionary Society, while trying to be hopeful concerning the final results of the French occupation of Madagascar, is yet greatly disturbed by the reports which are sent it. The last number of the *Chronicle* makes the following sorrowful statement: —

"From all parts of the island the letters received by the last mail brought very bad news. The central portion — the capital and a few towns containing French garrisons excepted — was at the mercy of bands of lawless raiders dominated by an anti-foreign and anti-Christian spirit. Village chapels, schools, evangelists' houses, even dispensaries and a leper asylum, had been ruthlessly destroyed. In some districts the work of years appears to have been overthrown, and where a few weeks before fifty or sixty congregations had assembled, scarcely a tenth of that number remain. Many Christians have lost their all, not a few have been murdered in cold blood, and a large number have been grossly ill used. The worst feature in the movement is the intense heathenism that dominates it. Law-abiding, peaceful, well-behaved citizens suffer; the rowdy riffraff of the island is for the moment in power, excepting, as already stated, where French troops are stationed. Probably before now the measures taken by the Resident-General have proved effective and an improvement brought about, but it will take a long time to undo the mischief wrought."

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For a blessing to follow the Annual Meeting of the Board: that with thanksgivings for the past there may be a resolute carrying out of the plans formed; that men and means may be speedily forthcoming for the maintenance of the missions; and that on the whole Church of God there may be such an outpouring of the Spirit that Christians shall be brought into full sympathy with Christ in his purpose to redeem the world.

ARRIVALS IN THE UNITED STATES.

July —. At Vancouver, Rev. J. E. Walker, of the Foochow Mission.

September 4. At New York, Rev. and Mrs. Geo. D. Marsh, of the European Turkey Mission.

September 15. At New York, Rev. John S. Chandler and wife, of the Madura Mission.

September 18. At New York, Miss Grace N. Kimball, M.D., of the Eastern Turkey Mission.

October 1. At New York, Miss Agnes M. Bigelow, of the Zulu Mission.

October 7. At New York, Rev. A. W. Stanford, of the Japan Mission; Mrs. Stanford arrived in this country July 14.

DEATHS.

August 29. At Umzumbe, Natal, Rev. H. M. Bridgman, for thirty-six years a missionary among the Zulu Mission. (Further notice next month.)

October 11. At Auburndale, Mass., Rev. Crosby H. Wheeler, D.D., of the Eastern Turkey Mission. (See page 440.)

Donations Received in September.

MAINE.

Augusta, James W. Bradbury,	100 00	
Bangor, Central ch., Special gift, 100; Hammond-st. ch., Special gift, 75,	175 00	
Brewer, 1st Cong. ch. and so.	15 00	
Bucksport, Elm-st. Cong. ch. and so.	38 03	
Dennysville, Cong. ch. and so.	23 25	
Portland, West Cong. ch. and so., 30; St. Lawrence-st. Cong. ch. and so., 10,	40 00	
Sherman Mills, Washburn Memorial ch.	5 25	
Wilton, Cong. ch. and so.	10 50	
Windham, Cong. ch. and so.	2 00	
Winslow, Cong. ch. and so.	15 50	424 53

NEW HAMPSHIRE.

Centre Sandwich, L. W. Stanton,	5 00	
Colebrook, Cong. ch. and so.	10 00	
Concord, Friend,	5 00	
East Moreland, Friends,	3 00	
Francestown, M. O. Willard,	100 00	
Franconia, Cong. ch. and so.	1 50	
Hampton Falls, Friends for "Forward Movement,"	1 00	
Haverhill, Cong. Sab. sch., for "Forward Movement,"	11 00	
Hollis, Cong. ch. and so., for Debt,	3 25	
Jaffrey, Cong. ch. and so.	14 43	
Lyme, Sarah D. Converse,	5 00	
Walpole, Cong. Sab. sch., for "Forward Movement,"	7 00	
West Lebanon, Cong. ch. and so.	6 02	172 20
Legacies. — Dublin, Mrs. Lucy B. Richardson, by Luther P. Eaton, Ex'r,	150 00	
Penacook, Rev. A. N. Fiske, to const. CHARLES A. FISKE, MRS. ELLEN M. SHEPARD, JOHN W. FISKE, and M. ANNIE FISKE, H. M.	500 00	650 00
		822 20

VERMONT.

Brattleboro, Centre Cong. ch. and so., m. c.	17 39	
Cornwall, Y. P. S. C. E., for "Forward Movement,"	10 00	
Essex Junction, Cong. ch. and so.	6 30	
Georgia, Cong. ch. and so.	8 00	
Lowell, Mrs. L. P. Atwood,	3 25	
Montpelier, Bethany Cong. ch. and so.	43 64	
Norwich, Cong. ch. and so.	20 00	
Salisbury, Cong. ch. and so.	6 00	
West Brattleboro, Cong. ch. and so.	25 75	
Wilton, Cong. ch. and so.	15 70	156 03
Legacies. — Essex, N. Lathrop, by A. A. Slater, Adm'r,		13 00
		169 03

MASSACHUSETTS.

Abington, 1st Cong. ch. and so.	10 00	
Auburndale, Cong. ch. and so.	10 75	
Boston, Allston ch., 50; Y. P. S. C. E. of 2d church, Dorchester, for salary Dr. F. C. Wellman, 100,	150 00	
Brookline, Harvard ch. (of wh. 25 from E. A. Norton, for Debt),	163 45	
Cambridgeport, Pilgrim ch. and so.	96 18	
Concord, Trinitarian Cong. ch. and so.	27 52	
Curtisville, Cong. ch. and so.	18 38	
Douglas, Cong. ch. and so.	5 00	
Dracut Centre, Cong. ch. and so.	12 14	
East Charlemont, Cong. ch. and so.	13 73	
Everett, Mystic Side Cong. ch. and so.	9 36	
Gardner, Mrs. J. C. Bryant,	5 00	
Granby, Church of Christ (of wh. 2 for "Forward Movement"),	7 00	
Greenfield, Mrs. Mary K. Tyler, for Van,	15 00	
Hamilton, Cong. ch. and so.	1 25	
Haverhill, Union Cong. Y. P. S. C. E., for the "Forward Movement," 20; Union Cong. ch., 10; Abbie E. Welch, 15,	45 00	
Huntington, 1st Cong. ch. and so.	2 00	
Hyde Park, 1st Cong. ch. and so.	36 76	
Linden, Mrs. Goodhue,	2 00	
Lynnfield Centre, A friend,	5 00	
Mansfield, Cong. ch. and so.	11 00	
Middletown, Cong. ch. and so.	2 70	
Monson, Cong. ch. and so.	18 54	
Newton, Eliot ch.	200 00	
Newton Centre, 1st Cong. ch., Extra-cent-a-day-Band,	40 00	
Newton Highlands, A Christian Endeavorer,	1 00	
North Brookfield, 1st Cong. ch. and so.	30 47	
Peru, Cong. Sab. sch., for "Forward Movement,"	3 45	
Pittsfield, 1st Cong. Sab. sch., for "Forward Movement,"	57 35	
Princeton, Y. P. S. C. E., for "Forward Movement,"	30 25	
Quincy, R. D. C.	25 00	
Rochester, 1st Cong. ch., for "Forward Movement,"	20 00	
Royalston, 1st Cong. ch.	6 35	
Shrewsbury, Cong. ch., Friend, 5; Y. P. S. C. E., for "Forward Movement," 25,	30 00	
Somerville, Prospect Hill ch.	56 43	
South Byfield, Cong. ch. and so.	18 00	
South Framingham, Grace Cong. ch. and so.	61 13	
Springfield, First ch. (of wh. 50 for Debt), 545.75; South Cong. ch. and so., 100,	645 75	
Wakefield, Cong. ch. and so.	40 89	
Webster, 1st Cong. ch.	50 00	
West Boylston, Cong. ch. and so.	5 25	
Winchendon, C. L. Beals, to const. MRS. HATTIE M. BEALS, H. M.	100 00	
Worcester, Union ch. (of wh. 1.83 from Cent-a-day Band) of wh. 5 for Debt, 69.71; M. P. Higgins, for Debt, 25; Mrs. Mary C. Ford, for do., 25; H. B. Lincoln, for do., 50; Plymouth Cong. ch. (of wh. 25 from Mrs. C. H. Stearns), for "Forward Movement," 55.92; Plymouth Y. P. S. C. E., for "Forward Movement," 6; Belmont Cong. Sab. sch., for do., 25; A friend, for do., 25; Park Cong. ch., Ezra Sawyer, 25. Correction: In April *Herald*, of 56 credited to Piedmont ch. for the Debt, 31 should have been credited to Belmont ch.,	306 63	2,325 64
Legacies. — Boston, Arabella P. Moulton, by E. W. Noyes and J. F. Pierce, Ex'rs,		150 00
		2,475 64

RHODE ISLAND.

Barrington, Cong. ch. and so.	60 00	
Providence, Beneficent Cong. ch. and so.	242 98	
Slatersville, Y. P. S. C. E. and Sab. sch., for "Forward Movement,"	13 00	
——, For Christ and the Church,	100 00	415 98

CONNECTICUT.

Ansonia, 1st Cong. ch., for "Forward Movement,"	52 64	
Burlington, Cong. ch. and so.	5 11	

Central Village, Y. P. S. C. E., for "Forward Movement," 1 00
Goshen, Mrs. Moses Lyman, 10 00
Guilford, 1st Y. P. S. C. E., for "Forward Movement," 50 00
Hartford, Y. P. S. C. E. of Windsor-ave. Cong. ch., 41.25, and do. of 1st Cong. ch., 10.25, both for "Forward Movement," 51 50
Higganum, Cong. ch. and so. 22 00
Meriden, Center Cong. Sab. sch., for "Forward Movement," 26 70
Middletown, 1st Cong. ch., 30.51; South ch., for native worker, 50, 80 51
New Haven, Joseph Porter, for Debt, 50 00
New Britain, South ch., A friend, for missionaries in Turkey, 25 00
New London, Y. P. S. C. E. of 2d Cong. ch., for Debt, 25; First ch. of Christ, m. c., 13.45; A friend, 15, 53 45
Nepaug, Cong. ch. and so. 4 00
Norfolk, Cong. ch. and so. 216 56
Norwich, Greenville Y. P. S. C. E., for "Forward Movement," 4 00
Somersville, Cong. ch. and so. 13 15
Southport, Cong. ch., add'l, 10; Eliza A. Bulkley, 150, 160 00
Stonington, Pawcatuck Cong. ch. 11 00
Suffield, Cong. ch. 3 66
Thomaston, 1st Cong. ch. 5 86
Trumbull, Cong. ch. 5 77
Warren, Cong. ch. 22 00
West Stafford, Cong. ch. 9 00
West Suffield, Cong. ch. 4 10—887 01

Legacies.—Bristol, Andrew Ingraham, by W. A. Ingraham, Ex'r, 80 00
Marlborough, Charles Buell, add'l, 6 00—86 00

973 01

NEW YORK.

Albany, Mrs. G. C. Treadwell, 50 00
Brooklyn, South Cong. ch., 100; Tompkins-ave. Y. P. S. C. E., for "Forward Movement," support Rev. H. M. Allen, 100; Bushwick-ave. Y. P. S. C. E., for "Forward Movement," 5, 205 00
New York, Broadway Tabernacle, J. Howard Sweetser, 100, and Y. P. S. C. E., 25, both for Debt; H. S. Gordon, for Debt, 50; "W. C. C.," 10, 185 00
Sherburne, Cong. Sab. sch. 27 25
Syracuse, Plymouth Cong. ch., for salary Rev. C. C. Tracy, 80; Rev. E. Curtis, 5, 85 00
Utica, Plymouth Y. P. S. C. E., for "Forward Movement," 5 00
West Bloomfield, Cong. ch. 33 60—590 85
Less Gaines, N. Y., returned, 9 84

581 01

PENNSYLVANIA.

Cambridgeboro, Woman's Mis. Soc. 5 00

MARYLAND.

Frostburg, Cong. ch. 2 00

DISTRICT OF COLUMBIA.

Legacies.—Washington, William Webb, by J. M. Vale, less expenses, 6 00

NORTH CAROLINA.

Raleigh, Cong. ch. 3 00

FLORIDA.

Georgianna, Mrs. Mary C. Munson, 5 00

TENNESSEE.

Harriman, Rev. C. B. Riggs, for the Debt, 5 00

ARKANSAS.

Siloam Springs and Gentry, Friends, by E. H. Price, 1 50

TEXAS.

El Paso, Mexican Cong. ch. 6 10

INDIANA

Elkhart, Cong. ch. (of wh. 50 for Debt), 62; Cong. Sab. sch., for "Forward Movement," 6, 68 00

MISSOURI.

Sedalia, 1st Cong. ch., for Debt, 2 00

OHIO.

Cleveland, Euclid-ave. Cong. ch., 51.32; Euclid-ave. Y. P. S. C. E., for "Forward Movement," 180; Hough-ave. Y. P. S. C. E., for "Forward Movement," 1, 232 32
Cora, John R. Jones, 5 00
Ellsworth, Mrs. B. W. Allen, 10 00
Fairport Harbor, Rev. M. B. Morris and family, 5 00
Fredericksburg, Y. P. S. C. E., for "Forward Movement," 20 00
Hudson, Cong. ch. 12 00
Huntsburg, Cong. ch. 15 05
Madison, Central Cong. ch. 5 89
Marietta, Harmar Cong. ch. 3 88
Marseilles, Pleasant Grove Sab. sch., for work in Ceylon, 2 10
Litchfield, Cong. ch. 3 25
Lorain, Cong. ch. 2 10
Oberlin, One of the children, 25 00
Painesville, 1st Cong. ch., add'l, 3 49
Vaughnsville, Cong. ch. 3 35
West Andover, Cong.ch. 10 63—359 06

ILLINOIS.

Batavia, Cong. ch. 43 06
Chicago, Chicago Theol. Sem., for support Rev. C. N. Ransom, 269.27, Union Park Y. P. S. C. E., for the "Forward Movement," 6.50; First ch., V. B. Andruss, 10; W. D Mackenzie, for the Debt, 30; G. H. Gilbert, for do., 25, and Rev. J. B. Silcox, for do., 50, 390 77
Elmwood, Cong. ch. 8 00
Hinsdale, Cong. ch. 44 82
Kangley, Cong. ch. 8 00
Lake Forest, Rev. W. A. Nichols, 10 00
Lockport, Cong. ch. 18 31
Metamora, Christian Union, 3 67
Oneida, Cong. ch. and Sab. sch. 22 50
Pittsfield, C. P. Chapman, for Debt, 25 00
Roseville, Cong. ch. 14 10
Wayne, Cong. ch. 37 00—625 23

MICHIGAN.

Calumet, Cong. ch. 42 79
Hilliards, Cong. ch. 3 00
Lansing, Plymouth Cong. ch., C. B. Stebbins, 30 00
Northport, Rev. W. H. Hurlbut, 10 00
St. Clair, Cong. ch. 10 00
Three Oaks, Cong. ch., 51.70; Rev. Frank Fox, for Debt, 10.30, 62 00
Vernon, Cong. ch. 9 50—167 29

WISCONSIN.

Bristol and Paris, Cong. ch. 18 08
Janesville, 1st Cong. ch., to const. FREDERICK STARR ELDRED, H. M. 100 00
La Crosse, 1st Cong. ch. 71 14
Menasha, Jun. C. E. S., for "Forward Movement," 18 50
Pewaukee, Cong. ch. 1 00
Platteville, Cong. ch. 2 50

Racine, Welsh Cong. Sab. sch., for "Forward Movement," 5 07
Raymond, Cong. ch. 5 00
Ripon, 1st Cong. ch. 64 00
Saxeville and Burr Oak Valley, Friends, 3 50
Whitewater, Cong. ch. 18 00—306 79

IOWA.

Avoca, Ger. Cong. ch. 3 00
Chester Center, Cong. ch. 6 35
East Des Moines, Pilgrim Cong. ch. 8 50
Fayette, Cong. ch. 13 59
Galt, Cong. ch. 2 90
Gilbert Station, Cong. ch. 6 60
Mount Pleasant, Cong. ch., for Debt, 6 00
Newtonville, Cong. ch. 4 00
Nevinville, La. Mis. So. 3 00
Otho, Cong. ch., 11; Elkhorn, Br. Cong. ch., 7, 18 00
Prairie City, 1st Cong. ch. 8 36
Quasqueton, Cong. ch. 9 50
Reinbeck, La. Mis. Soc. 16 00
Sibley, Rev. C. H. Seccombe, 5 00
Strawberry Point, Cong. ch. 4 75
Toledo, Cong. ch. 8 25
Wayne, Cong. ch. 4 55
Webster City, 1st Cong. ch. 25 00—153 35

Legacies. — Iowa City, Alfred Woods, by Ezra Nuckolls, Ex'r, add'l, 33 34

186 69

MINNESOTA.

Clear Water, Cong. ch., for Armenia, 1 40
Glyndon, Cong. ch. and Sab. sch. 10 57
Hasty, Cong. ch., for Armenia, 2 10
Morristown, Cong. ch., for "Forward Movement," 2 00
Waterville, Cong. ch., for "Forward Movement," 2 00—18 07

KANSAS.

Brookfield, Cong. ch. 3 60
Council Grove, Cong. ch., for "Forward Movement," 20 00
Galena, C. A. Hubbard, 5 00—28 60

NEBRASKA.

Arlington, Cong. ch. 9 66
Beatrice, Rev. G. W. Crofts, 10 00
Havelock, La. Aid Soc., for Armenia, 2 00
Wisner, Cong. ch. 3 00—24 66

CALIFORNIA.

Berkeley, Lorin Cong. ch. 4 00
Elliott Prairie, Cong. ch. 1 52
Ferndale, Cong. ch. 12 50
San Francisco, Cong. Ass'n Chinese Christians, 14.30; J. T. Bowers, for Debt, 10, 24 30
San Francisco, Wm. L. Irvine, 1 00
San Jose, Friends in Cong. ch., for Debt, 2 00
Santa Ana, 1st Cong. ch. 5 00
Sunol, Cong. ch. 3 00—53 32

OREGON.

Hubbard, Cong. ch. 7 70
Portland, Ebenezer Y. P. S. C. E., for "Forward Movement," 5 00
Smyrna, Cong. ch. 2 83—15 53

COLORADO.

Boulder, Cong. ch. 16 00
Globeville, Ger. Cong. ch. 1 75
Pueblo, Cong. ch. 2 00—19 75

WASHINGTON.

Seattle, Taylor Cong. ch. 5 00

SOUTH DAKOTA.

Milbank, Mrs. A. D. Hall, 1 00
Yankton, 1st Cong. ch. 85 00—86 00

DOMINION OF CANADA.

From The Canada Congregational Foreign Missionary Society.

Rev. W. T. Gunn, Montreal, *Treasurer.*

For the Canadian Station, West Central Africa Mission, add'l, 137 50

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria. — Hungary, Mr. Kovarik, Fl. 3=1.20; do., Alois Kovarik, Fl. 1.50=60c. 1 80
China. — Lin Ching, Rev. H. P. Perkins, for Debt, 25; Pao-ting-fu, Kao Keng Chai, 15c.; Tung-cho, Y. M. C. A., for pupil in Mission School in Africa, 20, 45 15
West Central Africa. — Chisamba, Rev. and Mrs. W. T. Currie, 47 50—94 45

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Ellen Carruth, Boston, *Treasurer.*

For trav. exp. Miss Margaret W. Melville, 279 73

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 8 42

From Woman's Board of Missions for the Pacific.

Miss Bessie B. Merriam, Oakland, California, *Treasurer.* 1,477 50

For native teacher Gilbert Islands, 25 00—1,502 50

MISSION SCHOOL ENTERPRISE.

Maine. — South Berwick, Y. P. S. C. E., Two-cents-a-week Fund, 7 45
New Hampshire. — Derry, 1st Cong. Sab. sch. 5 00
Vermont. — Danville, Y. P. S. C. E., 5; Westford, Y. P. S. C. E., 2, 7 00
Massachusetts. — Boston, Y. P. S. C. E., Allston, 13.33: Danvers, Maple-st. Sab. sch., 50: Hanover, 2d Y. P. S. C. E., 5; Sharon, Y. P. S. C. E., 7; Turner's Falls, Y. P. S. C. E., 9, 84 33
Rhode Island. — Woonsocket, Globe Y. P. S. C. E. 11 00
Connecticut. — Hartford, 1st Y. P. S. C. E., 10; Wethersfield, Cong. Sab. sch., 25, 35 00
New York. — Jamestown, 1st Y. P. S. C. E. 5 00
Missouri. — Republic, Cong. Sab. sch. 5 00
Ohio. — Lenox, Y. P. S. C. E. 5 00
Minnesota. — Winthrop, Busy Bees for Armenia, 5 00
Nebraska. — Havelock, Cong. Sab. sch., 1.50, and Y. P. S. C. E., 1.50; McCook, Y. P. S. C. E., 1.34, 4 34
Iowa. — Cromwell, Y. P. S. C. E., 7.60; Grinnell, Y. P. S. C. E., 2, 9 60
Illinois. — Sycamore, Y. P. S. C. E. 10 00
Michigan. — Three Oaks, Jun. C. E. S. 10 00
Wisconsin. — Lancaster, 1st Cong. Sab. sch., 6; Windsor, Y. P. S. C. E., 25, 31 00
South Dakota. — Chamberlain, Y. P. S. C. E. 8 43

243 15

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — Cohasset, 2d Cong. ch. 8 85
CONNECTICUT. — Plainville, Cong. Sab. sch., 10; Southport, Y. P. S. C. E., 2.80, 12 80
ILLINOIS. — Englewood, E. H. T., 1.50; Joy Prairie, Cong. Sab. sch., 9.44, 10 94
32 59

THE SUNDAY-SCHOOL AND CHRISTIAN ENDEAVOR QUICK RELIEF FUND.

CONNECTICUT. — Hadlyme, Cong. Sab. sch. 5 00
OHIO. — Painesville, 1st Cong. Sab. sch. 5 00
MISSOURI. — Kansas City, Olivet Y. P. S. C. E. 5 00
ILLINOIS. — Amboy, Y. P. S. C. E., 5; do., Jun. C. E. S., 2; Glencoe, Cong. Sab. sch., 31.28; Hillsboro, Y. P. S. C. E., 3.10; Oak Park, 2d Cong. Sab. sch., 50, 91 38
MICHIGAN. — Butternut, Y. P. S. C. E., 3.25; Clio, Cong. Sab. sch., 2.15; Lansing, Plymouth Y. P. S. C. E., 5; Olivet, Y. P. S. C. E., 10, 20 40
WISCONSIN. — Eagle River, Y. P. S. C. E., 5.50; Osseo, King's Daughters, 1.20; West Superior, Hope Cong. Sab. sch., 2, 8 70
IOWA. — Davenport, Y. P. S. C. E., 5; Dunlap, Y. P. S. C. E., 10.92; Magnolia, Cong. Sab. sch., 6.60; Oskaloosa, Y. P. S. C. E., 3.50, 26 02
MINNESOTA. — Barnesville, Y. P. S. C. E., 2; Minneapolis, Fifth-ave. Cong. Sab. sch., 7.46; do., First Cong. Sab. sch., 1; do., Mizpah Cong. Sab. sch., 2.25; Pelican Rapids, Cong. Sab. sch., 1, 13 71
KANSAS. — Blue Rapids, Cong. Sab. sch., 5; Brookville, Y. P. S. C. E., 1.50; Diamond Springs, Cong. Sab. sch., 3.25, 9 75
NEBRASKA. — Campbell, Cong. Sab. sch., 61c.; Hastings, Cong. Sab. sch., 5; do., Y. P. S. C. E., 2.25; Madrid, Y. P. S. C. E., 40c.; Wallace, Y. P. S. C. E., 3, 11 26
SOUTH DAKOTA. — Bryant, Y. P. S. C. E., 1; Centerville, Y. P. S. C. E., 2; Rapid City, Cong. Sab. sch., 3, 6 00
202 22

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — East Otisfield, Mrs. S. K. Loring, 5, and Hattie J. Loring, 2, both for student aid, care Rev. Robert Chambers; Norway, Miss S. A. Holt, for student aid, care Rev. Robert Chambers, 5, 12 00
VERMONT. — Georgia, Cong. ch. and Sab. sch., for use of Rev. A. W. Clark, 15; Norwich, Cong. Sab. sch., for use of Dr. F. L. Kingsbury, 5, 20 00
MASSACHUSETTS. — Cambridgeport, Pilgrim Cong. ch., for work of Rev. J. K. Browne, 21.05; East Bridgewater, Union Sab. sch., for catechist, care Rev. J. E. Tracy, 25; East Douglass, Y. P. S. C. E., for student Tungcho College, 35; Montague, Friend, by Rev. Lyman Bartlett, for work, care Rev. J. P. McNaughton, 20; Newton Highlands, Y. P. S. C. E., for work, care Mrs. R. Winsor, 24; Rockland, 1st Y. P. S. C. E., for use of Dr. M. A. Holbrook, 10; Springfield, Mrs. R. C. Merriam, for hospital, Aintab, 10; Winchendon, North Cong. ch., Children's Mission Band, for use of Miss E. M. Blakely, 10; Worcester, A. K. Yoosuf, for work, care Rev. C. F. Gates, 5; ——, A friend, for work, care Rev. E. S. Hume, 15, 175 05
RHODE ISLAND. — Howard, Annie A. Wickett, for pupil, care Miss E. M. Blakely, 30 00
CONNECTICUT. — Hartford, Asylum Hill Cong. ch., for Boys' Boarding School, Kalgan, 35.94; Huntington, W. C. T. U., for work, care Rev. W. L. Beard, 5; New Haven, A. J. Osgood, for use of Rev. G. H. Hubbard, 5; Sound Beach, Pilgrim Jun. C. E. S., for use of Miss E. G. Wyckoff, 6.50; Southport, Mrs. W. D. Gookin, for work, care Rev. G. D. Wilder, 25, 77 44
NEW YORK. — Brooklyn, Lewis-ave Cong. Sab. sch., for work, care Miss Fidelia Phelps, 25; New York, Mrs. A. H. Smith, for deformed child, care Mrs. B. N. Bridgman, 5; Rochester, Miss J. A. Bradbury, for use of Misses C. E. Bush and Hattie Seymour, 20; South Hartford, Y. P. S. C. E., for use of Rev. G. D. Wilder, 20, 70 00
NEW JERSEY. — Glen Ridge, Y. P. S. C. E., for native helpers, care Rev. H. N. Barnum, 30; do., Cong. ch., T. M. Nevius, for native preacher, care Rev. E. P. Holton, 20; Westfield, Cong. ch., J. L. Clayton, for native preacher, care Rev. J. E. Tracy, 15, 65 00
OHIO. — Litchfield, Cong. Sab. sch., for use of Mrs. M. C. Sibley, 6.25; South New Lyme, New Lyme Institute for Hinga Library, Japan, 5, 11 25
ILLINOIS. — Evanston, W. H. Rice, for native agencies, West Turkey, 5 00
WISCONSIN. — Beloit, 1st Cong. Sab. sch., for pupil, care Miss J. E. Chapin, 40; Burlington, Pettibone Memorial Fund, for use of Rev. C. F. Gates, 30; Milwaukee, Plymouth Y. P. S. C. E., for use of Miss E. M. Stone, 25, 95 00
MICHIGAN. — Vernon, Y. P. S. C. E., for boy, care Rev. H. G. Bissell, 5, and Jun. C. E. S., for do., 5, 10 00
MINNESOTA. — Mankato, Cong. ch., for pupil, care Miss Laura Farnham, 10 00

CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal, Canada, *Treasurer.*

For use of Rev. F. W. Read, 10 00
For use of Rev. W. T. Currie, 2 50
For boys care Rev. W. T. Currie, 50 00——62 50
INDIA. — Bombay, Lend-a-hand Band and Women's Society, for use of Miss Nancy Jones, 3 00
JAPAN. — Osaka, Miss Julia A. E. Gulick, for work, care Rev. H. N. Barnum, 10; ——, Rev. and Mrs. C. A. Clark, for evang. work, care Rev. D. W. Learned, 50, 60 00

MISSION WORK FOR WOMEN.

Miss Ellen Carruth, Boston, *Treasurer.*

For student, Euphrates College, 5 00
For work, care Miss E. C. Wheeler, 15 00
For work, Euphrates College, 42 54
For do. 10 00
For work, care Mrs. H. N. Barnum, 1 00
For use of Miss Ellen M. Pierce, 6 00
For use of Miss F. E. Burrage, 17 00
For use of Mrs. H. C. Hazen, 25 00——121 54

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For trav. exp. Miss E. M. Chambers, 58 80
For pupil, care Miss Anstice Abbot, 17 50
For work, care Mrs. E. S. Hume, 33 00
For Bible-woman, Sivas, 6 11——115 41
943 19
Donations received in September, 10,366 40
Legacies " " " 938 34
11,304 74

FOR YOUNG PEOPLE.

NARAYAN, A BRAHMAN BOY.

BY REV. JAMES SMITH, OF AHMEDNAGAR, INDIA.

NARAYAN is the name of a young man who as a boy of ten or twelve years was brought to a missionary in Ahmednagar some sixteen years ago. He was a very small boy for his years, looked half starved, which he really was, and was half clad in dirty cotton rags. He was begging for money to buy food, not for food itself, for he was a Brahman, and dare not, therefore, eat anything that had been touched by any one but a Brahman. The missionary was new to India, and could understand little of his story, but gave him a few cents and asked him to come again. And come again he did. After the third or fourth visit he was given a clean suit of clothes, for which his large dark eyes looked the gratitude he felt.

For some months after this, Narayan did not return to the mission house, and all efforts to find his whereabouts were unsuccessful. One day, however, when all hope of seeing him again had nearly failed, he returned, but could not be induced to enter the house, though he was not averse to talking about where he had been and other matters. During the conversation, lest he should be thought ungrateful, he explained that his relations had inquired where he had got his new clothes, and had told him if he ever went to see the missionary again they would "break his legs." They had also told him that if he went inside the mission house the missionary would "catch him and make him a Christian." He admitted that he was afraid of being made a Christian, though he did not know what that meant, and he did not want, in any case, to disobey his relatives.

These relatives were propitiated, however, by the missionary's paying Narayan's tuition fees at an English school in the town, and for a year all went well. Narayan made rapid progress in English, and two or three times a week made visits to the mission house, sometimes to get assistance in the preparation of his lessons, sometimes to pay a friendly visit. All this while, however, though his clothes were more respectable than they had been before, Narayan's eyes were sunken, his chest flat, and his neck so small that it could almost be spanned by a hand. He made his home with his widowed mother at his uncle's house. This uncle was an officiating Brahman priest, whose income was not large enough for his own family, and hence Narayan and his mother were very unwelcome guests. Narayan became more and more obnoxious to this uncle as his intelligence began to expand under the influence of the school and frequent visits to the mission house. One night Narayan was almost expelled from his home for asking questions about some Hindu legends which his uncle was reading with great solemnity to the family. When he read of the rakshas (giant) who "swal-

lowed the world at one gulp," Narayan asked what the rakshas stood upon after he had swallowed it! The next morning he naïvely told the missionary about the "conundrum" he had proposed, and his narrow escape from expulsion, and was advised not to ask his uncle any more hard questions. One day Narayan proposed that the missionary should open an English school, and after much

JUNIOR CLASS OF MANUAL TRAINING SCHOOL, AHMEDNAGAR.

prayerful consideration and months of planning, the school was opened to bring the missionary into closer contact with Narayan and others like him. This is the school shown in the illustration on a following page, in which nearly 100 Christian boys and more than 200 Hindus, Mohammedans, and others are now receiving

a Christian education. Narayan attended the school for three or four years, and though not a brilliant student, won the love of all his teachers and fellow pupils by his gentle ways and the earnestness with which he prepared his daily tasks.

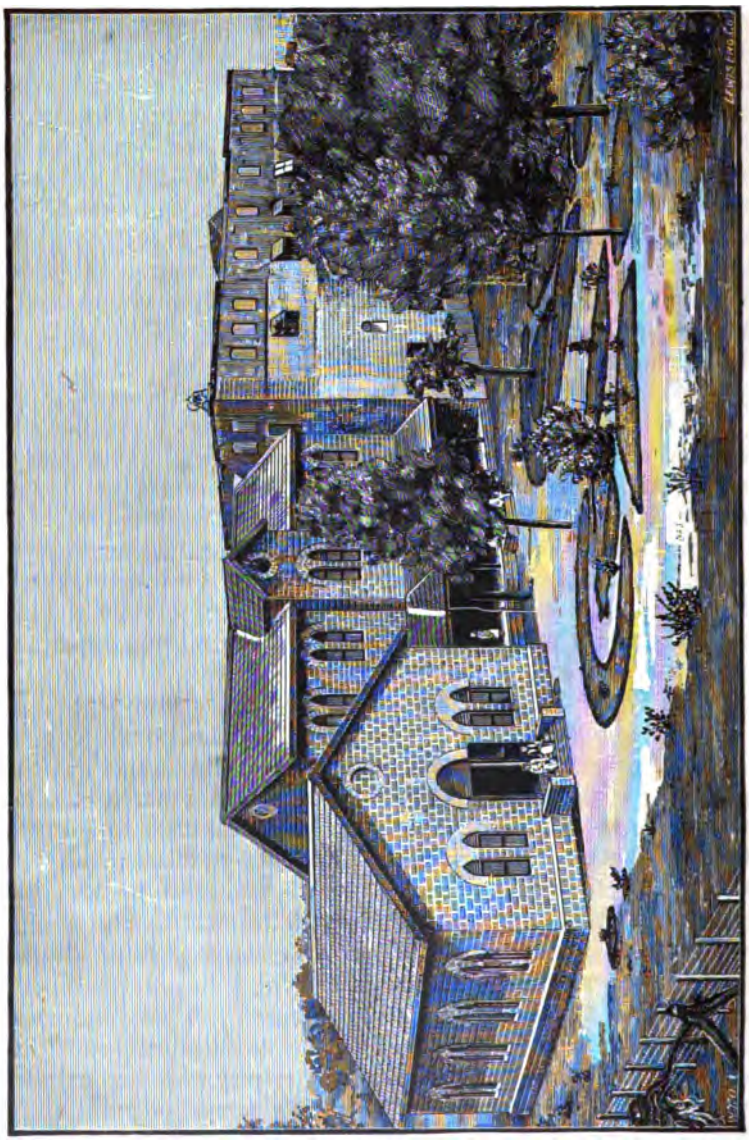
When Narayan's aunt became ill his distress was most painful. He nursed her with the greatest solicitude, got medicines from a European doctor for her, and administered them himself whenever he was allowed by her ignorant friends to do so. When they were convinced that there was no hope of her recovery, they allowed him to bring the doctor to see her, and even then her life and the life of her little babe might have been saved had the doctor's directions been followed. Narayan's entreaties were of no use. Charms and incantations were again resorted to, and the doctor's medicines were laid on the shelf and his directions treated with contempt. The morning after his aunt's death Narayan came to the mission house in great dejection. He told of his efforts, his entreaties, his watchings and nursings, and how all had been frustrated by ignorance and superstition. And, worst of all, his uncle had already gone at nine o'clock in the morning in search of another wife! It may be added that before noon he was betrothed, and the wedding took place a few days later!

Narayan and his mother were now turned out of doors. The relation that had bound him to this uncle had been dissolved by the death of his mother's sister. The uncle had a new wife to support, and could not afford to support *utter strangers*. The missionary would have found the means to support Narayan a short time longer in school, but his mother had to be provided for, and Narayan himself had been married many years before to a little girl, and her parents were clamoring for Narayan to support her. He was now seventeen or eighteen years old, and had passed an examination for a teacher's certificate, so with his still more valuable certificate of "exemplary conduct" he soon found employment in a mission school as a teacher.

Several years have passed since Narayan was obliged to leave school, and he has put his heart into his profession as few teachers do, but he has not given up his studies. He writes and speaks English with remarkable fluency and correctness, but his main study is still the Bible. During the years that he attended the mission school he became deeply interested in the Bible, and especially in the life of Christ. The life and teachings of Christ still continue to be his main subjects of study. He has a large circle of friends, too, whom he has interested in the same story. They all believe that Christ is the only Saviour, while Narayan openly confesses that He is his Saviour. He makes no secret of his faith, but publicly in large assemblies, and privately among his more intimate friends, declares his faith in Christ. With these friends he often visits the houses of missionaries and discusses with them his trials and conflicts until midnight, and never goes home without asking the missionary to pray with him and for him, after which he always prays himself — a Christian's earnest prayer in the name of Jesus.

Narayan's sorrows are all due to his mother, who is a superstitious old woman, but to whom he is passionately devoted. He ever mentions her with the tenderest regard, and he would rather suffer any sorrow on earth than allow her to suffer the slightest pain. When he speaks of Christ she puts her fingers in her ears and refuses to hear a single word. He has exhausted every art in his

endeavor to get a hearing for the "old, old story of Jesus and his love," but in vain. For Narayan to be baptized would be to drive his mother to commit suicide. She has threatened to do so several times, and he says Jesus would not have him be unkind to his mother. *He* was kind to *his* mother. He was kind and



COLLEGE AND HIGH SCHOOL AT AHMEDNAGAR.

loving to all and would have us do like him. He says, "I am not happy now. I cannot be happy as I am, but I am willing to suffer anything for my poor mother. When she is gone and I can do nothing for her, then I shall be baptized. Then my sorrow will be at an end."

Will my young readers pray that Narayan may be faithful unto death?

MINUTES OF THE ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Eighty-seventh Annual Meeting in the First Congregational Church, Toledo, Ohio, October 6, 1896, at three o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

Maine.

Rev. William P. Fisher, Brunswick.
Clarence A. Beckwith, D.D., Bangor.

New Hampshire.

Samuel C. Bartlett, D.D., LL.D., Hanover.

Massachusetts.

Edwin B. Webb, D.D., Wellesley.
Charles C. Burr, Esq., Auburndale.
Elnathan E. Strong, D.D., Auburndale.
Judson Smith, D.D., Boston.
Hon. William P. Ellison, Newton.
Hon. William H. Haile, Springfield.
G. Henry Whitcomb, Esq., Worcester.
Albert E. Dunning, D.D., Jamaica Plain.
Rev. John R. Thurston, Whitinsville.
Samuel E. Herrick, D.D., Boston.
Charles H. Daniels, D.D., Newton.
Smith Baker, D.D., East Boston.
James L. Barton, D.D., Newton Centre.
Charles A. Hopkins, Brookline.
Frank H. Wiggin, Boston.

Connecticut.

Charles R. Palmer, D.D., Bridgeport.
Lewellyn Pratt, D.D., Norwich.
Waterman R. Burnham, Esq., Norwich.
Justin E. Twitchell, D.D., New Haven.
Edward W. Marsh, Esq., Bridgeport.
Charles M. Lamson, D.D., Hartford.

New York.

Richard S. Storrs, D.D., LL.D., Brooklyn.
Zebulon S. Ely, Esq., New York City.
D. Willis James, Esq., New York City.
Edward N. Packard, D.D., Syracuse.
Henry A. Stimson, D.D., New York City.
Charles C. Creegan, D.D., New York City.
Franklin S. Fitch, D.D., Buffalo.
Lucien C. Warner, M.D., New York City.
Robert R. Meredith, D.D., Brooklyn.
J. J. McWilliams, Buffalo.
David A. Thompson, Albany.

New Jersey.

William Hayes Ward, D.D., Newark.

Ohio.

James H. Fairchild, D.D., Oberlin.
James Brand, D.D., Oberlin.
Washington Gladden, D.D., Columbus.
Walter A. Mahony, Esq., Columbus.
T. E. Monroe, D.D., Akron.

Illinois.

Edward P. Goodwin, D.D., Chicago.
E. W. Blatchford, Esq., Chicago.
Simon J. Humphrey, D.D., Chicago.
Moses Smith, D.D., Glencoe.
Charles H. Case, Esq., Chicago.
James G. Johnson, D.D., Chicago.
Franklin W. Fisk, D.D., Chicago.
J. K. Scarborough, Esq., Payson.
William H. Rice, Esq., Chicago.
William E. Hale, Esq., Chicago.
G. S. F. Savage, D.D., Chicago.
J. M. Sturtevant, D.D., Aurora.
E. H. Pitkin, Esq., Ridgeland.
Rev. A. N. Hitchcock, PH.D., Chicago.
Jean F. Loba, D.D., Evanston.
Willard Scott, D.D., Chicago.
Rev. Joseph H. Selden, Elgin.

Michigan.

James B. Angell, LL.D., Ann Arbor.
Rev. William H. Warren, Lansing.
George Parsons, Esq., Watervliet.
N. Boynton, D.D., Detroit.
W. G. Sperry, D.D., Olivet.

Wisconsin.

Edward H. Merrill, D.D., Ripon.
Edward D. Eaton, D.D., Beloit.
Geo. R. Leavitt, D.D., Beloit.
E. D. Smith, Esq., Menasha.

Minnesota.

James W. Strong, D.D., Northfield.
David C. Bell, Esq., Minneapolis.
George H. Rust, Esq., Minneapolis.
Edward P. Ingersoll, D.D., St. Paul.

Iowa.

Alden B. Robbins, D.D., Muscatine.
Alvah L. Frisbie, D.D., Des Moines.

South Dakota.

Rev. Edward M. Williams, Yankton.

North China.

Henry Blodget, D.D., Peking.

MALE HONORARY MEMBERS REPORTED AS PRESENT.

Vermont.

Rev. Charles W. Clark, Georgia.

Massachusetts.

S. B. Shapleigh, Allston.
Samuel Usher, Cambridge.
Eleazer Boynton, Medford.
Rev. J. F. Brodie, Salem.
Rev. Harlan P. Beach, Springfield.
Charles E. Swett, Winchester.

New York.

Josiah Strong, D.D., New York City.

Ohio.

Rev. T. E. Monroe, Akron.
Lucius F. Mellen, Cleveland.
L. M. Pitkin, Cleveland.

Rev. C. S. Mills, Cleveland.
Henry A. Schauffler, D.D., Cleveland.
Rev. T. D. Phillips, Lorain.
Rev. Geo. W. Wells, North Fairfield.
A. H. Currier, D.D., Oberlin.
J. Calvin Treat, Oberlin.
Rev. Charles W. Riggs, Oberlin.
Rev. A. P. John, Perrysburg.
Rev. G. A. Burgess, Toledo.
Rev. D. M. Fisk, Toledo.
W. W. Williams, D.D., Toledo.

Indiana.

Rev. A. H. Ball, Anderson.
Rev. O. D. Fisher, Indianapolis.

Illinois.

Simeon Gilbert, D.D., Chicago.
Rev. W. W. Nichols, Lake Forest.

Michigan.

Rev. Wolcott B. Williams, Charlotte.
Rev. E. W. Miller, Eaton Rapids.
Rev. G. A. Pollard, Grand Rapids.
C. B. Stowell, Hudson.
Rev. William E. Strong, Jackson.
Rev. John P. Sanderson, Lansing.
Rev. E. C. Oakley, Romeo.
Rev. John H. Butler, Somerset.

Iowa.

Rev. Frank N. White, Burlington.

Missouri.

Rev. Homer T. Fuller, Springfield.

MISSIONARIES PRESENT.

Rev. W. M. Stover and wife, West Africa.
Rev. Geo. M. Marsh, European Turkey.
Rev. W. S. Dodd, M.D., Western Turkey.
Rev. M. P. Parmelee, M.D., Western Turkey.
Rev. W. A. Farnsworth, D.D., Western Turkey.
Miss Anna B. Jones, Western Turkey.
Rev. O. P. Allen, Eastern Turkey.
Miss Charlotte Ely, Eastern Turkey.
Miss M. A. C. Ely, Eastern Turkey.
Rev. D. A. Richardson, Eastern Turkey.
Rev. James Smith, Marathi Mission.
Rev. Geo. T. Washburn, D.D., and wife, Madura Mission.
Mrs. Martha J. Noyes, Madura Mission.
Rev. James C. Perkins, Madura Mission.
Rev. James H. Roberts, North China.
Miss Luella Miner, North China.
Mr. H. T. Bostwick and wife, North China.
Rev. Henry Blodget, D.D., North China.
Rev. Geo. E. Albrecht, Japan.
Miss Annie L. Howe, Japan.
Miss Gertrude Cozad, Japan.
Rev. H. B. Newell, Japan.
Rev. C. A. Clark, Japan.
Rev. A. W. Stanford and wife, Japan.

President Storrs took the chair, offered prayer, and read the Scriptures.

The hymn, "Holy, Holy, Holy, Merciful and Mighty," was sung.

The Minutes of the last meeting were read.

Rev. W. W. Williams, D.D., extended a welcome in behalf of the churches and people of Toledo, to which response was made by the President.

The President appointed the following: —

Committee on Nominations. — Rev. N. Boynton, D.D., Chas. H. Hulburd, Esq., Rev. J. R. Thurston, W. R. Burnham, Esq., Rev. E. P. Ingersoll, D.D.

He also nominated the following Committees: —

Business Committee. — Rev. C. R. Palmer, D.D., Charles H. Case, Esq., Rev. S. E. Herrick, D.D., Z. Stiles Ely, Esq., Rev. E. M. Williams, D.D.

Committee of Arrangements. — Rev. W. W. Williams, D.D., C. H. Whitaker, Esq., Rev. G. S. F. Savage, D.D.

Committee on New Corporate Members, to report next year. — Rev. M. Burnham, D.D., D. Willis James, Esq., Rowland Hazard, Esq., Rev. E. N. Packard, D.D., E. D. Smith, Esq., Rev. D. F. Bradley, D.D., President James W. Strong, D.D.

These nominations were confirmed.

Secretary Daniels read the report of the Prudential Committee on the Home Department.

On the suggestion of the Prudential Committee, the President nominated the following Committee to prepare a Minute in view of the death of the late Secretaries of the Board, Rev. Drs. Clark and Alden, and it was confirmed: Rev. S. E. Herrick, D.D., Rev. R. R. Meredith, D.D., Rev. E. P. Goodwin, D.D. Prayer was offered by Rev. F. W. Fisk, D.D., and a hymn was sung.

Assistant Treasurer Wiggin presented a report of the financial affairs of the Board.

The Auditor's Report was read by the Recording Secretary.

Secretary Smith read the part of the Annual Survey relating to the Missions in the Pacific Islands, China, Africa, Western and Central Turkey.

Secretary Barton read that part of the Annual Survey relating to the Missions in Papal Lands, European and Eastern Turkey, India, Ceylon, and Japan.

Adjournment was taken to half-past seven o'clock.

TUESDAY EVENING.

The President took the chair at half-past seven o'clock. After devotional exercises, conducted by the President, and prayer by President Daniel Bliss, of Beirût, the sermon was preached by Rev. E. N. Packard, D.D., of Syracuse, N. Y., on the text Acts 2: 14–18, "But Peter standing up with the eleven, lifted up his voice and said unto them: Ye men of Judea and all ye that dwell at Jerusalem, be this known unto you and hearken unto my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy."

The hymn, "Glorious Things of Thee are Spoken," was sung, prayer was offered by Rev. G. S. F. Savage, D.D., and adjournment taken to nine o'clock on Wednesday.

WEDNESDAY MORNING.

The President took the chair at nine o'clock. Rev. F. S. Fitch, D.D., led the devotions. The Minutes of yesterday's sessions were read.

The Committee on Nominations reported the following nominations, and they were appointed: —

Committee on Home Department. — President W. G. Sperry, D.D., D. Willis James, Esq., Rev. J. H. Selden, L. J. Mellen, Esq., Rev. J. E. Twitchell, D.D.

Committee on the Missions in Secretary Barton's Department. — Rev. J. G. Johnson, D.D., Rev. W. E. Strong, Professor Clarence E. Beckwith, D.D., David C. Bell, Esq., Rev. James Smith.

Committee on the Missions in Secretary Smith's Department. — Rev. C. M. Lamson, D.D., Rev. H. P. Beach, George H. Rust, Esq., S. B. Shapleigh, Esq., Rev. M. P. Parmelee, M.D.

The Committee appointed last year to confer with the Congregational Home Missionary Society and the American Missionary Association in reference to the consolidation of annual meetings, reported through Rev. A. J. F. Behrends, D.D., as follows: —

Your Committee beg leave to report that, after several conferences, and correspondence with many representative pastors and laymen in the Congregational churches, the state of opinion was found to be so divided that it was deemed inexpedient to venture upon a new departure at present.

The report was accepted.

The Special Committee appointed last year to raise funds for the liquidation of the debt of the Board reported, through Colonel C. A. Hopkins, the chairman, the complete success of the effort. The report was accepted, and on motion of Rev. R. R. Meredith, D.D., a special vote of thanks to this Committee was passed.

The reports of the Coöperating Committees appointed last year were presented: for the Boston section by a communication from Henry E. Cobb, Esq., read by Secretary Daniels; for the New York section by Dr. L. C. Warner; for the Chicago section by Rev. J. G. Johnson, D.D. The latter report recommended the appointment of a Committee of Nine to consider the question of the continuance of the Coöperating Committees, with any important changes in their duties. The reports were accepted and the recommendation adopted.

Hon. W. H. Haile presented the report of the Committee on the Treasurer's Department, and it was accepted.

Secretary Barton read a paper on the "Japan Mission and its Problems."

The President appointed the following Committee on the Coöperating Committees: Rev. R. R. Meredith, D.D., Colonel C. A. Hopkins, Dr. L. C. Warner, C. H.

Case, Esq., Rev. A. L. Frisbie, D.D., E. H. Pitkin, Esq., President H. T. Fuller, Rev. F. S. Fitch, D.D., George Parsons, Esq.

The Nominating Committee reported the following nominations, which were confirmed: —

Committee on Place and Preacher. — Rev. Lewellyn Pratt, D.D., President James W. Strong, D.D., J. J. McWilliams, Esq., President E. D. Eaton, D.D., Rev. D. M. Fiske.

Committee on Treasurer's Report for Next Year. — H. M. Moore, Esq., C. H. Case, Esq., Z. S. Ely, Esq., E. H. Baker, Esq., Samuel Usher, Esq.

Committee to Nominate Officers. — Hon. W. H. Haile, E. H. Pitkin, Esq., Dr. L. C. Warner, Rev. Charles S. Mills, William P. Ellison, Esq.

Addresses were made by Rev. George E. Albrecht, D.D., of Japan, Rev. S. C. Bartlett, D.D., Rev. J. G. Johnson, D.D., and President James B. Angell, LL.D.

On motion of President S. C. Bartlett, D.D., a Committee of Seven was appointed to report on Secretary Barton's paper as follows: President S. C. Bartlett, D.D., Rev. C. M. Lamson, D.D., W. E. Hale, Esq., President E. D. Eaton, D.D., Rev. E. P. Goodwin, D.D., Rev. W. P. Fisher, A. W. Benedict, Esq.

The following resolution was offered by the Recording Secretary, and referred to the Committee on the Home Department, to which Colonel C. A. Hopkins and Dr. L. C. Warner were added: —

Resolved, That the Prudential Committee be instructed to restore their estimates and increase their expenditures on the mission fields to the extent of $50,000.

Rev. S. E. Herrick, D.D., reported for the Committee on a Minute upon the death of Secretaries Clark and Alden the following minute, which was unanimously adopted: —

MINUTE.

With profound thanks to Almighty God, the Father of Light, we record our appreciation of the gifts bestowed by Him upon our late beloved Foreign Secretary, Dr. Clark, and through him upon the officers, members, and missions of this Board, which he served so successfully through the lifetime of a generation: in his own humble, personal hold upon the verities of our holy religion; in his stalwart and apostolic faith in the gospel's universal triumph; in his clear and philosophic apprehension of human nature in the identity of its fundamental needs, and yet in all the diversity of its local and racial peculiarities; in his statesmanlike grasp of national conditions, and the problems involved in the purpose of universal evangelization; in the superb and intrepid courage with which, nevertheless, he confronted his work, and so wrested from triumphs yet unachieved an ever-present joy; and finally, in his charity, which grew more tender and trustful and comprehensive with the expanding horizon of his knowledge and experience, the unearthly radiance of which, in the closing days of his earthly life, has left with those who witnessed it their best conception of the life to come.

With sentiments no less grateful and affectionate we review the grace of God, who "divideth to every man severally as He will," as it was illustrated in the character and work of our late Home Secretary, Dr. Alden. For the clearness, intensity, and sincerity of his personal convictions, as inseparable from his nature as the currents of unmixed Puritan blood inherited through six generations of Old Colony ancestry; for the tender enthusiasm which kindled and flamed in look and speech and action at the very suggestion of his Master's name or work, and which so often thrilled us all in our great convocations; for the genial warmth of his friendship which every missionary knew, and for the zeal and interest in the work of Christian missions with which he inspired our churches, East and West; for the joyous alacrity with which he assumed his work at the call of the churches; for the unquestioned fidelity with which he continued it throughout; and for the equal grace with which he demitted it when he felt that the time had come; and for the whole rounded life endeared to so many of us in private stations, and passing in one painless instant through gates of song and prayer into "the inheritance of the saints in light," we record our thanks to Almighty God.

Adjournment was taken to three P.M.

WEDNESDAY AFTERNOON.

President Storrs took the chair at three o'clock, prior to which a brief address had been made by Rev. O. P. Allen, of Harpoot.

Rev. J. R. Thurston offered a resolution, which was referred to the Committee on the Home Department, as follows: —

Whereas, The reductions made in the appropriations for the current year in the educational work, and for native agencies are seriously crippling the missions, and in some cases threatening disaster, and

Whereas, There remains an unexpended balance of nearly $30,000 from the Otis legacy, therefore,

Resolved, That it is the judgment of the Board, that from this balance such appropriations for the current year should be restored as are necessary to prevent the loss to the Master's work which is feared.

Secretary Smith presented a paper upon "The Crisis in Turkey."

The President appointed a Committee of Seven on Secretary Smith's paper as follows, to report Thursday morning: President James B. Angell, LL.D., E. W. Blatchford, Esq., Rev. R. R. Meredith, D.D., Rev. Willard Scott, D.D., D. A. Thompson, Esq., Rev. E. B. Webb, D.D., Rev. James Brand, D.D.

Addresses were made by Rev. A. H. Plumb, D.D., and Rev. W. S. Dodd, M.D., of Cesarea, Turkey.

Prayer was offered by Rev. E. P. Goodwin, D.D.

An address was made by Hon. Everett P. Wheeler, of New York, on the "Duty of our Government to American Citizens in Turkey."

A vote of thanks was presented to Mr. Wheeler for his address, and adjournment was taken to half-past seven in the evening.

WEDNESDAY EVENING.

Vice-President Blatchford took the chair and a hymn was sung. Prayer was offered by Rev. Smith Baker, D.D. President W. G. Sperry, D.D., presented the report of the Committee on the Home Department, and it was accepted.

Secretary Daniels read a paper on "No Backward Step."

An address was made by Rev. J. C. Perkins, of Madura. Rev. Julian M. Sturtevant, D.D., led in prayer.

Addresses were made by D. Willis James, Esq., and Rev. N. Boynton, D.D.

Adjourned to nine o'clock Thursday morning.

THURSDAY MORNING.

The President took the chair at nine o'clock. Devotions were led by Rev. Henry Blodget, D.D. The Minutes were read.

Rev. R. R. Meredith, D.D., moved that a Committee be appointed to consider further the expediency and desirableness of a union in the time of holding the annual meetings of the several Congregational benevolent societies, and it was carried.

The President appointed the following Committee to consider and report upon the following resolution: —

Resolved, That the Prudential Committee be requested to procure such amendment to the Charter as will enable the Board, if it so choose, at any time, to elect women as well as men to Corporate Membership and to the Prudential Committee: Rev. M. Burnham, D.D., W. H. Rice, Esq., W. R. Burnham, Esq., Rev. A. J. Lyman, D.D., Colonel Charles A. Hopkins.

Rev. S. C. Bartlett, D.D., presented the report of the Committee on the paper read by Secretary Barton on "The Japan Mission and its Problems," offering the following resolutions which were adopted, and the report accepted: —

Resolved, first, That this Board, though compelled by the laws of Japan to convey the legal power over the lands which it has purchased and houses which it had built in Kyōtō for missionary purposes, to Japanese trustees, did not surrender its moral right in and ownership of that property; and it urges said trustees, on the ground of honor, rectitude, and Christian principle, fully to recognize that ownership.

Resolved, second, That this Board regrets the action of the trustees of the Doshisha in terminating, without consultation, the joint management of the Nurses' Training School and Hospital, which had been so largely created, furnished, equipped, and sustained by funds furnished by and through this Board and its mission; in displacing at the same time its skilful founder and director; and in constraining the Deputation to an alternative which they were reluctant to accept.

Resolved, third, That this Board deeply laments the attitude which the present trustees of the

Doshisha have adopted towards the Christian religion which it was specially founded and endowed to promulgate; and the Board will look, in the spirit of fraternal kindness, and yet in grave and earnest expectation, for such a change of policy and method as moral and Christian principle seem to require; and it will gladly co-operate with them again in carrying out the design of the founders whenever they shall place the Institution on a Christian basis which this Board can accept.

Resolved, fourth, That the Board advises the continuance of the full working force of the mission, increased rather than diminished, directed in such channels and by such methods as the change of conditions may seem to require; it advises the retention of all such spheres of influence as the mission can consistently occupy; it sanctions the withdrawal of the missionaries from the Doshisha in its present attitude toward Christianity; it urges an earnest co-operation with the Kumi-ai churches; it favors the establishment, in conjunction with these churches, of a Theological Training School or Institute in the vernacular tongue; would specially approve the increase of all practicable efforts to carry the gospel into the smaller towns and rural districts; and it strongly commends the establishment of an evangelical review, conducted and controlled by the mission.

Resolved, fifth, That this Board thankfully recognizes the able and faithful labors of the recent Deputation and appreciates the suggestion of sending similar deputations from time to time to this and other missions of the Board.

Rev. J. G. Johnson, D.D., for the Committee on the Missions in Secretary Barton's Department, made a report and it was accepted. The President nominated the following Committee under Dr. Meredith's resolution for conference in reference to the annual meetings of our benevolent societies, and it was appointed: Rev. R. R. Meredith, D.D., Rev. C. R. Palmer, D.D., Joseph E. Brown, Esq.

President James B. Angell, LL.D., presented the report of the Committee on the paper read by Secretary Smith on "The Crisis in Turkey," with the following resolutions, which were adopted, and the report was accepted: —

Resolved, That we have viewed with admiration and profound thanksgiving the steadfastness and courage and faith with which our missionaries in Turkey have remained at their posts and stood by their work through all these perils, sharing the fortunes of their people, ministering to their sufferings, and bringing the consolations of the gospel to them in their dire extremity.

Resolved, That we give to these missionaries the solemn and deliberate pledge of the American Board to stand by them in the maintenance of their work with our constant sympathy and prayers and gifts, till the whole land is won for the Kingdom of Christ.

The same Committee also reported the following preamble and resolutions: —

Whereas, American citizens, with the full consent of the Turkish government, have gone to Turkey, established schools, colleges, and hospitals, set up printing presses, published books, engaged in the manufacture of clothing, and otherwise provided for the relief of the needy and the instruction of the ignorant, and have thus introduced into the provinces of the Turkish empire the blessings of Christian civilization, and

Whereas, Under the treaty of 1830, as construed by the practice and with the full assent of both governments for over sixty years, American citizens engaged in Turkey in "any subject or object of residence or intercourse whatever," have the right, not to be "in any way vexed or molested," "not to be disturbed in their affairs," and when accused of offences, to "be tried by their minister or consul," and

Whereas, In violation of these rights, property of the value of nearly two hundred thousand dollars, belonging to American citizens residing in Turkey, has been destroyed, their houses have been burned, and themselves attacked, imprisoned, and in some cases driven from their homes, and

Whereas, The government of the United States has demanded redress for these wrongs and the punishment of the offenders, but neither redress has been made nor punishment inflicted, and

Whereas, These numerous and repeated violations of treaty rights indicate a purpose to destroy the whole fabric of Christian civilization which has been erected with so much toil, sacrifice, and cost; therefore

Resolved, That we urge, respectfully, the President of the United States to insist upon the issue by the Turkish government of the proper "exequatur," that our consuls may securely occupy, under the flag of our country, the posts which our government assigns them, and in the interests of justice, and in accordance with treaty rights, administer with authority the duties of their office.

Resolved, Further, that we urge the President of the United States to demand of the Turkish authorities, at once and peremptorily, indemnity for the wrongs inflicted on American citizens, reimbursement for the destruction of their property, and the punishment of those persons who have

been guilty of these crimes. And we believe that the adoption of such an American policy will receive the loyal support of the American people.

Resolved, That a committee of three be appointed by the President of the Board to present these resolutions to the President of the United States.

Remarks were made by Rev. R. R. Meredith, D.D., Rev. G. A. Pollard, and Rev. C. W. Riggs.

The following Committee was appointed to present the resolutions to the President of the United States: President James B. Angell, D.D., William E. Dodge, Esq., and Hon. Henry D. Hyde.

The Committee on Missions in Secretary Smith's Department reported through Rev. C. M. Lamson, D.D., and its report was accepted.

Prayer was offered by Rev. James Brand, D.D.

Addresses were made by Rev. W. M. Stover, of West Central Africa; Rev. James H. Roberts, of Kalgan, North China; Rev. M. P. Parmelee, M.D., of Trebizond, Turkey; Rev. James Smith, of Ahmednagar, India; and Rev. George T. Washburn, D.D., of the Madura Mission.

Adjournment was taken to three o'clock.

THURSDAY AFTERNOON.

At two o'clock the Board joined in a Communion Service with the First Church, led by Rev. R. R. Meredith, D.D., and Rev. W. A. Farnsworth, D.D.

The President took the chair at three o'clock.

Rev. R. R. Meredith, D.D., presented, in behalf of the Committee on Coöperating Committees, the following resolutions, which were adopted: —

Resolved, That we put on record our high appreciation of the valuable services rendered by the Coöperating Committees of the Board during the past year, which have resulted in the creation of a deeper and more widespread interest in the work of the Board, and have had much to do with the success of the effort which has relieved it of the burden of debt.

Resolved, That similar Committees be appointed to serve during the present year, and that we urge upon such Committees the importance of interesting, as far as possible, the Corporate and Honorary Members actively in the work of the Board.

Rev. A. E. Dunning, D.D., of the Committee on New Members, reported the following vacancies in the list of Corporate Members: —

By death, J. S. Wheelwright, Rev. N. G. Clark, D.D., Rev. E. K. Alden, D.D., Hon. Charles T. Russell, Rev. John W. Harding, Rev. George B. Safford, D.D., Rev. H. S. DeForest, D.D., Walter Crafts, Esq., Rev. James W. Hubbell, D.D., James W. Scoville, Rev. M. K. Whittlesey, D.D., Hon. Philo Parsons, John G. Foote, Esq., and Rev. George F. Magoun, D.D.; and by resignation, Hon. Royal C. Taft, Howard Z. Culver, Esq., Charles E. Mitchell, Esq., Rev. D. O. Mears, D.D., Rev. E. L. Clark, D.D., and Rev. J. E. Rankin, D.D. The resignations were accepted.

The Committee also nominated the following persons for Corporate Membership, and they were elected by ballot: —

Maine.

Hon. Nelson Dingley, Lewiston.

New Hampshire.

Rev. Cyrus Richardson, D.D., Nashua.

Massachusetts.

Rev. A. Z. Conrad, D.D., Worcester.
Rev. C. E. Jefferson, Chelsea.
Rev. E. A. Reed, D.D., Holyoke.
Samuel Usher, Cambridge.
C. J. Holmes, Fall River.
S. B. Shapleigh, Allston.
Philip W. Moen, Worcester.
Rev. E. C. Ewing, Danvers.
William B. Plunkett, Adams.
Rev. William E. Wolcott, Lawrence.
Rev. John A. McColl, New Bedford.
Charles N. Prouty, Spencer.
Rev. S. V. Cole, Taunton.
George E. Tucker, Ware.
L. J. Gunn, Greenfield.
Charles E. Swett, Winchester.
T. Y. Crowell, Boston.

Connecticut.

Rev. Joseph Anderson, D.D., Waterbury.
James B. Williams, Glastonbury.
George M. Woodruff, Litchfield,
L. D. Warner, Naugatuck.
Rev. John DePeu, Norfolk.
Prof. George B. Stevens, D.D., New Haven.

New York.

Rev. William E. Griffis, D.D., Ithaca.
Rev. Lyman Abbott, D.D., Brooklyn.
Rev. C. H. Dickinson, Canandaigua.
W. A. Hobbs, Warsaw.
Guilford Dudley, Poughkeepsie.
C. Delano Wood, Brooklyn.

District of Columbia.

Justice David J. Brewer, LL.D., Washington.

Ohio.

Rev. Henry M. Tenney, D.D., Oberlin.
J. C. Noyes, Cincinnati.

Wisconsin.

Rev. Eugene G. Updyke, D.D., Madison.

Iowa.

Rev. E. S. Hill, D.D., Atlantic.
S. F. Smith, Davenport.
Rev. W. W. Gist, D.D., Osage.

Missouri.

President Homer T. Fuller, Springfield.

Nebraska.

William A. Higgins, Omaha.

Colorado.

Rev. F. T. Bayley, Denver.

Washington.

President S. B. L. Penrose, Walla Walla.

California.

Rev. C. R. Brown, Oakland.

Minnesota.

William H. Laird, Winona.

Mr. E. H. Pitkin, for the Committee to nominate officers, reported a list of nominations and they were elected by ballot as follows: —

President.

RICHARD S. STORRS, D.D., LL.D.

Vice-President.

E. W. BLATCHFORD, Esq.

Members of the Prudential Committee.

For Three Years.

G. HENRY WHITCOMB, Esq.
JAMES G. VOSE, D.D.
HON. HENRY D. HYDE.
HON. J. M. W. HALL.

For Two Years, in Place of Nehemiah Boynton, D.D., resigned.

WILLIAM H. DAVIS, D.D.

Secretaries for Correspondence.

JUDSON SMITH, D.D.
CHARLES H. DANIELS, D.D.
JAMES L. BARTON, D.D.

Editorial Secretary.

E. E. STRONG, D.D.

Recording Secretary.

HENRY A. STIMSON, D.D.

Assistant Recording Secretary.

EDWARD N. PACKARD, D.D.

Treasurer.

FRANK H. WIGGIN.

Auditors.

SAMUEL JOHNSON, Esq.
E. H. BAKER, Esq.
E. R. BROWN, Esq.

The amendment to the By-Laws proposed last year by Rev. W. E. Park, D.D., after slight amendment, was adopted as follows: That if any Corporate Member shall cease to attend the Annual Meetings of this Board for three successive years and fail to report himself to the Secretary during that period, at the end of the time named his membership shall be considered to be lapsed, and the Nominating Committee are authorized to fill the vacancy.

Rev. L. Pratt, D.D., reported for the Committee on Place and Preacher, recommending New Haven, Conn., as the place, Rev. R. R. Meredith, D.D., of Brooklyn, N. Y., to be the preacher, and Rev. Nehemiah Boynton, D.D., of Detroit, Mich., as alternate; with the following Committee of Arrangements: Rev. W. L. Phillips, D.D., Rev. J. E. Twitchell, D.D., Rev. W. W. McLane, D.D., Rev. Professor George P. Fisher, D.D., Rev. Charles Ray Palmer, D.D., Rev. D. M. James, Rev. Newman Smyth, D.D., Rev. N. J. Squires, Rev. W. J. Mutch, Hon. N. D. Sperry, Hon. Simeon E. Baldwin, L. Wheeler Beecher, Esq., Frank W. Pardee, Esq., Joseph Porter, Esq., H. M. Kockersperger, Esq.

On motion of Rev. J. L. Thurston it was voted to instruct the Prudential Committee to send to each missionary in the Turkish field a copy of the first two resolutions adopted on the recommendation of the Committee on the paper read by Secretary Smith.

After prayer by Rev. Henry Blodget, D.D., adjournment was taken to half-past seven P.M.

THURSDAY EVENING.

The Board met at half-past seven o'clock, Vice-President Blatchford in the chair. The hymn, "Come Thou, Almighty King," was sung, and prayer was offered by Rev. Professor C. A. Beckwith, of Maine.

An address was made by Rev. Harlan P. Beach, of Springfield, Mass., representing the Student Volunteer organization. The hymn, "Stand up, Stand up for Jesus," was sung, and an address was delivered by the President of the Board, Rev. R. S. Storrs, D.D., LL.D. The doxology was sung. Prayer was offered and the benediction pronounced by Rev. S. E. Herrick, D.D., and adjournment was taken to nine o'clock to-morrow morning.

FRIDAY MORNING.

The Board met at nine A.M., the President in the chair. A hymn was sung. Prayer was offered by Rev. William H. Warren, D.D., of Michigan.

The President nominated the following to be the Coöperating Committees for the year, and the nominations were confirmed by vote: —

New England District. — Henry E. Cobb, William F. Whittemore, A. S. Covel.

Middle District. — Lucien C. Warner, Charles A. Hull, Rev. Howard S. Bliss.

Interior District. — Charles H. Case, William E. Hale, Rev. James G. Johnson, D.D.

Pacific Coast. — Rev. W. W. Scudder, Rev. Charles R. Brown, Mr. J. L. Barker.

Voted, on motion of Secretary Daniels, that these Committees have power to increase their numbers or fill vacancies.

Mr. D. Willis James, in behalf of the Committee on the Home Department, moved that the following be added to their report: —

Whereas, The churches have so promptly and generously responded to the appeal of the Board for the payment of the debt, and

Whereas, In the efforts to secure this result the Prudential Committee, acting under the instructions of the Board, has curtailed the expenditures upon the mission fields to the point of destructive hardship, therefore,

Resolved, That the Prudential Committee be authorized to provide as far as is possible, and as speedily as is possible, for the restoration of the general work of the Board in its several mission fields wherever the reductions of the past year have created distress and disaster, and impaired the efficiency of our faithful missionaries.

Resolved, That, in the judgment of the Board, the Prudential Committee should make immediate, definite, and energetic appeals to the churches, setting forth the losses already incurred, and the distresses already suffered, with the heavier disasters to be apprehended in the future, and to urge them by their obligations to Christ and his servants to increase their contributions for the current year to a sum not less than that named in the report of the Committee presented at this meeting, namely, $65,000. And we feel assured that with a proper understanding of the situation the churches will promptly and generously respond to the instant needs of our mission work and uphold the hands of our missionaries and prevent the creation of a new debt.

After remarks by Rev. E. B. Webb, D.D., Rev. J. R. Thurston, Mr. C. A. Hopkins, Mr. William H. Rice, Rev. Dr. A. H. Plumb, the President of the Board, the Vice-President, Rev. Moses Smith, Rev. Willard Scott, Rev. Dr. Meredith, Rev. E. E. Strong, D.D., Rev. Dr. E. P. Goodwin, the addition to the report of the Committee was adopted. Addresses were made by Rev. W. A. Farnsworth, D.D., of Cesarea, and Rev. George D. Marsh, of Philippopolis.

Rev. Dr. Robbins, of Iowa, and Rev. Dr. Lamson, of Connecticut, led the Board in prayer.

Rev. E. M. Williams, D.D., in behalf of the Business Committee, offered the following Minute, which was adopted: —

The Board, in closing this delightful meeting, wishes to record a heartfelt sentiment in the following resolution: —

Resolved, That we hereby express our grateful appreciation of the bountiful and unceasing care of our gracious friends in Toledo, who have left nothing undone for our comfort and pleasure. We also are grateful for the favors of the railways and the press, we extend thanks to the Century Company for their special and repeated courtesy in providing hymn books, and to all the organists and choristers who have led and aided in music and song. We include, too, the committees, ushers, and all who have so cheerfully given their services by which our gathering has been so successful. We offer sincere thanks to Rev. E. N. Packard, D.D., for the sermon, and ask that he will furnish a copy for publication. Toledo, a new city to some of us, will hereafter be a delightful and grateful recollection to us all.

The Minutes were read and approved for the whole session.

It was voted to accept the excuses presented by the following members of the Board: —

Rev. Messrs. F. D. Ayer, Ashur Anderson, F. W. Baldwin, W. G. Ballantine, W. M. Barbour, E. C. Barnard, G. B. Barnes, D. N. Beach, A. J. F. Behrends, G. N. Boardman, D. F. Bradley, J. E. Bradley, A. H. Bradford, M. Burnham, Franklin Carter, D. W. Clark, F. E. Clark, L. H. Cobb, J. W. Cooper, Richard Cordley, J. G. Davenport, W. F. Day, G. H. Eaton, S. W. Eaton, Henry Fairbanks, G. P. Fisher, D. T. Fiske, Walter Frear, D. L. Furber, F. L. Goodspeed, J. B. Gregg, Lewis Gregory, R. T. Hall, L. H. Hallock, Cyrus Hamlin, Burdett Hart, C. D. Hartranft, F. S. Hayden, A. W. Hazen, C. W. Hiatt, J. C. Holbrook, Henry Hopkins, S. H. Howe, N. A. Hyde, G. H. Ide, J. L. Jenkins, A. Little, G. E. Lovejoy, J. H. Lockwood, J. H. Lyon, J. K. McLean, G. R. Merrill, George Mooar, E. A. Park, W. E. Park, A. E. P. Perkins, G. W. Phillips, C. H. Richards, W. A. Robinson, L. S. Rowland, Frank Russell, W. S. Smart, G. H. Tewksbury, A. R. Thain, A. C. Thompson, C. F. Thwing, J. E. Tuttle, J. H. Twichell, S. H. Virgin, J. W. Wellman, G. H. Wells, G. H. White, E. Whittlesey, E. F. Williams, W. H. Woodwell; and Messrs. E. H. Baker, S. E. Baldwin, J. L. Barry, Charles Beardsley, A. W. Benson, T. J. Borden, J. W. Bradbury, J. E. Bradley, M. A. Bullock, E. R. Brown, J. E. Brown, S. B. Capen, F. W. Carpenter, E. W. Chapin, Robert Coit, S. S. Cotton, J. D. Cutter, David Fales, Fred. Fosdick, E. F. Grabill, J. M. W. Hall, J. N. Harris, Chester Holcombe, Samuel Holmes, C. H. Hulburd, H. D. Hyde, L. A. Hyde, Samuel Johnson, H. T. Lay, G. C. Moses, E. F. Morris, J. H. Perry, T. D. Robertson, R. H. Stearns, E. A. Stevens, N. Shipman, E. A. Studley, E. Swift, G. M. Sykes, Thomas Todd, E. Torrey, J. P. Wallace, J. H. Washburn, C. A. Webster, G. L. Weed, Thomas Weston, J. M. Whitehead, W. F. Whittemore, E. P. Wilcox, A. L. Williston, C. E. Wright, E. R. Burpee, Elijah Horr, W. W. Jordan.

Response was made by Rev. G. A. Burgess, D.D., of the Washington Street Church, Toledo.

Remarks were made in reply by President Storrs.

The hymn, "How firm a foundation, ye saints of the Lord," was sung.

It was voted that the Board adjourn to meet at New Haven, Conn., October 12, 1897.

HENRY A. STIMSON, *Recording Secretary.*
EDWARD N. PACKARD, *Assistant Recording Secretary.*

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Congregational Work.

WE call the attention of our readers to the new paper, *Congregational Work*, to be published conjointly by the six National Congregational Benevolent Societies, the first number of which, that for January, 1897, will be issued about the first of December. It is issued thus early in order that it may be used in securing subscriptions before the beginning of the year. By this new paper, ten numbers of which are to appear during the year, issued at the low cost of ten cents a copy, per annum in clubs, it is hoped to reach at least 100,000 families of our Congregational constituency. Valuable as such a paper will be, and we expect much from it, it cannot, of course, suffice to present fully the work undertaken by our churches. Least of all can the great foreign missionary enterprise, covering a field so extensive and diversified, have adequate presentation in the three pages allotted to it in the new paper. It would be a sorry outcome of the new venture if it should lead Christians in our churches to be satisfied with mere surface knowledge of the great enterprise for the extension of God's Kingdom throughout the world. In these days, when every department of manufacture and trade must have its separate organ, it is no time for the Church of Christ to think that all its branches of benevolent enterprise can be fully presented in a single paper of sixteen pages. If the result of the new enterprise should be to make our Congregational constituency content with the inadequate representation which, from the necessity of the case, must be made in such a paper, it were better that it were not established. But we trust the prophecy will prove true that *Congregational Work* will be an incentive to wider reading, and will increase rather than diminish the demand for missionary literature. The readers of the *Missionary Herald* will find that its pages are none the less full of new and fresh matter which they need for an adequate understanding of our vast foreign missionary work, because other matter is presented in the pages of the new paper.

Dr. Packard's Sermon and President Storrs' Address.

THE able and spiritual sermon on "Missions and the Pentecostal Church," delivered by Dr. E. N. Packard at the Annual Meeting of the Board at Toledo, produced a deep impression, and it has been issued in pamphlet form, and copies can be had on application at the rooms of the Board. The address of President Storrs, which many have spoken of as one of the most brilliant and powerful in the series of addresses which he has delivered at the Annual Meetings of the Board, is also ready for distribution on application.

Plans for the Missionary Concerts of 1897.

THE Coöperating Committees, in conjunction with the officers of the Board, have in preparation a little pamphlet, similar to the one issued early in 1896, containing suggestions as to the Missionary Concert and a list of topics for the ensuing year, together with lists of books relating to missionary lands and themes. A copy of this will be sent early in December to each Congregational pastor in the country, with the request that this or some other list of topics be adopted for the year to come. The *Missionary Herald* will not print monthly programs the coming year, but will present in a much fuller way than heretofore information and suggestions that will aid those who follow the lists given in the pamphlet. The general topics for the twelve months will be the following: January, *What the Bible says as to Foreign Missions;* February, *Turkey;* March, *Missionary Administration,* with an alternative topic, *Missions in Papal Lands;* April, *China;* May, *Foreign Missionaries;* June, *Japan;* July, *Medical Missions;* August, *The Island World;* September, *Missionary Schools;* October, *India;* November, *Home Department— Annual Meeting;* December, *Woman's Work for Women.* Is it not possible for all our churches to give a new impulse to the Missionary Concert? If it cannot find a place on the first Sunday evening of the month, then let it be held in place of the midweek prayer-meeting following that Sunday. No church, for its own sake, can afford to neglect the Missionary Concert of Prayer; and the interests of the world require its observance.

The Almanac of Missions.

SHORTLY after this number reaches most of our readers, the American Board Almanac for 1897 will be ready for circulation. The value of this annual is recognized by the friends of missions in our own churches as well as outside of them. That able magazine of the Presbyterian Church, *The Church at Home and Abroad,* speaks of the Almanac as "an authority recognized by all denominational boards of missions." *The Golden Rule* says of the number for 1896, "It is a perfect mine of information to Congregationalists." The number for 1897 will be no whit behind any that have preceded it. Will not many of our friends, as heretofore, make arrangements for its sale and distribution in the churches with which they are connected? The price is put at the lowest possible point to favor those who will circulate it, namely, five dollars per hundred, delivered at any express office, or six dollars per hundred, postpaid. For a single copy send ten cents to Mr. Charles E. Swett, No. 1 Somerset Street, Boston, and you will receive the Almanac by mail.

Mr. Wheeler's Address at Toledo.

WE are glad to learn that the address of Hon. Everett P. Wheeler, delivered at Toledo, has been published by the Fleming H. Revell Company. New York, Chicago, and Toronto. Mr. Wheeler is an eminent member of the New York bar and an authority upon international law. He came before the meeting of the Board expressly stating that he did not speak as its representative, but simply as an American citizen, discussing from a legal point of view, and in a masterly way, the rights and duties of our government in relation to its citizens residing within the Turkish empire. The address deserves the careful attention of all our citizens, whether in official positions or in private life.

Financial.

THE radical question now before the American Board, needing an immediate answer, is that of its finances. This question is always at the front and will not down. It must be agitated constantly, for the sake of the great work which is represented in the name of the Master. People will likely tire of it, but the work is imperative and cannot stop. We have passed two months of the fiscal year. These months have been filled with political excitement, business depression, disquietude, and uncertainty in all financial circles. We confess it has not been a time to expect large returns to our treasury. Now the election is past, the will of the people has been declared, and better financial conditions are promised. Is it not a time to look forward and move forward in all our benevolent contributions? May we not expect hearty responses from the churches, so as to change the direction which has been recorded these two months? Remembering the reductions of last year and the suffering entailed, a shrinkage of over $6,000 in two months tells a story that must speedily be amended. The churches can do it, and we trust they will do it. The receipts have been as follows for the month of October and the two months of the year:

	October, 1895.	October, 1896.
Regular donations	$42,788.07	$41,273.17
Donations for special objects	1,307.03	3,163.05
Legacies	6,598.04	2,096.74
Total	$50,693.14	$46,532.96

	2 mos. last year.	2 mos. this year.
Regular donations	$52,587.75	$50,696.38
Donations for special objects	2,771.86	4,106.24
Legacies	8,793.55	3,035.08
Total	$64,153.16	$57,837.70

Decrease in regular donations, $1,891.37; *increase* in special donations, $1,334.38; *decrease* in legacies, $5,738.47; *total decrease* in two months, $6,315.46.

And now, churches of our Congregational order and friends of the American Board, let us Go Forward to the rescue of this great work which is ours!

The Children's Paper.

WHAT are you doing to interest your children in missions? They need both knowledge and impulse. It is impressive to note how many of the men who are now prominent in missionary efforts, whether as givers at home or as personal laborers in the field, attribute their impulse in this direction to something that they heard or saw when they were little children, perhaps from words spoken when at their mother's knees, or to the reading of some story, or the address of some missionary. We cannot begin too early to lead them to the thought of sympathy with Christ in saving men. It is a part of the duty of all missionary boards to care for the young, and the American Board and the Woman's Boards are seeking through the *Mission Dayspring* to reach the children and lead them forward into knowledge about missions and sympathy with them. Can you find anything better to aid them than this little magazine, which is published at a very low cost, and should be widely circulated in our Sunday-schools and mission circles? Efforts are to be made to improve the paper during the coming year and to make it more attractive to the children. Will not our friends, East and West, seek to increase its circulation? Send to Miss A. R. Hartshorn, No. 1 Congregational House, Boston, for specimen copies.

An Error.

By an error in the types, a figure was omitted in our Annual Report, leaving the amount contributed to our work by the American Bible Society too small by $2,000. The total amount received from this society for Bible distribution and promotion of revision and the like was $5,210.94.

Hasskeuy.

Since the massacre at Constantinople and its suburb, Hasskeuy, aid has been distributed from funds sent from England to the sufferers, largely through the missionaries of our Board. Many Armenians have fled to Bulgaria. It is proposed to begin work again at Hasskeuy, and to open an orphanage there by means of funds from the friends in Germany. It has been stated that the goods plundered from our mission premises at Hasskeuy have been returned, but the statement is not warranted. A rug or two, a broken chair, and an emptied trunk constitute the larger part of the goods returned. At last accounts the number of persons receiving relief at this precinct was 2,790. So far as we are informed no demand for indemnity for losses sustained at Hasskeuy has been presented by United States officials.

A New Scale of Giving.

We have before referred to the remarkable success of the Church Missionary Society of Great Britain in securing the special support of the new missionaries it is sending forth this year into the foreign field. Valedictory meetings were held in Exeter Hall on the evenings of September 29 and 30, at which the outgoing missionaries were addressed and made addresses. The holding of the meetings in two sections was necessary because the numbers departing and those desiring to attend the services were so large. Yet at both sessions the great Exeter Hall was crowded. The statement was made by the Foreign Secretary that seventy-eight new missionaries were going out for the first time, and thirty-one had already sailed. Eight of these were going out at their own charge; six were supported by colonial associations; and the support of fifty-seven had been assumed by various individuals, or groups of friends, or bodies with which they were connected. The remainder, though not actually assigned, were provided for, so that the statement could be made that the salaries of the new missionaries will not be a charge upon the general funds of the society. In making this statement, the secretary placed emphasis upon the fact that this adoption of missionaries "did not mean a substitution for funds already subscribed, but *over and above existing subscriptions*. If not, the society would soon be bankrupt." If it is possible to secure the continuance of this support, it marks a grand advance made by the constituency of the Church Missionary Society. It is a nearer approach to the rate at which foreign missions should be supported than anything that has as yet been seen. The editor of the *Church Missionary Intelligencer* says: "The idea has evidently taken hold and is spreading, — the idea that it is quite within the compass of what is possible and feasible for a parish to support a missionary *as an extra thing*, without diminishing (on the contrary, while continuing to increase) the measure of its ordinary support by collections, subscriptions, boxes, and sales of work. This discovery is calculated to work a revolution in the scale of giving." What is true in England is true in America. There are scores of churches that might maintain an "assistant pastor" in some foreign land, while not diminishing their regular contributions for the missionary board.

Aid from Germany.

To obtain needed rest and change from his excessive labors, especially in connection with relief work in Constantinople, Mr. W. W. Peet, business agent of the Board for our Asiatic Turkey missions, visited, during the summer, Herrnhut, the Moravian settlement in Saxony, and went as far as Dresden. Though the trip was taken wholly for reasons of health, yet incidentally it served a good purpose in arousing many Christian people in Germany to assist in providing supplies for the famine-stricken people of Turkey. These friends in Germany propose to open one or more orphanages in the interior and to assist in providing tools and supplies for those who would engage in some industry. Countess Elizabeth Groeben has arrived in Constantinople for the purpose of aiding in relief work. A gentleman from Nuremberg is proposing to take with him to Germany a company of orphans. Through correspondence a large number of influential friends in Holland, also, are proposing to make liberal contributions for the needs of the suffering.

China Moving.

THE *Peking Gazette* of October 21 publishes an imperial edict appointing a director of the railroad to be built between Peking and Hankow. The new road will be some 700 miles in length, and it will involve the bridging of twenty-seven rivers. The bridge over the Whang Ho or Yellow River will be of great length. It is said that funds for the construction of this line, to the amount of 30,000,000 taels, have been advanced by an American syndicate. We cannot help connecting the inauguration of this new enterprise for the development of China with the return of Li Hung Chang, who has carried home from his visit in the western world many new ideas. His influence in the imperial counsels seems to be greater than ever.

Orphanages in Turkey.

IN response to many suggestions received from our missionaries in Turkey, we would especially direct attention to a new method for affording relief to the sufferers by massacre and famine. In the most of the massacres the lives of the children have been spared, while the fathers and many of the mothers have been slain. The class most to be pitied are the orphans, who have neither home nor food nor friends. What can be done for them? Provision for their temporal needs is, of course, not the work of a missionary board. Yet philanthropic people everywhere must feel the force of the appeal for these children and that they be not left to die. Multitudes of them can be supported at comparatively slight cost. It seems to us that at present the best form of extending relief in Turkey is to provide orphanages. They can be superintended by missionaries on the ground; the work connected with them can be done by the widows, who will thus support themselves, and these rescued children will form in the coming years a most hopeful class from which Christian agents can be secured. Many of the best evangelical native helpers in our India missions are orphans who were saved during the great famine of 1877–1878. We are glad to see that the *Congregationalist* has opened its columns and made an appeal for gifts for the support of these orphans. It is a call of humanity which is very loud, and we trust it will be listened to. In another paragraph allusion is made to the fact that Christians on the Continent of Europe, especially in Germany and Holland, are planning to do some good work in this line. May God speed all these efforts!

First Fruits to God.

It is recorded that, some centuries ago, in one of the provinces of Japan a gold mine was discovered, and people throughout the district were wild in their joy at the prospect of the riches coming to them. But it is said that the first product of the mines was used entirely for the redecoration of the images and temples of their gods. It was the instinct of gratitude to the power which they recognized as having given them this new wealth. Before they decorated their persons or their homes they would lay their gifts upon the sacred altar. As we write our whole land is rejoicing in the revival of business, giving promise of better times. The wheels of commerce are beginning to revolve more rapidly, and there are clear signs that our arts, manufactures, and agriculture are to see better days. What shall we do with the first fruits of our new prosperity? Shall the worshipers of idols put to shame the followers of Jesus Christ through whose blessing our prosperity comes?

The Massacre at Egin.

The details of the terrible catastrophe at Egin have at last reached us from trustworthy sources. The massacre exceeds in horror all of the series, unless it may be that at Oorfa. Last year the city of Egin purchased exemption from massacre and plunder by paying about $70,000 to the Koords. On Monday, September 14, some Koords appeared in the vicinity and all the Armenians closed their shops. But the next morning the Turkish governor sent criers through the city, ordering the shops to be opened on penalty of fine and imprisonment, saying that the Koords had departed, and that protection would be given. But about noon of that day a gun was fired and the slaughter began, followed by plunder and burning of the Armenian houses. Five sixths of all the male Armenians were killed, and five sixths of the houses were burned. This killing and plundering continued three days, and every imaginable outrage was perpetrated. A greater proportion of women were killed than in most of the massacres; many were carried off, and others threw themselves into the Euphrates. There was absolutely no resistance on the part of the Armenians, and no Turks were injured except in quarrels over plunder. To crown all, the Armenian bishop was compelled to sign a telegram to Constantinople, affirming that the massacre originated with Armenians, and that they were only slaughtered by the Turks in self-defence. The city is in ruins, and there are thousands of widows and orphans, homeless and hopeless. A tale of woe very similar to this from Egin comes from Arabḳir, another city of Eastern Turkey.

Plague and Famine in India.

Our readers will find among the letters from the Marathi Mission an account of the visitation of the plague in that city, similar to the one which visited Hong Kong a year or two since. The latest reports are that the disease seems to be somewhat under control. Strange to say, no Christian home has yet suffered from this plague. A more serious matter, as Rev. Mr. Abbott writes us, is that in the Bombay Presidency there is the prospect of a famine. The rains, though abundant, were not in season to secure the crops. The price of grain in some sections has doubled. It is the scarcity in India, as well as in some sections of Europe, that has so greatly increased the price of wheat throughout the United States. Let us remember that what is gain to our citizens is disaster to our neighbors on the other side of the seas. In our prosperity may we not forget those who are suffering from famine.

Full Schools.

IT is a striking fact that amid all the darkness and uncertainty that surround the institutions in Turkey, the schools and colleges, with scarcely an exception, are crowded with pupils. The colleges at Harpoot, Aintab, Marsovan, and Constantinople have all the pupils they can well receive, and more than they have supplies for, and in many places the opportunities for spiritual work are most hopeful. Surely God has something good in store for his people.

The Morning Star.

WORD has been received from our missionary vessel at Ponape, the latest date being August 23. The voyage to that island had been somewhat longer than usual. It was not expected that the *Star* would touch at Ponape, but while she was at Kusaie word came that the Spanish governor had removed some restrictions which had been hitherto placed upon the vessel, and would permit conference with the natives. This proved to be true, and the *Star* was allowed to anchor, not only at the Spanish colony, but also at Kiti, the old station; and the natives, as well as the missionaries, were allowed to come and go on board the *Star* as they pleased. A great many of the old Christians availed themselves of the privilege, and cheering evidences were furnished that the Christian faith was still maintained by those who had been deprived of the presence of missionaries. We have as yet no details, but the brief letters received are most encouraging.

Students' Movement in South Africa.

THE report of the Students' Christian Conference held at Stellenbosh, South Africa, in July last, indicates a remarkable extension of this students' movement. Five hundred delegates from twenty-nine educational institutions in South Africa were in attendance, and audiences of nearly 2,000 were found in some of the churches of Stellenbosh during the sessions. The object was to lead non-Christian students into the discipleship of Christ, to deepen the spiritual life of those already Christians, and to enlist all the students in the work of extending the Kingdom throughout the world. The presence of Mr. L. D. Wishard, and Rev. Donald Fraser, the latter on his way as a missionary to Livingstonia, added much to the conference. Mr. Fraser is to spend some time in visiting the schools and colleges of South Africa in the hope of deepening the religious life of the students.

Missionary Vessel Wrecked.

TELEGRAMS from Australia report that the missionary ship, the *Dayspring*, belonging to the Scotch Presbyterian Board, was totally wrecked off an island north of New Caledonia. The vessel had a complement of seventeen men, and all that is now known of the affair is that the captain and seven men were saved. Others may have escaped in boats which have not yet been heard from.

Recent Deaths.

WITHIN the few weeks since the Annual Meeting of the Board, two prominent Corporate Members have been suddenly called from earth: Honorable J. N. Harris, of New London, Ct., a generous donor who will be specially remembered for his large benefaction to found the Harris School of Science at Kyōto, and Rev. Dr. Alonzo H. Quint, who was widely known as a preacher and as an authority upon all matters relating to Congregationalism. Both of them will be greatly missed.

When Supplies Fail.

We are sure our readers will be touched, as we have been, by the following sentences from a letter of one of our faithful missionaries, who says: "I have just read the story of the struggle in Colonel Munro's mind when he was forced to surrender Fort William Henry. He held out till *supplies failed.* No work can be carried on without supplies. We could hold out, as we have done, for a time on half rations, but if there is no hope of relief, what is the use? I am ready, as I am sure every man in the mission is, to hold on to the last moment. But it is only fair to us and this work that the churches, the source of supply, should give us a little hope that we will be sustained. This slow death is too trying to be endured."

Shall the Stress Continue?

Just at this time our missionaries in all parts of the world are waiting for information as to what their appropriations for the year 1897 are to be. These missionaries are in the condition in which families sometimes find themselves when a financial stress comes. They can wear old clothes and use up all supplies, and so tide over the crisis for a few months, but if the stress continues their situation becomes desperate. One of our missionaries in Eastern Turkey writes: "We have strained every nerve and pulled at every string to keep our work at its present status, but our resources outside of the funds appropriated by the Board will not avail to tide us over another year of retrenchment." Let our friends at home ponder upon this situation.

A Noble Body of Men.

It is pleasant to read the following testimony in a letter from Dr. John Murdoch, an eminent English Christian residing in Madras, who says: "For more than a half century I have been intimately acquainted with your missionaries in India and Ceylon. They are a noble body of men and deserve the most cordial and generous support of American Christians."

Relief Work at Cyprus.

Miss Mellinger, of our mission at Smyrna, has been released temporarily from the service of the Board, that she may aid some English people who are undertaking relief work for the Armenians on the island of Cyprus. Miss Mellinger has been in England, aiding in the collection of funds for this relief work, and will be supported by these friends for some months in this humane enterprise on Cyprus.

One of a Thousand.

A clergyman, living on the farther side of the Mississippi River, sends $65 to the treasury, desiring to be one of 1,000 to provide the $65,000 needed to make up for the retrenchment of the last year. Where are the 999 to follow this good example?

Not Believe Alone.

A story is told of a wounded Japanese soldier, who, when in the hospital, was converted to Christ. He labored faithfully with some of his comrades in the hospital, and afterwards was heard to say, "I must go home soon and get the people of my village to believe." A suggestion was made to him that it might be well for him to wait awhile before going home, till he was better instructed in Christian doctrine. The suggestion astonished him, and he simply replied, "It will never do for me to believe this alone; I *must* tell them." Is there anything clearer than that if one believes the gospel he ought not to believe it alone?

OUR IMMEDIATE PBOBLEMS.

It is seldom that the American Board passes a year without confronting some serious problem. It is seldom that the Board has a year like the last with so many problems awaiting a solution and calling for the sympathy and support of the churches. The last Annual Meeting will be memorable in this particular, that it had three important questions to discuss and upon them to make an utterance. If the decisions were wise, then the Board can with confidence come to the churches, expecting support.

The problems in Japan had most lucid interpretation and full discussion and deliberate consideration by an able committee. It was voted to continue "the full working force of the mission, increased rather than diminished, directed in such channels and by such methods as the change of conditions may require." We are left to but one view — that Japan offers still a magnificent opportunity for the zeal and self-sacrifice of our churches. Our work cannot be called done in this rising empire until more than one tenth of one per cent of its population is found under the dominion of Jesus Christ.

The crisis in Turkey presents a problem unprecedented in the history of missions. The story of the last year of work in that country is heart-stirring in the extreme, and it must move our churches, like a bugle note, to maintain the work at any hazard. The churches we must depend upon to carry out the resolution and solemn pledge of the Board to its missionaries "to stand by them in the maintenance of their work with our constant sympathy and prayers and gifts, till the whole land is won for the kingdom of Christ." This pledge has already gone forth to the missionaries in Turkey, and we call earnestly upon the churches to consider the pledge *as theirs as well as ours*, and to unite as one to lift the burden of reduced appropriations whereby some stations are *even now left without a dollar*, and to say to the heroic toilers that their utmost needs shall be a mandate which we will obey with gladness.

The problem of finance, which crowds upon us at this time and has been a cause of solicitude for the past year, is not easy to settle. In unguarded moments some of our supporters make statements which do not indicate the whole case. "You have no business to be in debt." We are grateful to be free from debt. We have taken upon ourselves large obligations in faith and prayer. These obligations cannot be broken in a day, or a month, or a year. The Prudential Committee have hard problems in caring for the missions. They are the servants of the churches in this thing. The friends of missions must not permit these servants to be embarrassed and distressed by fears that missions, dear to us all, shall be curtailed in their operations, or parts of the work abandoned. In order to achieve the results of last year in freedom from debt, the Prudential Committee used a power destructive in its nature and desolating to some of our most flourishing and needy missions, for it is on such that curtailment falls most heavily. One feeling pervaded the Annual Meeting; it was over the intense suffering and distress in many of our missions because of reductions in appropriations. There was no question that carried such earnest and vigorous debate. Some said, "Let the appropriations be restored at any hazard." Others felt that the churches would answer promptly if the need was only understood.

Then let it be told again and still again that reductions in appropriations are ten per cent in salaries of all our men, except in Asiatic Turkey, and by a much larger per cent the work among native agencies. This has cut hearts to the quick and carried consternation to many a holy place of toil. The Prudential Committee are eager to restore, if the friends of our work shall tell them *practically* how to do it.

The appropriations are now made for 1897, thus early in November of 1896, based upon *estimated receipts* in 1897. Is there any other way? Can we expect the churches to make the *actual receipts* as large as the estimated receipts. This will not be enough; there must be a relief to the embarrassed work by *enlarged* receipts. We have curtailed expenditures "to the point of destructive hardship." The Annual Meeting authorized the Committee to provide as speedily as possible for restoration in places where there had been distress and impaired efficiency.

The Board by united vote directed the Prudential Committee to make immediate, definite, and energetic appeals to the churches, setting forth the losses already incurred and the distresses already suffered, with heavier disasters to be apprehended in the future, and to urge an increase in contributions for the current year.

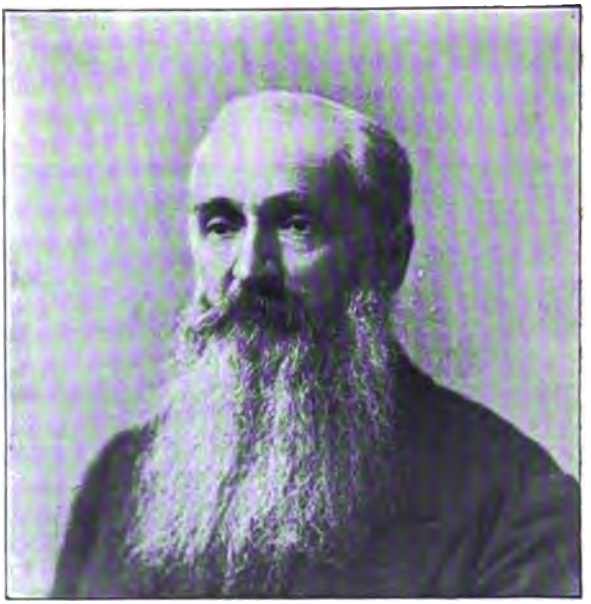
Early, systematic, and steady effort is necessary on the part of all contributors. Every church must resolve to keep up its contributions to the level of last year, and then see to it that there be a small increase. It may be the privilege of the more than 2,000 non-contributing churches, each doing a little, to lift a great burden from careworn workers. Two thousand five hundred Endeavor Societies, following in the lead of the 1,200 that helped this work last year, may have the honor of restoring a large part of the painful reductions of that year. Almost 5,000 Sabbath-schools have now the opportunity of doing something they have not apparently done before, of preaching the gospel to the distant nations. It is an anxious time for our work. New confidence is coming to our land, new hopes to our churches, and shall there not be a new inspiration of giving, *that all the ends of the earth may see the salvation of our God?*

REV. HENRY MARTYN BRIDGMAN, OF THE ZULU MISSION.

In chronicling the death of this faithful missionary the *Natal Mercury* of September first well says: "Among the old colonists few names are better known than that of Rev. H. M. Bridgman, who for thirty-six years had lived in Natal, laboring for the uplifting of the native population. His earnest Christian character, his consecration to his work, his ready sympathy and genial wit endeared him to all who knew him and made his name honored and esteemed."

Mr. Bridgman was born in Westhampton, Mass., January 8, 1830. After graduating at Amherst College in 1857, and Union Seminary in 1860, he married Miss Laura B. Nichols, August 1, 1860, and with his faithful wife, of whom he speaks in a recent letter as "my earthly blessing," he sailed for the Zulu Mission September 1 of the same year, arriving in Durban in November. The name given him at his birth, Henry Martyn, sufficiently indicates the character of his

parentage, and he carried the spirit of the missionary for whom he was named into the work to which he gave his life. Stationed at first at Ifumi, Mr. and Mrs. Bridgman removed to Umzumbe in 1870, where for twenty-six years they have wrought unweariedly and successfully. In recent years Mr. Bridgman's health has been infirm, but he has struggled indomitably against disease, seeking in every way to build up the church at his station and to lead the people to the point of self-support. He had the joy of raising up several native preachers, of one of whom he recently wrote: "When I first came to Umzumbe this man was a naked, scrofulous, hard boy, with a dirty sheepskin thrown over his shoulders. We cured him of his scrofula; then the Lord cured him of his sin-sick heart, and to-day he stands up among our churches as Dr. Storrs stands among your churches, a leader of men." It is an intefesting fact that on the Sabbath after Mr. Bridgman's death, the Umzumbe chapel was crowded to overflowing, and the native pastor, Mabada, administered the Lord's Supper for the first time, receiving eighteen persons to the church on confession of their faith.



REV. HENRY M. BRIDGMAN.

But Mr. Bridgman's thoughts were not confined to his own station, dear as that was to him. It will be remembered that last year he made an appeal, especially to the ministers of the United States, for gifts of fifty dollars each, for the purpose of removing the debt of the Board, making, himself, a contribution of this amount. In order to make his gift he sold the four oxen which had served to carry him over the valleys and rivers of Natal. The challenge which he gave to his ministerial brethren in America touched many hearts, and the report shows that about $9,000 came from the ministers of the United States as responses to his appeal. Joyful in his own work and hopeful for the future, he was often distressed at the apathy of the Church of Christ throughout the world in reference to foreign missions. A few months since he wrote: "At times I feel discouraged, not because of the barrenness of the field; no! Not because of any failure on God's part as to the promises; oh, no! a thousand times no! But it is on account of the want of response on the part of the ministry and the churches at home." Whatever apathy there may have been on the part of others, there was no apathy in him. With unflagging devotion he prosecuted his

work till strength utterly failed. It was his great joy that two of his children, Dr. Burt N. Bridgman and Mrs. Amy Bridgman Cowles, were members of the same mission, and that another son hoped soon to join them in the same field. It was in the home of his son, Dr. Bridgman, of Amanzimtote, and under his skilled medical care, that on August 29 the worn-out body gave way and he was translated to the heavenly service. Long will he be remembered by his missionary associates and by the Zulus as a faithful and godly man, a wise counselor, and a beloved friend.

THE SEMI-CENTENNIAL OF THE ARRIVAL OF REV. DR. FAIRBANK.

BY REV. ROBERT A. HUME, D.D., OF AHMEDNAGAR.

VERY few foreigners have the privilege of working for fifty years in India, but the twentieth day of September of this year was the fiftieth anniversary of the landing at Bombay of the Rev. Samuel B. Fairbank, D.D., of the Marathi Mission of the American Board. So far as known there are only two Protestant missionaries in India who have had longer service: viz., Mrs. H. C. Phillips, of the American Free Baptist Mission, now living in Balasore, Orissa, who landed in 1840; and the Rev. J. Gillings, of the Wesleyan Mission, now living as a supernumerary at Coonoor, who arrived in 1844. Mrs. E. J. Wilder, of the American Presbyterian Mission of Kolhapur, came on the same vessel with Dr. Fairbank in 1846.

REV. S. B. FAIRBANK.

Dr. Fairbank, now nearly seventy-four years of age, still enjoys vigorous physical and mental health. From 1846 to 1850 he was stationed in Ahmednagar; from 1850 to 1857, in Bombay; from 1857 to 1871, in Wadale, a small town in the Ahmednagar district; from 1871 to 1879, in Ahmednagar;

from 1879 to 1889, again in Wadale; from 1889 to the present he has spent most of his time at Kodeikanal, in South India, but during this time has worked for longer or shorter periods in Sirur and Bombay. He has only thrice been to the United States on furlough, and hopes to end his days in India.

Dr. Fairbank has been engaged in various kinds of missionary service. In Bombay, though engaged somewhat in preaching and miscellaneous work, his strength was mainly given to the management of the Mission Press, now closed, but which was at that time the largest and best press in that city. In that connection he also did a good deal of literary work, and during the interval his pen has often been quite prolific. He has prepared a large number of excellent vernacular schoolbooks, was often the editor of the annual almanac of the mission, and now prepares Marathi Sunday-school notes for Western India. In 1855 the mission organized a new policy of opening stations in districts at a distance from large cities. Dr. Fairbank opened the first one at Wadale, a small town twenty-six miles northeast of Ahmednagar, never visited by Europeans, except for an occasional halt by an official or a missionary. Here during thirty years his main work was organizing and superintending preaching and schools in many villages, in which there have developed a goodly number of churches and a large Christian community. That Wadale district has probably been the most fruitful part of the American Mission, and one of the most fruitful mission fields in all India. Many hundreds of village boys and girls, mostly from low castes, who would otherwise never have known the alphabet, have been encouraged to go to village schools, and then the brightest of them have been sent to more advanced schools, and finally the very best have been aided to study still more. From these have developed scores of mission agents in this and other missions, and not a few have entered into other honorable callings.

Living in an agricultural district, and seeing how agricultural methods needed to be improved, Dr. Fairbank took much pains to try to understand agricultural matters, and to introduce improved methods which are adapted to this country and are inexpensive. He invented an improved and inexpensive plow. He helped farmers not to be tied down closely to old ways. He has also given special object lessons in the advantage of sowing more sparsely than is common, and in furrows twice as far apart as is common with Deccan farmers, because (1) that method enables farmers to cultivate with oxen, even while the grain is growing well; (2) because the earth which is thus thrown over the stalks by harrowing enables them to send out a new series of roots to draw more nourishment from the ground; and (3) because the loosening of the surface by harrowing prevents it from baking and cracking, and this prevents the moisture in the ground from coming up by capillary force to the surface and then evaporating. By sowing and cultivating in this way he got fine crops when his neighbors had small ones. Nothing but such object lessons could convince the conservative Deccan farmers. But Dr. Fairbank's experimental farm has benefited, first, the town of Wadale, and then, to some extent, the district to the northeast of Ahmednagar. He did this not only to help the people pecuniarily, but also in order to promote self-support in the village churches, because the chief hope for self-support in such churches is a thrifty farming community. There is many

a Christian farmer whom he has tried to develop into an effective member of the community. Also, since some staple crops are quite uncertain, and none of them can be cultivated without oxen, which often die, he has given many useful suggestions as to how poor farmers can cultivate other profitable crops without oxen.

Dr. Fairbank has done a good deal for music in India, by the preparation of a Musical Manual, by composing and translating hymns, by teaching singing, and in otherwise encouraging music.

He has a strong liking for natural science, which he has pursued in various directions, as his recreation. Consequently he has become an authority in some departments, and government has utilized his knowledge by asking him to prepare articles on such subjects for its *Gazetteer*. Among such articles have been the following: "Key to the Natural Orders of Plants in the Bombay Presidency"; "Popular List of the Birds of the Bombay Presidency, with Notes"; "A List of Birds Collected along the Sahyadri Mountains"; "A List of the Birds of the Palani Hills, with Notes"; "List of the Reptiles of the Bombay Presidency, with Notes"; "List of the Deccan Fishes, with Notes."

The pursuit of natural science, while seeking exercise and recreation, has brought him many advantages. It has helped to lengthen his life, and to keep his health good. It has given mental and spiritual delight. It has given useful aid to many people. It has brought him into pleasant relations with many Europeans and with many classes in the Indian community. Not least, it has helped him to retain a freshness and alertness of mind which make him, even at the age of seventy-four, a very acceptable and helpful preacher, both in English and Marathi.

In the community where he has lived he is looked up to with reverence and affection by all classes. In Wadale his opinion on most matters would be regarded as authoritative, and in disputes about land and property his decisions would rarely be questioned, but admitted to be discriminating and final.

The secret of Dr. Fairbank's usefulness lies, of course, in his character, of which the first trait is transparent usefulness, and the second is sympathy. These traits have been connected with versatile gifts. His truthfulness makes men trust and honor him. His sympathy has led him to appreciate all good traits in the Indian character, and to like the Indian people more and more. Naturally they have come to love and reverence him. His versatility has enabled him to be useful to many classes in many ways.

One incident will illustrate Dr. Fairbank's character. It was told the writer by Mr. Dosabhai Framjee, C.S.I., who was long a presidency magistrate in this city. He said: "When young I became editor of a small paper with some friends in Bombay. We fell out, and I resolved to start another paper of my own. I went to buy type from the Mission Press, of which Dr. Fairbank was manager. I was a novice in such matters and took with me a young Indian who professed to be my friend, and to understand the printing business. Afterwards I found that he had deceived me. At his advice I ordered about two thousand rupees' worth of type and supplies, which were sent me. But when we began to use them, I found that they were not the kind I needed. I went to Dr. Fairbank and explained the matter, and said that I had no other resources. He took it in, put his hand gently on my shoulder, and said, 'Just send back the type and

supplies. It is all right. I will charge you nothing.' No one but a Christian would have done that. You may be sure I shall never forget Dr. Fairbank."

Dr. Fairbank illustrates admirably the picture of a missionary drawn by Sir William Hunter in his little book, "The Old Missionary"; a good and gifted man, whose life has been unselfishly given to the good of the Indian people, who trusts them, who is trusted and honored by them as a father and a *guru*, who is respected and trusted also by the government, but whose highest worth is known and appreciated by those who are most intimate with him.

Dr. Fairbank's two sons are both members of the American Mission, the elder at Wadale, and the younger at Sholapur. His eldest daughter, Mrs. T. S. Smith, is a missionary in Tillipally, Jaffna, Ceylon. His third daughter, Mrs. R. A. Hume, is a missionary in Ahmednagar. Other daughters who are now pursuing their education in America hope to come to India as missionaries. All who personally know or have heard of Dr. Fairbank will thank God for his long and useful life, and for still giving him so much of vigor, and they will pray that he may be spared to labor still longer in the land of his love.

"THE SOJOURNERS' SOCIETY OF CHRISTIAN ENDEAVOR," OF KU-LIANG.

BY MISS CAROLINE E. CHITTENDEN, OF FOOCHOW.

[Ku-liang (or Drum Pass) is one of the mountain peaks of the range east of Foochow, and about nine miles from the city. Its height is nearly 2,500 feet, giving in summer a delightful climate, while in Foochow the heat is sweltering. Hence the place has become a sanitarium, and many missionaries and their families, as well as other foreign residents in Amoy and Foochow, resort thither during the months of July and August, finding health of body and refreshment of spirit. From this mountain retreat Miss Chittenden sends the following interesting communication. —*Editor.*]

In these latter days new applications of "the Christian Endeavor idea" are constantly being reported. Life-savers, soldiers and sailors, factory workers and commercial travelers, all find its inspiration and fellowship as adaptable to their needs as to those of the more stationary congregations among which the first societies were organized.

Even conservative old China has caught the enthusiasm; and here in the very shadow of heathen temples, sometimes in the remodeled temples themselves, little bands of Christians are meeting week by week, praying and working "for Christ and the Church." Like their brothers and sisters in every land, these Endeavorers soon find that the influence of these simple meetings has become an important aid to their Christian life, one not to be lost, if it is possible to find a society or to make one. Frequently they are reduced to the latter alternative, and so societies multiply.

In one such instance a band of Chinese Endeavorers has made an application of the "idea" which is unique in Endeavor annals, so far as I know. Where hearts are moved by the Spirit of God, we see "a new thing under the sun," even in China. This particular new thing is a "Sojourners' Society of Christian Endeavor," composed partly of members belonging to societies in their home churches, and partly of other Chinese Christians who have become interested in its work through the meetings at Ku-liang.

All these Endeavorers are at Mt. Ku-liang to help the missionaries, who come during the terrible heat of July and August (when the thermometer is in a chronic state of 90°, day and night), because to remain in the crowded, filthy, native cities would mean certain shortening of their service in China, if not actual loss of life. Coming among a community of mountaineers, none of whom "were obedient unto the faith," these Endeavorers found careful provision made for their own Christian growth in preaching services arranged by the missionaries. Still, they felt the need of their accustomed prayer-meetings, and so, a year ago, organized this "Sojourners' Society." It meets every Sunday afternoon for two months, then scatters up and down the province, till the heat of another July brings its members together again in their mountain retreat.

Its meetings have been simple, earnest, and well sustained; effectual preventives of vacation coldness. This year added freedom in taking part, especially in prayer, a larger attendance and more complete dependence on the Holy Spirit have given new strength to the members, new cheer and courage to us missionary Endeavorers who have watched and shared in the meetings.

But the influence of meetings where the Lord Jesus has been in the midst can never end when the audience has scattered from the chapel doors; and so it has been with those of our Ku-liang society. Each Sunday afternoon, before the "Mizpah benediction," the president calls for volunteers to go out to the little hamlets scattered over the mountain, telling God's message of love and salvation which has just stirred their own hearts. Eight or ten usually remain (there are not over twenty in the whole society, including associates), and, after definite prayer for the Holy Spirit's unhindered working in and through them, they go out, two by two, on their glad errand. Though a glad errand, it is a difficult one, for those who live crowded together in exclusive, often hostile little clans, as these mountaineers do, find peculiar difficulties in the way of their confessing Christ. Yet even here the word of God is quick and powerful, and faithful sowing of the good seed will surely bring a harvest. Even if stony ground prove as plentiful in the people's hearts as on their hillsides, the society's effort cannot be considered in vain, since the blessing God has given its members in their own hearts and lives is so great.

One of the most helpful meetings of the summer is sure to be one of the earliest in the season, — the day when we remember in prayer the International Convention. A ripple of blessing from the far-away Convention reaches even to us, for distance is no barrier "by way of the Throne," and, we trust, added blessing comes to many hearts in the great congregation in direct answer to the prayers of our little band.

"And so the whole wide world is every way
Bound by gold chains about the feet of God."

Letters from the Missions.

European Turkey Mission.

AWAKENING AT SALONICA.

DR. HOUSE, under date of Salonica, October 26, sends the following cheering letter: —

"You are doubtless already aware of the encouraging interest and increase in our Lord's Day congregations. In some of our Wednesday evening prayer-meetings the attendance has been good, and

at times a solemn and tender feeling has seemed to prevail. For about three weeks now we have been holding almost daily meetings for prayer and praise with sailors of the British fleet that is lying in our harbor. We have fortunately been quite successful in getting Bulgarian and Greek friends, and even others, to be present at these joyful meetings. Some eight or ten of the sailors, it is hoped, have found Christ, and the deep spiritual interest which has been manifested in the meetings has now happily spread itself to those of other nationalities who have been present. Half of the fleet left us on Friday last and carried with it a large number of the men who had frequented our meetings.

"Notwithstanding the absence of so many sailors who had been with us, yesterday was a red-letter day in the history of our work. It was our second communion season since the establishment of our station some two years ago, and we had great joy in receiving our first new members here in Salonica itself, three in number. Four had been examined, but it was thought best for one of them to wait a little longer. One of them was the wife of a Bulgarian who was a member of the Greek Evangelical Church here, but who, as a Bulgarian, has thrown in his lot with us. The other two were young men. One had been an outward follower in Yenidji before coming here, but he seems now to have come out into the light and liberty of the gospel, and is very happy and earnest in his new life. The third is one who has come out within the past year, a member of my class in catechism and a young man who interests us very much.

"This communion season was one of great interest from the fact that, in a congregation of about forty, no less than six nationalities were represented, and two languages were used. The uniform of the British navy was conspicuous in the congregation. Besides English and Americans, there were Bulgarians, Greeks, and Armenians, and a Jew, all sitting at the table of one common Lord. Both Bulgarian and English were used in the service, and the scene was one never to be forgotten.

"In the evening we again held a remarkable meeting of nearly three hours in length, in which five languages were used; namely, English, Bulgarian, Greek, Russian, and German. The Spirit of God was evidently present, and two young men (Bulgarians) were brought under conviction of sin, and one seemed heartily to yield himself to Christ. The other was the case of a young man who in passing our house a few days ago had heard the singing of the sailors, and had made bold to come in. He showed much interest that evening, and has repeatedly been present since. The Spirit seemed to be striving with him last night, but he was unwilling to cast himself entirely on Christ and give up all for him. He was a barber, and was likely to lose his place if he refused to work on the Lord's Day. One of the most interesting incidents of the day was the deep concern shown by one of the young men received to the Lord's table in the afternoon about the conversion of these two young men."

Dr. House mentions other cheering incidents, speaking specially of a catechetical class, and he adds: —

"This awakening seems largely to have come about through our meetings with the sailors. Many of those who have visited us have been men of warm hearts and great earnestness who were anxious to bring others to Christ. The singing of the gospel has been one great feature of the meetings. We have often selected hymns that could be sung in both English and Bulgarian at the same time. Prayers have been offered up in several languages, and we have interpreted back and forth between the two languages, Bulgarian and English. Great enmity exists between the two races, Bulgarian and Greeks; but brethren of these two races have mingled together in harmony in these meetings, and the two languages have been mingled together in prayer to the satisfaction of all."

MONASTIR.

Miss Matthews, who arrived at Monastir October 13, on her return from America, saw something of the work at Salonica which seemed to her most helpful. She traveled from Salonica to Monastir over the new railroad, and was impressed with its value from a missionary point of view. The welcome she received at Monastir was most cordial, and among other items of interest she mentions the following: —

"I have my Junior Endeavor Society again. We had a very good meeting last Friday. There are fifteen boarders this year, and the predominating influence is Christian. The teachers are in perfect harmony, and our Saturday evening teachers' prayer-meeting was so interesting that it lasted (as one of the Bulgarian teachers said) 'five quarters of an hour.' We are looking forward to a happy year of work. Every teacher is just where she wants to be."

Western Turkey Mission.

ZARA, ENDERES, AND KARA HISSAR.

OUR missionaries in Turkey are now, in all ordinary cases, prevented from touring, but Mr. Perry writes from Sivas, October 2, of a recent trip through the northern portions of the field belonging to that station: —

"One full, long day of wagon riding from Sivas brought us to Zara, situated on the banks of the Halys River, where it breaks through a ridge of the gypsum formation peculiar to this section of the country. Although it is an ill-kept, dirty town, one is a little surprised to find the markets so full of busy people. It is the centre of government and of trade for a *kaza* (or country) of 36,000 souls, of which not more than one fifth are Armenians. During a couple of decades it was a hopeful and interesting out-station for gospel work. A Protestant community of about twenty families were gathered who worshiped in a small chapel which was built for their use upon a building spot leased for a term of years. It was erected in a time of persecution, and was supposed to be the best that could be done in the circumstances for a place of worship. The refusal to bury one of the deceased Protestants resulted in procuring a strong order from Constantinople for the purchase of a suitable cemetery. Contrary to the expectation evidently held at that time, the growth of the town took enlargement in that direction; and now a more central site for a Protestant schoolhouse cannot be easily found than that cemetery lot on the edge of the new quarter.

"When I first visited Zara, in 1877, the Protestant community was loaded down heavily with the sins of one of its principal leaders. After having taken a bride for his son from one of the Protestant families, he drove her from his house and took another wife for his son, getting them married by a renegade Armenian priest. Before this matter was settled a party went off to the Campbellite Baptists; afterwards, still another to the Mormons. The chapel fell to ruin and was not repaired. The owner of the leased lot intrigued to have it pulled down and the timber sold; and with the loss of the chapel there was lost also to the town the pearl of price to the Protestants of Turkey — the legalized privilege of an open Bible and preached gospel in public services. The remnant last winter were refused permission to hold public meetings for worship in private houses.

"Quite a large number of people met on the Sunday of my visit, in the house in which I was a guest, to whom I preached, no one forbidding me. The old prejudices are gone, and if we were able to occupy this field we should consider it a hopeful one.

"After two days more of travel over the watershed we reached Enderes, at the head of the great plain extending towards Erzingan, and were welcomed by our preacher and the people of his rural congregation. No sooner were we seated in the parsonage than he began to tell us of the wonderful blessing of the Lord by which his family and people were spared amid the burning, the pillage, and murder of last au-

tumn. In listening to it I said repeatedly, 'The blessing and interference of the Lord saved you.' The burning of houses continued to that very line, and then stopped. In the midst of the firing on the street the preacher met a soldier who immediately consented to take him to the government house, where he was safely kept. Since the massacre the schools have been reopened, and the evangelistic work is now in successful progress.

"It was my first visit to Kara Hissar since the massacre, and on account of my connection with the relief work last winter and correspondence on that subject, my interview with the bishop and his coöperators was to me of unusual interest. He showed me a package of articles which had been rescued from the ruins of their church at Tamzara, and was moved to tears as we looked over the torn shreds of the holy pictures. It gave me a good opportunity to suggest that in the worship which they are beginning, though feebly, to renew they introduce the preached and the living church."

GOOD CHEER AT MARSOVAN.

During the summer Dr. and Mrs. Tracy, Miss Willard, and Miss Gage, of Marsovan, visited Constantinople for much-needed rest. When the time for return arrived, there were many apparent difficulties in the way, but one after another they disappeared. Miss Gage, writing from Marsovan, September 25, says: —

"Perhaps one can scarcely say that all difficulties were cleared away, but rather that the prophesied hindrances did not come, and we felt sure that if God had not wanted us to come he would have stopped us.

"About two hours from the city the outriders began to meet us, and then, as we neared the city, men, women, and children were out to express their welcome in such crowds as I had never seen on any such occasion before. We did not get through the vineyards till after sunset, but even so, it seemed as if the whole city came out to greet us. Old men and young ones whom I had never seen before pressed to shake hands, and say how thankful they were for our return.

"Then followed days crowded with callers, all expressing in words most sincere the feeling of the city, that we had saved them from, well, they did not know what, but the awful something they lived constantly in fear of, by our coming back. And in all the turmoil I was made glad in feeling that the people who called responded more willingly than formerly when I turned the conversation from the questions and uncertainties about us to the eternal certainties.

"We arrived on the evening of the day school should have opened, so we postponed work one week. By the time for opening arrived, we had a good number of scholars, and now our list counts up to just a round hundred, fifty-five of whom are boarders. Such nice girls, too! I am more thankful for the privilege of working with and for them than I can tell.

"The girls begin with an unusually earnest, glad, faithful spirit.

"I am glad to write now, while we are all in such peace and prosperity, for no one will dare to prophesy what a day will bring forth in Turkey."

Marathi Mission.

STATION WORK AT AHMEDNAGAR.

THE quarterly report of this station for the summer months was written by Dr. Julia Bissell, and we print it here with but slight abbreviation, as it gives a complete though brief outline of the departments of work connected with that station: —

"(1) Work in charge of Dr. Hume. The theological class studying this season under Dr. Hume consists of eleven men, all of whom are sufficiently well educated to pursue their studies in English. Some of the class are unusually gifted men, and give promise of being most useful. Dr. Hume is still acting pastor of the First Church at Ahmednagar, as no man who is in all ways suited to that position has yet been found among the native Christians. The work of the two large districts in Dr.

Hume's care has gone on about as usual this season, having been somewhat interrupted in places by epidemics of cholera. One valuable teacher in Dr. Hume's district died of this disease not long since. Dr. Hume carries a heavy financial burden this season for these two districts. Mrs. Hume superintends the Chapin Home for women, and she also meets weekly the wives of members of the theological class for the purpose of instruction.

"(2) Work in charge of Mrs. Bissell. In the Junior district there have been a number of baptisms of children and adults, and some admissions to one of the churches at their recent communion services. The work in these churches and their outlying hamlets is full of encouragement, and much fruit would result early if an adequate number of workers could be supplied.

"Since the first of June Mrs. Bissell has had charge of the Bible Woman's Training School, which now consists of a class of eight women. Mrs. Bissell also has charge of a large number of women who are employed (aside from those in the class) in various ways: as Bible-women, Bible readers and teachers, and assistants to the regular Bible-women. Several of these women are engaged in teaching the less intelligent women of the church portions of Scripture, the catechism, etc. Others work altogether among non-Christians. Three days in the week Mrs. Bissell has the Christian women of the First Church gather for an hour of study of the Scriptures, and once a week there is a mothers' prayer-meeting. In addition to this, Mrs. Bissell frequently accompanies the Bible-women on their rounds in the city.

"(3) Work in charge of Miss Stockbridge. Quite recently God has called to himself one of Miss Stockbridge's most efficient teachers, a Christian woman of rare character, an exemplary mother, and a devoted Christian. This will be a great loss to one of the schools in Miss Stockbridge's care. The three schools for Hindu girls, of which Miss Stockbridge has supervision, have recently been examined, and with satisfactory results, by the appointed government inspectors. Systematic instruction in the Bible and in other subjects is also carried on efficiently in many high-caste Hindu homes in the city by Miss Stockbridge and the two Bible-women who work with her.

"(4) Work in charge of Rev. and Mrs. Lawson. Mr. Lawson has assisted in the instruction of the theological class, and also had charge of the depot containing our book supplies, and directs the work of the mission colporter. He has supervision of the boarding department of the Mission High School, lends a hand to the Young Men's Christian Association in its efforts to reach the educated young men of the city, and has arranged for a course of Saturday and Sunday evening lectures or addresses to the educated classes of the city on religious subjects. Mrs. Lawson has assisted in instruction of the pupils in the Girls' Boarding School, and has also conducted classes in music and elocution among the High School students.

"(5) Work in charge of Miss Bissell and Miss M. E. Moulton. At its session in May the mission appointed Miss Moulton to be associated with Miss Bissell in supervision of the girls' school — the Ahmednagar Girls' Boarding and Day School. The work of this institution is altogether too much for any lady in the mission to carry alone. Miss Kirkade, daughter of an early Brahman convert of the mission, a thoroughly educated and equipped young woman, who has recently been released from her association with Pundita Ramabai in Poona, has been secured to serve on the staff of instructors of this school in place of Miss Graham, who left in April. Miss Kirkade is a valuable addition to the teaching force of the school.

"At present there are very nearly 200 pupils in this school. Two more houses have recently been secured as dormitories, and thus the pupils have been saved from the evil effects of overcrowding. This change, together with much-needed repairs on the sewers of the dormitory premises, have made a marked difference in the health of the pupils this season.

"(6) The Mission High School, in Mr. Smith's absence, has been put in charge

of Mr. Modak, son of a former pastor of the First Church, and a thoroughly capable man. Mr. Modak gives his whole time to the High School, and is conducting its various departments efficiently.

"(7) The medical work has been carried on, as heretofore, in the dispensary building, rented for the purpose. In addition to members of the Christian community, Hindus and Mohammedans continue to attend in encouraging numbers. During the past three months there have been twice as many calls to attend high-caste women in their homes, both Hindus and Mohammedans, as at any previous three months. The need of wards in which patients can be retained for treatment is still more pressing. In addition to work in the city, medicines have been supplied to mission agents residing in the districts, including remedies to be used in cholera epidemics and similar emergencies. The increasing demand for such remedies shows both that they are needed and appreciated.

"(8) General work. Sunday-schools are conducted in both churches and in all the schools for Hindu children, one in the High School, and also at other places in the city. The Second Church is conducting its affairs with enthusiasm, if not always with wisdom, and is a growing church, with a marked influence on the surrounding community."

WAI STATION.

This station has no resident male missionary, but is superintended entirely by Mrs. Sibley and Miss Gordon. Mrs. Sibley writes under date of September 10: —

"The Station school and our two girls' schools are going on much as usual, and are making progress, though not altogether as we could wish and yet, considering all, perhaps as well as we could expect in this bigoted town. We find our God even better than our fears, and praise him for the tokens of his love and of his presence with us, and we know our labor is not in vain in the Lord. The evangelistic work among the women takes a large part of our time, and we only need more time and strength to do more. So many homes are now open to us that we could employ at least four Bible-women (of the right kind), without then doing all there is to do. The difficulty is to get those who are fitted for such a place as Wai. We do not, however, despair of obtaining such helpers in good time, and in the mean time Miss Gordon and I are doing what we can, and feel very, very thankful for the many opportunities of telling to willing listeners the story of the World's Redeemer.

"We have been kept well and all our little band of Christians preserved, all through these months when cholera and other diseases have prevailed. In our greetings to you we can but send a note of praise to Him who surrounds us with love and tender mercy. We cannot close our work, we need more workers, and so are trusting to carry all our little work through the year, notwithstanding reductions. But, oh, if the churches at home could see the great need!"

THE PLAGUE AT BOMBAY.

Rev. Edward Hume writes from Bombay, under date of October 10: —

"You have doubtless heard through the papers that Bombay is suffering from the plague. Yesterday's report shows that during the past week there have been nearly 800 deaths, or fifty per cent above the normal number for this time of the year. This excess is due to the presence of the plague, which the doctors technically call 'bubonic fever.' The symptoms are swellings on the neck, in the armpits and groins, accompanied by fever and vomiting, and the patients present a very noticeably sad and demented appearance. In one case which has been reported death took place after an illness of twenty-two hours, but in most cases the patients linger on for two or three days. At first the mortality was very high, but now the authorities assure us that not more than sixty per cent of the cases are fatal. Even experts cannot tell us whence the disease came, nor what the cause is.

"Of course there is great excitement throughout the city, and the poor, ignorant Hindus are resorting to all manner of devices for averting the calamity. They are making special offerings to their deities, are marching in procession through the city, and thronging their temples. The women are breaking off their bangles and making other sacrifices, but it does not seem to occur to them that God by this fearful visitation is calling on them to forsake their sins, and to serve him with holy and humble lives. There was a largely attended service held yesterday in the hall of the Free Church College to pray for the sufferers from the plague and the impending famine throughout.

"We are face to face with two great calamities, but our full confidence is in Him who has sent us to work for him here. He will not only protect us, but bring good out of this great trouble. Ask the good people at home to pray for us. May the kingdom of our Lord and Saviour Jesus Christ be furthered by these serious afflictions!"

Ceylon Mission.

JAFFNA COLLEGE.

THE college pastor, Rev. William Joseph, a native minister, makes a report of the institution, specially in reference to active service of the Young Men's Christian Association of the college: —

"The religious aspect of the college is in no wise discouraging, though its affiliation to the Calcutta University has made education a matter of the greatest importance. There are at present about 135 students on the roll; of whom fifty-six are communicants, twenty-three others are children of Christian parents, and the rest are from heathen homes. To all these religious addresses are made daily, in the opening and closing prayers; Bible is systematically taught; every Sunday evening special addresses are made on different topics, exposing the errors of Hinduism; Sunday noon, after the service in the church, several of the boys who are interested in religious matters come together with different questions, to have a free talk on them; and individual work with almost all the students is carried on to certain extent during the week days, with encouraging results. Since August last seventeen have joined the church on profession of faith, twelve are candidates for admission, and several others have begun to read the word of God systematically and to pray, with the object of finding out the truth.

"Besides, the Young Men's Christian Association of the college, started some years back, continues to do efficient work with much hope and encouragement. Here the work is divided under different committees, which are made up of select members of each class.

"Personal piety work is done regularly by most of the Christian students; each selects a heathen boy, and labors for his conversion, by personal talk, praying together, and reading the Bible.

"Prayer-meetings are conducted by the chairman of that committee, twice a week for all, and once for Christians alone, when reports of their personal work are read.

"The Sunday-school Committee has charge of five village schools, with an average attendance of 200. Presents are annually distributed among the students who regularly attend the Sunday-school and write their lessons well.

"Outdoor meetings are held occasionally, the average attendance being thirty.

"The reading room has a good supply of religious papers at present. The committee does everything in its power to make the room attractive, that the students might spend their leisure hours profitably.

"The Garden Work Committee. The Young Men's Christian Association possesses a garden, with good plantain trees, where regular work is done and the proceeds of which are given towards the evangelistic work on an island mentioned below.

"The evangelistic work of the Young Men's Christian Association is carried on in an island called Eluvaitive, where a mixed school has been opened and a Christian teacher, with his family, is stationed to carry on the evangelistic and the

school work, the expenses being solely met by the Young Men's Christian Association and the Government grant. One girl sent from it to Oodooville Boarding School graduated a Christian, and was engaged as an assistant in the school of the island. Another, a boy, was sent last year to the training and industrial school at Tillipally to get higher education. We hope he will return a good Christian worker to his island when he graduates.

"These are some of the humble means employed to reach the hearts of the students. The most of them are convinced of the truth of Christianity, still, owing to the Hindu doctrine of transmigration, many become perfectly indifferent about future life, so that neither the love of the heavenly Father, nor the terrors of sin, makes any impression on their hearts, that they might lead a regenerated life."

Foochow Mission.

WORK OF THEOLOGICAL STUDENTS.

MR. GARDNER, of Shao-wu, has spent the summer in Foochow, but was hoping soon to return to his inland station. Writing September 3, he says: —

"When we left Shao-wu last spring we sent out all of my eight theological students, two by two, to preach during the summer. Two of them were to go to a place called Ku Shan. Recently I received a letter from one of the preachers at Shao-wu, saying that meetings were being held at Ku Shan by the students in a temple called the Fu Shien Temple, having congregations of about 200, and that the people had clubbed together to provide dinners for the worshipers who came from a distance, so that they could stay to afternoon service. They usually have sixteen tables. Each table accommodating eight persons would mean 128 taking dinner.

"At the same time I received a letter from Iang Kén, saying that there were over 200 inquirers at that place, and over 100 inquirers at another place called Uang Tai, about twenty miles from Iang Kén. This place we have visited once only.

"Yesterday I received more letters from Shao-wu and Iang Kén. One of the students who was sent to Ku Shan wrote me that at a place near Ku Shan there were over eighty inquirers, and at Ku Shan over 300. He says that at no other place in the Shao-wu field has the gospel spread so quickly. He also desires me to send to him at once 500 New Testaments and 500 hymn-books. I have just sent the manuscript of hymn-book to the press, ordering an edition of 1,000, supposing that number would be sufficient to meet the demand for three or four years. At this rate I shall have to largely increase the edition before it is out of the press.

"The letter received yesterday from Iang Kén said that they had there entirely outgrown their chapel. Every Sabbath the chapel was filled, and an overflow meeting filled the schoolroom on the opposite side of the street. In consequence they have gone on by themselves, appointed a committee, raised the sum of $260, bought a plot of ground on which to build a new chapel, and have written down to us for financial aid. They also ask for plan for chapel that they may begin at once to purchase lumber. You will notice that on our estimates there is an item of $300 silver for this chapel. Now that they are making such earnest effort themselves it would be a shame to dampen their ardor and blunt their good endeavors by refusing aid. I trust that the estimates will be certainly granted, and that in the appropriations it will be definitely stated 'For chapel at Iang Kén.'

"Former letters from the Shao-wu station have told you that at Tie So Fung the Christians, after one year's leadership by the first graduate of the theological school, are raising $300 to build a new chapel."

North China Mission.

CHANGES WROUGHT BY THE GOSPEL.

MISS MORRILL, of Pao-ting-fu, writes of the good results following their teaching, alluding especially to the influence of unbinding the feet of the girls. She writes: —

"In comparison with the first year that I had the Girls' School, our accommodations are spacious; though if we were disposed to be discontented, and had not learned to utilize every inch of room, we might still feel crowded. In the early days twelve girls cooked and ate, slept and studied, in one small room. Then there were only four girls with natural feet, now every week we see eighteen pairs of socks hung out on the line in the most unconcerned fashion imaginable, instead of bright, nice girls looking round for an out-of-the-way corner in which to wash and dry the foot bandages. I like to watch the gain of physical strength that comes to each girl with the reform, and most specially do I delight in the mental ability and self-respect that come to each one. It is a great stimulus to look at the *then* and *now* of each pupil. Not long since, when I was in the dispensary waiting-room, a woman, an utter stranger, said to me, 'Are you Mo-chiao-shih? I have wanted to see you for a long time and ask you what you had done to change those Kuo children so. They were regular neighborhood terrors, and now they are so different.' Those children have always been a very big problem to me, and I had felt that if the leopard could change his spots Little Glory might change her perverse, unruly disposition. So I had given me right in one minute a bit of encouragement in the work, and also in answering her question a message for the woman.

"Nearly all of my woman's work this year has been done in the dispensary and in the South Suburb, but this fall I hope to tour again. You are familiar with the nature of our house-to-house work in China. We foreigners can only go into courts as we are invited, and if it is a new place we have to exercise some caution. My Chinese Testament and a large envelope filled with cards and tracts are always carried, sometimes a 'Pilgrim's Progress' or an Old Testament history, as the women's lessons may require. Often other women drop in while we are reading and talking together and will sit down close to me. I do not mind their proximity when they are just making a stocking or working on a shoe, but if they are armed with a tobacco pipe I edge off a little. They are usually polite enough to fill the pipe, and, having started it nicely, offer it to me, and needless to say I decline with thanks. Much to their astonishment, too, for city women are inveterate smokers. I meet all kinds of hearers in this way, some who seem to be really hungry for the truth and others who regard me as only an amusement for an idle half hour. Their need seems so very real to us it is a great sorrow to see them turn empty away."

FROM LIN CHING.

Mr. Chapin reports that they had suffered at that station from malaria, but he adds:—

"We have had an unusually quiet summer. The great fair in May brought its crowds, who were admitted within the compound, looked their fill at the outside of our houses, listened well, behaved well, and departed in an apparently friendly state of mind. There was the usual number of people who not only cried, 'Good,' but who seemed genuinely interested; perhaps I ought to say that there was an unusual number of this class, but so far we have seen no fruits. However, in two villages, one to the north, the other to the south, some older inquirers have held on, show their interest by calling frequently, and welcome the teachers whenever the latter go to their homes.

"Our Sabbath audiences have kept up well through the heat and rain. Not a Sunday has passed without several outsiders being present, and some of these have come repeatedly.

"Dr. Wagner has been full of work. The hospital for the first half year nearly doubled the number of its patients. Besides, he has had a larger number of important surgical operations, which have taken time, strength, and study."

THE WORKERS AT PEKING.

Miss Porter, of Pang-chuang, writes, under date of September 12, of a visit she had made at Peking and Tung-cho:—

"In the absence of Miss Chapin I found Miss Haven carrying the heavy care of the Bridgman School alone. In spite of the peculiar trials of the year, what I saw was most cheering. Nearly sixty girls, a large proportion of them from Christian homes, doing good work, although of course not keeping pace at all with those who have such varied and unwearied teaching as the comparatively large faculty at Tung-cho can give. Mrs. Ament's kindergartens and Miss Russell's large woman's country work are among the new things, yet the seeds of them were planted long ago. Dr. Murdock is doing a kind of medical work which shows for very little. I thoroughly admired her willingness to use the simplest and least expensive equipment, to have neither great hospital nor dispensary in a city well supplied by other missions, but to go to country places and so gather about her a much more hopeful company of listeners among her patients than she was likely to find in Peking. She gives herself to them unreservedly, and good is sure to come, but there is less to write of or show a guest than in most such efforts. She will continue these methods unless an associate is sent her and funds provided for a hospital.

"The joy of the trip was visiting the homes of my old pupils. I saw ten or twelve of them; happy wives and mothers in most attractive homes, as unlike any that heathen China ever knew as an atmosphere of respect and affection is to one of subserviency and distrust. The widowed Bible-reader at Peking is proving herself a woman of exceptional strength and ability, and is Miss Russell's right hand. Most of the others are busy with dear home cares, where they are helping in no small measure to make the new China for which we hope and pray, but their larger work in the church is yet in the future. They are, however, teachers of little schools or their husband's helpers in some forms of parish work.

"It was generous in the Misses Wyckoff to postpone their home visit until next year. They have had their reward in uninterrupted health and months of productive labor. The large field is in better condition than a year ago. They will see the boarding school enlarged and in better buildings."

Shansi Mission.

THE MEDICAL WORK.

DR. HALL, in reviewing the two years since he set sail for China, speaks of the joy he has in his work, saying that he "little knew of the great happiness and contentment in store for them in their new home." Of the medical work he says: —

"It continues to grow in numbers of patients seen and we trust in power for good. One of our daily prayers has been answered, and we now have Christian helpers for the hospital. The Lord has given us a man and his wife, both of whom are Christians, to be with us. The man will preach and teach daily in the men's court, and his wife will teach the women. They will live in the women's court. They have had years of training and example of Christian living.

"We are looking forward to a winter full of opportunities for doing good. One of the most important parts of the work is to follow patients to their homes. This we are hoping to do during the coming winter. The cut on our allowance has been a source of much anxious prayer and reflection. We feel that we must not let the work suffer. And so, 'in toil, yet not in weariness,' we will sow the seed and He will give the increase."

Japan Mission.

DISCOURAGEMENTS AND HOPES.

MR. PEDLEY, writing from Niigata, says: —

"Since August 1, I have been over all the field and find alternately signs of hope and discouragement. One of our out-stations, once doing splendid work without a pastor, is now apparently lifeless, thanks largely to the lack of tact on the part of an evangelist who labored there two years ago. Nagaoka, for five years the residence of Mr. Newell, is also in a sad condition. The church stands empty week days and Sundays, for there is no pastor,

no means to provide one, and the four or five Christians in the place have lost heart. I have arranged for an evangelist to visit the place for a couple of days each month, and shall go myself when I can, but this is at best a makeshift, and we long for something better.

"The encouraging signs are seen in the fact that in two districts three people have been baptized — two of them in one place, and one in the other. Of the two, one was formerly my pupil in the Boys' School, and the conviction of his duty to become a Christian has been with him ever since he left the school. The other is a soldier, who first heard of Christianity in Shibata, twenty miles from here, — a garrison town, — and afterwards in Formosa he became deeply impressed with the splendid results achieved by Christianity in that island. He is only one of several soldiers who have told me of their astonishment at seeing Christianity so flourishing in Formosa. The third candidate for baptism is a young man, who twelve years ago, when a youth of eighteen, made up his mind to accept Christianity. However, he was persuaded by his father-in-law to postpone his decision, on the ground that it would be time enough for him to become a Christian when he should find himself drifting into an immoral life. The young man has never drifted, but has steadily increased in knowledge of the gospel, until a few weeks ago he made the final decision."

East Central African Mission.

A CHEERING MOVEMENT.

MR. WILDER has been in poor health of late, and it may be deemed necessary for him to go with his family to Natal. As yet we have no report of the arrival of Mr. and Mrs. Bates and Miss Gilson at Mt. Silinda, but at last reports they were on their way inland. Mr. Wilder writes under date of August 6: —

"One hundred and twenty miles to the east a most interesting work has been developed at the houses of some of our work boys, where some twenty persons have made a profession of Christ. All this has come from the independent work of two or three lads who went from us last year. It would seem that active persecution has arisen against the converts, and all manner of threats have been uttered against them. In one case a woman who, with her husband, had decided to abandon their home and come to us to learn of the new way, was attacked in the middle of the night by some of her friends, and dragged out of her hut and carried away into hiding, and the husband forcibly detained, until the wife was safely away.

"The young men have been repeatedly threatened with death, as their friends said they would hand them over to Gungunyana's soldiers; and when that rascal was deported to Lisbon, the friends threatened them with vengeance from the Portuguese, and they were strictly forbidden to preach in His Name in any of the villages about. But they went on preaching all the same. Of course all this persecution can easily be dissipated by sending a missionary or Zulu helpers to reside for a season among these benighted people. Hence arises the great responsibility which the mission must meet somehow. The Prudential Committee have instructed us not to do any new work, but we simply cannot obey in this instance. We propose to send two Zulu helpers to reside among these people until the rainy season sets in, and we believe God will approve by granting the means. For to neglect entirely such an opening as a new mission field, the first opening of the kind, would be utter folly. It is very difficult for me not to start off at once to these people and present Christ to them with more authority than can be done by a few untrained boys. It is only because I know that if I should undertake the job I should probably cut my life pretty short."

Zulu Mission.

DEATH OF A NATIVE PREACHER.

MR. DORWARD writes from Umsunduzi, September 24: —

"The death of Benjamin Ncapayi, our

helper on the Noodsberg, has been a sorrow and a loss that cannot be easily filled. He died very suddenly, bleeding from the lungs. The people of Noodsberg church were much devoted to him. He was only about two years in charge of the work there, but in that time he brought the people together, healed the divisions, and united the church. Under his leadership they had almost completed a nice stone church, built entirely at their own expense. I have been there a good deal since his death, but have not yet found any one to take the preacher's place.

"The work at Umsunduzi still goes on. The inquirers' class grows in number and in interest. The regular services are well attended and the interest maintained.

"The locusts still continue. There seems no end to them, and we don't know what we shall do. The people do not consider it worth while to plant much, and there is every prospect of a famine. In addition, we have the dreaded rinderpest on the Natal border. We need the prayers of all God's people that these calamities may be overcome."

UMVOTI. — MAPUMULO.

Mr. Wilcox sends a long account of difficulties that have existed in the church at Umvoti. There seems to be a more hopeful outlook now that some of the dissentients have been suspended from church membership. A communion service was in anticipation, and Mr. Wilcox writes as follows of the method of preparation for the solemn service: —

"The communion is appointed for a week from next Sunday. This week and next we are to have some seven or eight meetings, each of from one and one half to two hours long. First, all the church members present give account of their hearts, that is, as to how they have been progressing in the Christian life. If they have broken any of the rules of the church or fallen into any special sin, they are expected to make confession. Then, after all who are present have reported, the roll is called and inquiries are made concerning those who are away. The reports usually bring out several cases requiring discipline. For instance, at the present time there will be two men for acts for which they suffered imprisonment, some six young women for social sin, and one for quarreling, besides several for beer drinking. At the meeting, day before yesterday, one woman reported that she was getting on all right, except that she had quarreled with her neighbor, who had cursed her, and now she was going to court with the case. A committee was appointed to investigate the case and see if a reconciliation could not be made. To-day they reported that they found the woman irreconcilable, and though the one with whom she had quarreled was not a church member, yet they did not see that there was any necessity of her taking the case to court, and that it did not seem to them that the woman was in a right state to commune."

Aside from the services which are mentioned above, Mr. Wilcox reports that they have an early meeting for prayer at four o'clock A.M. He also sends a cheering report about the church at Mapumulo and the branch church in Zululand. At Mapumulo there is quite a revival, one of the young men, with a friend who has just come from America, having begun special meetings with good results. Some of the conversions have been quite remarkable, and "there has been strong crying and tears with confession of sins."

Notes from the Wide Field.

AFRICA.

THE DISTRESS IN BECHUANALAND. — We have heretofore referred to the ravages of the rinderpest in South Africa, and to the sufferings of the people in the vast region extending from the Orange Free State to Matebeleland. We find in *Work and Workers in the Mission Field*, of London, the following extract from a letter of Rev.

Mr. Sharp, dated Mafikeng, September 18, in which he gives this sad picture of the state of affairs. It will be borne in mind that it is within the region thus afflicted that Chief Khama and his Christian people are located: —

"We are in great need of the prayers and sympathies of our people at home. The ravages of rinderpest have reduced the Bechuana to a state of great poverty. The Barolong in this district have suffered as much as any of the tribes in the north. The number of cattle reported to me by my own people in this circuit as having died is now upwards of 20,000. It is exceedingly depressing to travel through the country. The land is desolate. The outposts of the tribes are entirely deserted. The villages, which, in the evening hour, when the cattle returned, were all astir, are now as still as death. In one of our villages which I visited a fortnight ago, where usually hundreds of cattle returned in the evening, I found only two young calves, and they were lying ready to die. The result of this is appalling. The long drought of last summer left the people without any harvest, and rendered them almost entirely dependent upon their cattle for subsistence. The poverty of the harvest may be judged from the fact that I usually receive about 200 bags of grain from our church members in payment of class and ticket money. This year I have not received one bag. In such times as these the people are accustomed to live upon the milk of their cattle, and to slaughter them as necessary. Many of them also have earned money by transport of goods. All this is now impossible, and a state of famine is imminent.

"There is also no means of cultivating the land, except by means of the hoe. We have now gone back to what we hoped was a bygone custom, and the women of the tribes may again be seen digging the gardens as in the times before the English plow was introduced. The locust plague still continues, and I am afraid there is little prospect of a good harvest, even though the season may prove favorable. I am much afraid that unless something can be done to give the natives a fresh start in their pastoral pursuits, the result will be the scattering of the tribes. I cannot see how they can be kept together without some assistance. Added to all this, we are now suffering from a severe epidemic of dysentery and fever. The people are dying in numbers daily. You may imagine that these things have a depressing influence on one. We have daily to listen in helpless sympathy to tales of woe that are heartrending."

UGANDA. — Most remarkable reports are still coming of the progress of Christian evangelization in Uganda under the care of the English Church Missionary Society. Bishop Tucker writes of the ordination of three native clergymen and five deacons, in June last, all of whom are to be supported by the native church. On the day of the ordination a congregation of between 3,000 and 4,000 people assembled at eight o'clock in the morning, and 466 persons received the communion. This makes the total number of confirmations within eight months 2,052. Among the number were 150 candidates who came up from Mengo, most of whom walked some sixty miles, and one or two of them more than 100 miles, in order to be confirmed. This remarkable turning unto the Christian faith, of course, calls for most careful work in teaching. Many of these converts are weak and still ignorant, though they seem profoundly in earnest. One of the missionaries writes: "There is such great danger of hypocrisy where no danger attaches to the profession of Christianity that one is glad to hear sometimes of opposition to the gospel." Such opposition appears in many places, yet the converts seem in almost all cases to persevere. Every effort is being made to provide for the needed force of preachers and teachers, and some capable young men are now in course of training as lay readers.

The importance of this mission at Uganda is seen in the fact stated in the *Church Missionary Gleaner* that its teachers are found at the south end of the great Victoria Lake and at Kabarega's old capital in Bunyoro, places 400 miles apart, north and south; also from Busoga and Toro, 300 miles east and west. "Thus

Christian teachers are located within two and a hallf hours' march of the Congo Free State; and these advanced posts are not unsupported, but are linked so as to render mutual help one to another. Altogether nearly 400 of the native Christians of Uganda are thus engaged in witnessing for their Lord."

STATISTICS OF PROTESTANT MISSIONS IN CHINA.

The volume just published, "The China Mission Handbook," which comes to us from the American Mission Press of Shanghai, contains the statistical tables of most of the Protestant missionary organizations prosecuting work in that empire. These are the latest statistics which we have seen, but they are not complete. For instance, we notice that the missions of the American Board in Shansi and in South China are not included. Moreover, the wives of the missionaries are not enumerated. But these tables are valuable, and we give below the totals from the summary: —

Number of societies reported,	44
Stations in which missionaries reside,	152
Out-stations,	1,054
Foreign missionaries (preachers, 683; unmarried women, 64),	1,324
Native agents (preachers, 1,409; male assistants, 2,227; female assistants, 513),	4,149
Number of churches,	706
Communicants,	55,093
Number of Sunday-schools,	475
Number of Sunday-school scholars,	17,176
Total pupils under instruction,	21,353
Medical missionaries (men 96, women 47),	143
Number of hospitals,	71
Number of patients,	18,898
Number of dispensaries,	111
Patients in dispensaries,	223,162

Were the wives of the missionaries enumerated, the number of foreigners, male and female, would probably exceed 2,000.

Miscellany.

BIBLIOGRAPHICAL.

The China Mission Handbook, Shanghai, American Presbyterian Mission Press, 1896.

It is a great gratification to receive this volume. Its compilers would be the first to say that the issue is not perfect, but it is an admirable beginning. The first part, covering ninety-two pages, contains a variety of papers on the religions of China, its secret sects, the needs of the empire, etc. These papers are prepared by men on the ground who are most familiar with the various topics. The second part covers over 300 pages, and consists of brief sketches of most of the societies engaged in missionary work within the empire. Of course these sketch-reports vary in length: the London Missionary Society, which was first upon the ground, having twenty-three pages; the Church Missionary Society, thirteen pages; and our own American Board, fifteen pages. Most of these reports give statistical tables of the work in the different provinces, some of them covering evangelistic, educational, and medical work. The volume contains twelve provincial maps, indicating the places occupied by the several missionary boards. The preparation of this volume must have involved a vast amount of labor, but it will prove invaluable to all students of missions and to all who desire to know about the progress of the Kingdom in the Celestial empire. Many facts derived from the summary of its statistical tables will be found in above paragraph under "Notes from the Wide Field."

A Primer of Modern British Missions. With References to American Missions. Edited by Richard Lovett, author of "James Gilmour of Mongolia," etc. New York and Chicago: F. H. Revell Co.

This handy volume of 160 pages takes no knowledge for granted, and performs the difficult task of surveying the field, which is the world, from the point of view of a new learner. Still, it will be a convenient book of reference for all, and its size and price place it within the reach of all. It gives clear and connected information as to the past history and present state of the world of missions.

General Gordon, the Christian Soldier and Hero. By G. Barnett Smith. F. H. Revell Co.

The story of this life, so remarkable at once for religious devotion, for military skill and prowess, and for strange adventures, must ever thrill the hearts of men. It is a satisfaction to have it in the present form, though Hake's *Chinese Gordon* gives a much fuller story of his remarkable life. General Gordon concealed all that he could of his amazing self-sacrifices and his labors for others from even his nearest friends. What we do learn is most helpful and stimulating.

A single extract will show his extraordinary faith in God. Setting forth on one of his perilous undertakings he wrote: —

"Praying for the people ahead of me whom I am about to visit gives me much strength; and it is wonderful *how something seems already to have passed between us* when I meet a chief (for whom I have prayed) for the first time. On this I base my hopes for a triumphant march to Fascher. I have really no troops with me, but I have the Shekinah, and I do like trusting to him and not to men.

"Remember, unless he gave me the confidence and encouraged me to trust him, I could not have it; and so I consider that I have the earnest of success in this confidence."

The last sentence he wrote to his sister, after his wonderful twelve months' defence of Khartoum, and while waiting in vain for the long-expected reinforcements, was this: "I am quite happy, thank God, and, like Lawrence, I have *tried* to do my duty."

The Tearless Land. A Collection of Poems on Heaven. Compiled by M. C. Hazard, PH.D. Boston and Chicago: Congregational Sunday-School and Publishing Society.

The exterior beauty of this volume is a fitting dress for the treasures new and old which it contains. It is a feast to the eye. There are 300 pages, and the poems are topically arranged in ten divisions. They are all choice; there is not a poor one among them.

Robert Whitaker McAll, Founder of the McAll Mission, Paris. A fragment by himself; a souvenir by his wife. With portraits, facsimiles, and illustrations. New York, Chicago, and Toronto: F. H. Revell Co. London: The Religious Tract Society.

The McAll Mission in Paris and other districts of France is one of the marvels of modern missions, and it is fitting that there should be some memorial of the founder and prosecutor of that mission. The story of Dr. McAll's life is one of deep interest, illustrating in a striking way the providence of God in the raising up of a leader who united great zeal and Christian devotion with rare wisdom and judgment in the prosecution of Christian work, under difficulties which would have paralyzed most men. May God raise up many more such laborers as Robert McAll!

Japan, Its People and Missions. By Jesse Page. New York and Chicago: F. H. Revell Co.

Another volume in the list of missionary books from the press of this indefatigable publishing house. All sources of information have been drawn upon for a condensed history of old and new Japan, and of the missions which have so wonderfully aided in the opening and development of the country. Good illustrations add to the value of the book.

Chosen of God. By Rev. Herbert W. Lathe. Chicago, New York, and Toronto: F. H. Revell Co.

We have been greatly pleased with this volume of sermons, twenty in number, the design of which is to show the relation of the Christian to Christ as chosen and sent of Him, and the results which would follow the acceptance of this conviction. The theme is a deeply spiritual one, and its treatment befits the subject. We have been especially impressed by one of the

concluding sermons, entitled "A Missionary Motive," in which the principles and inspirations prompting to missionary effort are admirably stated.

Knights of the Labarum, being studies in the lives of Judson, Duff, Mackenzie, and Mackay. By Harlan P. Beach, Educational Secretary of the Student Volunteer Movement for Foreign Missions; formerly missionary in China. Chicago: Student Volunteer Movement for Foreign Missions. 1896.

It is said that the Emperor Constantine, after his vision of the Cross, with the legend "in hoc signo vinces," prepared a standard to move in front of his armies, having a silk banner on which the first two letters in the Greek name of Christ were placed in the form of a cross. This standard was called the Labarum. This little volume of 112 pages is designed as a text-book upon the lives of some of the brave knights who have fought under this sacred standard of the Cross. Judson, Duff, Mackenzie, and Mackay are notable names in missionary history, and while Mr. Beach's volume is by no means intended to take the place of the larger biographies of these men, it presents an excellent analysis of the life of each of them, pointing to other sources of information concerning the countries and peoples among whom these missionaries spent their lives. The book will serve admirably as an incentive and guide in the further study, not only of the lives of these particular men, but of other Knights of the Labarum.

The Story of Marcus Whitman. Early Protestant Missions in the Northwest. By the Rev. J. G. Craighead, D.D. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. 1895.

This volume adds another to the many histories of this noble Christian man, portraying the wonderful work he did as a devoted missionary, and his part in saving the Northwest Territory to the United States. The story cannot be told too often. This volume enters into details of the controversy which has arisen concerning Whitman's character and work, defending him at all points, showing who were the agents and what the causes of the massacre in which Whitman lost his life. So far as we have discovered, the facts are fairly stated, and the conclusions are such as impartial students must admit are correct. Whitman was an indefatigable missionary, seeking supremely Christian ends, and deserved well of the Indians and of his countrymen. His enemies became such because of their hostility to his benevolent and patriotic work.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the churches of our own land, as they make their plans for benevolent work during the ensuing year; that they may be filled with the spirit of Christ and with zeal for his Kingdom, and that they may act wisely and energetically in efforts to advance the work of the Lord in this and in other lands.

For the children of missionaries in the United States; that while absent from their parents they may be especially kept from the power of temptation, and, led by the Holy Spirit, may secure the best education possible and attain to that life in Christ which will constitute a call to the missionary service.

DEPARTURES.

October 12. From Vancouver, Rev. George M. Rowland and wife, returning to the Japan Mission; also Miss E. Pauline Swartz, to join the same mission.

November 11. From New York, Mrs. Florence A. Dorward, returning to the Zulu Mission.

November 11. From New York, Rev. Horace T. Pitkin and wife, on their way to join the North China Mission.

ARRIVALS ABROAD.

August 19. At Kamundongo, West Central Africa, Dr. and Mrs. Frederick C. Wellman.

September 21. At Tientsin, Rev. Chauncey Goodrich, D.D., and wife, Rev. Henry Kingman and wife, and Dr. A. L. Shapleigh and wife, all of the North China Mission.

September 22. At Foochow, China, Miss Emily S. Hartwell.

September 26. At Harpoot, Eastern Turkey, Rev. J. K. Browne.

October 13. At Monastir, European Turkey, Miss Mary L. Matthews.

October 30. At Mardin, Eastern Turkey, Dr. D. M. B. Thom and wife.

ARRIVALS IN THE UNITED STATES.

October 12. At New York, Mrs. W. N. Chambers, of Erzroom, East Turkey.

October 29. At New York, Miss Annie H. Bradshaw, of the Japan Mission.

DEATHS.

October 18. At Woburn, Mass., Rev. Leander Thomson, a missionary of the American Board in Syria from 1840 to 1843.

August —. At Kona, Hawaii, Mrs. Mary C. Paris, widow of Rev. John D. Paris, who died on Hawaii, July 28, 1892. She went to the islands in 1855, and at the time of her death was one of the few survivors of the old missionary circle.

Through an accident no mention has been made in the *Missionary Herald* of the death of Rev. George Pierson, who for a short time was missionary of the American Board among the Choctaws, when on account of his health he was transferred to the Micronesian Mission. He reached Kusaie in 1855 and labored for a time at Ebon. The serious illness of his wife compelled their return to the United States, where he labored as a home missionary in California, Iowa, Kansas, and latterly at Henrietta, Texas, where he died February 1, 1895. A true and valued missionary.

Donations Received in October.

MAINE.

Bath, Winter-st. ch., 119.20; A friend, 100,	219 20	
Cumberland Mills, Warren Cong. ch.	124 51	
Ellsworth, Cong. ch. and so.	5 50	
Hampden, 1st Cong. ch. and so.	5 25	
Kennebunk, Union ch. and so.	52 53	
Orland, A friend,	30 00	
Rockland, Cong. ch. and so.	35 44	
Windham, Cong. ch. and so.	12 96	—485 39

NEW HAMPSHIRE.

Atkinson, Abigail L. Page, for Austria,	20 00	
Bennington, Y. P. S. C. E., for the "Forward Movement,"	11 00	
Centre Harbor, Mr. and Mrs. J. A. Hill, 2; Rev. and Mrs. J. A. McKnight, 2,	4 00	
Dover, 1st Cong. ch.	139 20	
East Alstead, Cong. ch.	1 00	
Exeter, Isaac S. Shute, to const. MARTHA A. HATCH, H. M.	100 00	
Hanover, Cong. ch., Dartmouth College,	148 25	
Hinsdale, Cong. ch. and so.	4 26	
Keene, Cong. ch. and so.	40 00	
Marlboro, Cong. ch. and so.	28 61	
Nashua, Pilgrim Cong. ch.	88 34	
New Ipswich, Children's Annual Fair,	1 00	
Peterboro, Mrs. C. J. Allen, for the "Forward Movement,"	5 00	
Raymond, Cong. ch.	11 81	
Wilton, 2d Cong. ch.	20 00	—622 47
Legacies. — Meriden, Henry Wells, by John T. Duncan, Ex'r,		78 22
		700 69

VERMONT.

Bellows Falls, 1st Cong. ch. and so.	89 03	
Brattleboro, Centre Cong. ch. and so. (of wh. 21.68 m. c.)	74 92	
Fair Haven, Cong. ch. and so.	8 50	
Newbury, 1st Cong. ch. and so.	36 52	
Royalton, Cong. ch. and so.	33 25	
Sharon, Cong. ch. and so.	7 50	
South Royalton, Cong. ch. and so.	15 43	
Thetford, 1st Cong. ch. and so.	10 80	
Wells River, Y. P. S. C. E., "Forward Movement," for school in Ceylon,	26 00	
West Rutland, Cong. ch. and so.	14 00	—315 95
Legacies. — Essex, Nathan Lathrop, by A. A. Slater, Admr, add'l,		8 00
		323 95

MASSACHUSETTS.

Abington, 1st Cong. ch. and so.	12 00	
Agawam, Cong. ch. and so.	33 65	
Amherst, Amherst College Alumnus, for salary Rev. Edward Fairbank, 300; Amherst College church, 165.84; 2d Cong. ch. and so., 17,	482 84	
Auburndale, Cong. ch. (of wh. 28.93 m. c.)	360 97	
Bedford, Cong. ch. and so.	10 00	
Bernardston, Cong. ch.	10 00	
Boston, Y. P. S. C. E. of Park-st. ch., for work of Rev. James Smith, 300; Berkeley Temple, 86.18; Winthrop ch. (Charlestown), 25; Trinity ch. (Neponset), 21; South Evan. ch. (West Roxbury), m. c., 2.08; C. P. H., 20,	454 26	
Braintree, 1st Cong. ch. and so.	6 70	
Chelmsford, Central Cong. ch. and so.	32 00	
Chesterfield, Cong. ch. and so.	3 00	
Chicopee, 1st Cong. ch.	10 35	
Cliftondale, Cong. ch.	22 00	
Clinton, 1st Cong. ch. (of wh. 25 for "Forward Movement" in Turkey),	55 00	
Cummington, Cong. ch. and so.	18 50	
Dedham, 1st Cong. ch. and so. (of wh. 8.13, m. c.), 194.29; do., Extra-cent-a-day Band, 30.45,	224 74	
East Bridgewater, Union Cong. ch.	7 00	
Easthampton, 1st Cong. ch.	33 29	
Fairhaven, 1st Cong. ch.	121 82	
Fitchburg, Rev. and Mrs. John Wood,	10 00	
Globe Village, Evan. Free ch.	21 11	
Hampden, Cong. ch. (of wh. 10 from William V. Sessions),	13 57	
Hanover, 2d Cong. ch. and so.	4 20	
Hatfield, Cong. ch. and so.	37 54	
Haydenville, Cong. ch. and so.	6 02	
Hyde Park, 1st Cong. ch.	62 20	
Lancaster, Edward Phelps,	1,000 00	
Lexington, Hancock Cong. ch. and so., 25; Hancock Jun. C. E. S., for "Forward Movement," 20; C. H., 20,	65 00	
Ludlow, 1st Cong. ch.	12 85	
Middleboro, 1st Cong. ch. and so., 144; Central Cong. ch. and so., 10,	154 00	
Millbury, 2d Cong. ch. and so.	64 42	
Mill River, Cong ch.	14 75	
Monson, Cong. ch. and so.	25 82	
Newburyport, North Cong. ch. and so.	20 00	
Newton, Eliot Y. P. S. C. E., for "Forward Movement," collected by Bessie Hood and Miss Mason,	42 95	
Newton Centre, 1st Cong. ch. and so.	139 82	
Newton Highlands, Cong. ch. and so.	393 72	

Newtonville, Mrs. E. C. Stiles, deceased, 100 00
North Andover, Cong. ch. and so. 25 00
North Leominster, Cong. ch., 3.82, and Y. P. S. C. E., 15.47, both for native preacher, Madura, 19 29
Orleans, Cong. ch. and so. 12 00
Peabody, South Cong. ch. and so., 200; West Cong. ch. and so., 6, 206 00
Pittsfield, South Cong. ch. and so., 50; 1st Cong. Sab. sch., for "Forward Movement," 1, 51 00
Plympton, Cong. ch. 3 35
Reading, Cong. ch. and so. 10 00
Sharon, Cong. ch. and so. 20 66
Sheffield, Cong. ch. and so. 7 00
Southboro, A friend, 5 00
South Hadley Falls, Cong. ch. and so. 37 00
South Weymouth, Old South ch. 10 00
Springfield, Hope Cong. ch. and so. 62 54
Sterling, Evan. Cong. ch. 24 00
Sutton, Cong. ch. and so. 16 00
Topsfield, Cong. ch. 41 50
Walpole, 2d Cong. ch. and so. 3 00
Waltham, Trin. Cong. ch. 28 39
Warwick, Cong. ch. and so. 3 50
Westfield, H. Holland, 4 00
West Medford, La. Mis. So., for "Forward Movement," 13 30
West Springfield, Park-st. Cong. ch. and so. 14 50
Weymouth Heights, 1st Cong. ch. and so. 60 81
Whitinsville, Y. P. S. C. E., for native preacher, Perchenj, 21 27
Worcester, Piedmont ch., 45; C. H. Hutchins, for Debt, 100; Samuel Pierce, 10; A friend, 2.50, 157 50
Worthington, 1st Cong. ch. 16 33
———, A friend, for native preacher, India, 5 00—4,964 03

Legacies.— Lynn, J. Porter Woodbury by C. J. H. Woodbury and G. H. Martin, Ex'rs, 500 00
Pepperell, Rev. E. W. Harrington, by Chas. Crosby, Ex'r, add'l, 600 00 1,100 00

6,064 03

RHODE ISLAND.

Providence, Plymouth Cong. ch. and so. 13 53

CONNECTICUT.

Berlin, Extra-cent-a-day Band, 25 00
Black Rock, Cong. ch. and so. 82 39
Bridgeport, 1st Cong. ch. and so., 127.79; 2d Cong. ch. and so., 63.45, 191 24
Bloomfield, Cong. ch. and so. 6 30
Canterbury, 1st Cong. ch. 17 32
East Haddam, 1st Cong. ch. and so. 15 84
East Hampton, Cong. ch. and so. 22 80
Easton, Cong. ch. and so. 13 60
East Woodstock, Cong. ch. and so. 34 00
Essex, 1st Cong. ch. 24 50
Fairfield, 1st Cong. ch., to const. MRS. BURR PERRY, H. M. 181 00
Gilead, Member, 1 04
Granby, South Cong. ch. and so. (of which 30 from lady for native preacher, India), 36 50
Hampton, Cong. ch. 10 75
Hartford, 1st Cong. ch. (of wh. 50 from Mary M. Thompson), 511.35; Pearl-st. Cong. ch., 168.57; Park-st. Cong. ch., 45.23; Harriet Goodwin, for native helper, Turkey, 10, 735 15
Lebanon, 1st Cong. ch. and so. 53 37
Litchfield, Northwest Conference, 20 10
Lyme, Mrs. J. S. Hall, 10 00
Middletown, 1st Cong. ch. and so. 24 91
Milford, 1st Cong. ch. and so. 10 48
New Canaan, Cong. ch. 64 00
New Haven, Yale Divinity School, add'l, 2.75; A friend, for "Forward Movement" (of wh. 50 for India), 100; H. D. Clark, for the Debt, 25; W. H. Moulthrop, for India, 10; A friend, 10, 147 75
New London, 1st Church of Christ, to const. MARY A. RICHARDSON and MRS. ELIAS MORGAN, H. M., 246.49; 2d Cong. ch., 581, 827 49
Norfolk, Cong. ch. and so. 10 00
North Guilford, Cong. ch. 28 00
North Woodstock, Cong. ch. and so. 31 77
Old Saybrook, Cong. ch. and so. 24 74
Portland, 1st Cong. ch. and so. 30 25
Round Hill, Cong. ch. and so. 6 00
Salisbury, Constantia, 2; Lady, 1, 3 00
South Glastonbury, Cong. ch. and Sab. sch. 7 19
Stamford, Cong. ch. and so., toward support Rev. W. P. Elwood, 24.12; Y. P. S. C. E., for "Forward Movement," 10, 34 12
Thomaston, 1st Cong. ch. and so. 10 29
Washington, Cong. ch. and so. 102 50
Westchester, Cong. ch. and so. 9 19
West Hartford, Cong. ch. and so. 33 57
Whitneyville, Cong. ch. and so. 20 16
Winchester, Cong. ch. and so. 16 47
Windsor, 1st Cong. ch. and so. 5 50
Woodbridge, Cong. ch. and so. 24 25—2,952 52

Legacies.— Norwich, Miss Betsey H. Doane, by Lewis A. Hyde, Ex'r, 791 77
Windsor, Mrs. Laura A. Jenner, by N. W. Hayden, Ex'r, 50 00—841 77

3,794 29

NEW YORK.

Aurora, Dean A. Walker, 10 00
Brooklyn, Church of the Pilgrims, 1,914.22; Lewis-ave. Y. P. S. C. E., for native preacher, India, 50; J. L. R., 20, 1,984.22
Busti, Eli Curtis, 5 00
Camden, Cong. ch. 20 67
Canaan Four Corners, Cong. ch. 4 48
Cortland, Cong. ch. 52 00
Elizabethtown, Cong. ch. 15 35
Hopkinton, Cong. ch. 15 00
Lancaster, O. A. Hall, 84
Maine, 1st Cong. ch. 10 25
Middletown, Samuel Ayres, 4 00
New York, E. P. Wheeler, 40; J. H. Lane, for Debt, 150, 190 00
Richmond Hill, A. A. Swaney and Mrs. Spahr, 3 00
Saratoga Springs, New England Y. P. S. C. E., for "Forward Movement," 5 23
Union Centre, Cong. ch. 3 20
Utica, Bethesda Welsh Cong. ch. 25 00—2,348 24

NEW JERSEY.

Montclair, 1st Cong. ch., toward salary Rev. J. D. Eaton, 435 29
Paterson, Auburn-st. Cong. ch. 12 50
Woodbridge, 1st Cong. ch. 26 00—473 79

PENNSYLVANIA.

Canton, H. Sheldon, 25 00
Lander, Alfred Cowles, 30 00
Philadelphia, Francis Kopp, 2 00
Pittsburg, Cash, 200 00—257 00

DISTRICT OF COLUMBIA.

Washington, Anna S. M. Robinson, deceased, 6.53; E. K. Allen, 1, 7 53

ALABAMA.

Athens, Cong. ch. 1 29

MISSOURI.

Kidder, Cong. ch. 11 49
Springfield, German Cong. ch., for evan. work in Japan, 3 50—14 99

INDIANA.

Fort Wayne, South Cong. ch. 9 00

OHIO.

Ashtabula, 2d Cong. ch. 6 58
Cleveland, Union Cong. ch. 5 60
Columbus, Eastwood Cong. ch. 19 53
Garrettsville, Cong. ch. 13 83
Mansfield, Mayflower Cong. ch., for work in Turkey, 8; Plymouth Y. P. S. C. E., for "Forward Movement," 1, 9 00
Oberlin, 1st Cong. ch. 66 74
Rockport, Cong. ch. 12 40
Toledo, 1st Cong. ch., toward salary Mrs. M. M. Webster, 250; Rev. and Mrs. J. B. Thompson, 10, 260 00
——, Friend, 1 00—394 68

ILLINOIS.

Alton, Church of the Redeemer, 87 84
Aurora, New England Cong. ch. 5 00
Bunker Hill, Cong. ch., 25; Y. La. For. Mis. Soc., for Debt, 5, 30 00
Chicago, New England ch., 69.60; Union Park ch., 12.73; Union Park Y. P. S. C. E., for "Forward Movement," 2; Theol. Seminary, toward support Rev. C. N. Ransom, 10; Mrs. F. A. Blackman, 10, 104 33
Decatur, 1st Cong. ch. 19 40
Fall Creek, Cong. ch. 20 00
Galva, Cong. ch. 57 27
Geneva, Cong. ch. 8 03
Hinsdale, Cong. ch. 17 72
Marseilles, 1st Cong. ch. 20 52
North Aurora, Cong. ch., Rev. R. F. Paxton, for Debt, 5 00
Oak Park, E. H. Pitkin, 100 00
Payson, J. K. Scarborough, 300 00
Plainfield, Cong. ch. 25 00
Ridge Prairie, Ger. Zion Cong. ch. 6 00
Rockford, 1st Y. P. S. C. E., for "Forward Movement," 5 00—811 11

MICHIGAN.

Detroit, Mt. Hope Cong. ch., 10.24; Fort-st. Y. P. S. C. E., for "Forward Movement," 10, 20 24
Grand Rapids, Smith Mem. Cong. ch. and Y. P. S. C. E. 6 65
Pontiac, First Cong. ch. 44 00
Port Huron, Rev. F. W. Bush, for Debt, 5 00—75 89

WISCONSIN.

Antigo, Cong. ch. 19 48
Delavan, Cong. ch. 6 00
Eagle River, Cong. ch. 6 00
Elkhorn, 1st Cong. ch. 26 75
Lake Mills, Cong. ch. 5 65
Madison, 1st Cong. ch. 5 80
Platteville, Cong. ch., for Debt, 5 00
Trevor, Liberty Cong. ch. 25 00
West Salem, Cong. ch. 48 21—147 89

IOWA.

Ames, Cong. ch. 24 59
Belmond, Cong. ch. 6 35
Cedar Rapids, 1st Cong. ch. 2 92
Cherokee, Cong. ch. 67 57
Dubuque, 1st Cong. ch., 52; Summit Cong. ch., 7.89, 59 89
Emmetsburg, Cong. ch. 4 82
Kelley, Cong. ch. 7 00
Lansing, Rev. Andrew Kern, 2 50
McGregor, Cong. ch. 83 32
Mount Pleasant, Cong. ch. 7 00
Rock Rapids, Cong. ch. 30 00
Sherril, Ger. Cong. ch. 2 50
Waverly, Cong. ch. 13 10
Wittemburg, Cong. ch. 3 35—314 91

Legacies. — Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, rent, 68 75

383 66

MINNESOTA.

Excelsior, Cong. ch. 13 25
Hamilton, Cong. ch. 2 20
Minneapolis, Pilgrim Cong. ch., 70.62; Vine Cong. ch., 30; Rev. Henry L. Chase, 65; Rodelmer, 1; A friend, 25, 191 62
Rochester, Cong. ch. 36 35
St. Charles, Cong. ch. 2 26
St. Paul, Park Cong. ch. 29 72
Staples, Cong. ch. 2 06
Worthington, Un. Cong. ch. 3 30—280 76

KANSAS.

Arkansas City, Pilgrim Cong. ch. 15 00
Dover, Cong ch. 5 25
Emporia, 2d Cong. ch. 5 00
Ottawa, 1st Cong. ch. 14 10
Overbrook, Cong. ch. 5 00
Ridgeway, Cong. ch. 1 00
Topeka, 1st Cong. ch. 16 96
Wabaunsee, 1st ch. of Christ, 19 00—81 31

NEBRASKA.

Crete, Cong. ch. 4 80
Exeter, Cong. ch. 17 25
Franklin, Cong. ch. 4 85
Princeton, Ger. Cong. ch. 5 00
Red Cloud, Cong. ch. 2 50
Rokeby, Cong ch. 10 00
Santee Agency, Friend, 100 00
Sutton, Ger. Cong. ch. 4 00—148 40

CALIFORNIA.

Auburn, Cong. ch. 6 70
Los Angeles, Plymouth Cong. ch. 13 50
Palo Alto, Presb. Y. P. S. C. E., for work in Austria, 5 00
Redlands, Y. P. S. C. E., for "Forward Movement," 1 00
San Francisco, Plymouth Cong. ch. 10 00
San Jose, 1st Cong. ch. (of wh. 3 for Debt), 11 75
San Louis Obispo, 1st Cong. ch. 8 60
San Rafael, 1st Cong. ch. 3 10
Sebastopol, Cong. ch. 10 00
——, General Association, 29 35—99 00

OREGON

Bethany, Ger. Cong. ch. 20 15
Portland, 1st Cong. ch., Z. B. Nichols, 5 00—25 55

COLORADO.

Canon City, A. Hurlburt, 25 00
Greeley, Rev. W. W. Dumm, 10 00
Longmont, 1st Cong. ch. 25 09
Manitou, Cong. ch. 8 65—68 74

WASHINGTON.

Tacoma, J. Arntson, 15 00
Walla Walla, 1st Cong. ch., 27.11; Rev. C. T. Whittlesey, 2, 29 11—44 11

SOUTH DAKOTA.

Cresbard, Cong. ch. 1 40
Lesterville, Ger. Cong. ch. 23 00
Tyndall, Ger. Cong. ch. 10 00
Yankton, Yankton College Y. M. C. A., for Armenia, 4 36—38 76

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Klattau, Friends, Fl. 20, 8 00
Italy, Florence, A Friend, special gift, 20 00
Zulu, Inanda, Miss Agnes M. Bigelow, 348 84—376 84

From THE AMERICAN MISSIONARY ASSOCIATION.

H. W. Hubbard, New York, *Treasurer.*

Income of the Avery Fund for missionary work in Africa, 2,673 23

MISSION WORK FOR WOMEN.

WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For "Forward Movement," 30 44

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 22,179.75

MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, 1st Cong. Sab. sch. 15 00
NEW HAMPSHIRE. — Campton, Cong. Sab. sch., Harvest Festival, 20 00
VERMONT. — East Hardwick, Cong. Sab. sch., 4.13; Royalton, Y. P. S. C. E., 7.27, 11 40
MASSACHUSETTS. — Dalton, Y. P. S. C. E., 25; Dedham, Y. P. S. C. E., Two-cents-a-week, 10; Lowell, Pawtucket Y. P. S. C. E., 10; Medford, Mystic Cong. Sab. sch., 25; Norwood, 1st Cong. Sab. sch., 15; Petersham, Y. P. S. C. E., 2; Walpole, 2d Cong. Sab. sch., 12.12; Warren, Cong. Sab. sch., 9.70, 108 82
RHODE ISLAND. — Central Falls, Y. P. S. C. E., 12.39; Little Compton, Cong. Sab. sch., 6, 18 39
CONNECTICUT. — Meriden, Central Cong. Sab. sch., add'l, 5.05; Middletown, North Y. P. S. C. E., 10; Salisbury, Cong. class, 7.63; do., Home class, 1.70; Windsor, 1st Cong. Sab. sch., 12.51, 36 89
NEW YORK. — Brooklyn, Y. P S. C. E. of the Church of the Pilgrims, 25; do., Y. P. S. C. E. of Park-ave. Branch of Tompkins-ave ch., 1.25; Warsaw, Cong. Sab. sch., 12.24, 38 49
PENNSYLVANIA. — Mt. Carmel, Jun. C. E. S. 2 25
DISTRICT OF COLUMBIA. — Washington, Y. P. S. C. E. of 1st Cong. ch., 55; do., Y. P. S. C. E. of 5th Cong. ch., 10, 65 00
ALABAMA. — Talladega, Cong. Sab. sch. 5 42
MISSOURI. — Kansas City, Clyde Y. P. S. C. E. 3 50
ILLINOIS. — Bunker Hill, Cong. Sab. sch., 5; Y. P. S. C. E. 5; and Jun. C. E. S., 1.50; Chicago, Union Park Cong. Sab. sch., 15; do., 1st Evan. Lutheran Y. P. S. C. E., 10; do., Bethlehem Y. P. S. C. E., 7.50; do., Central Park Y. P. S. C. E., 3.50; Sandwich, Y. P. S. C. E., 6.18, 53 68
MICHIGAN. — Detroit, Mt. Hope Cong. Sab. sch., 3.26; Eaton Rapids, Cong. Sab. sch., 2.37, 5 63
WISCONSIN. — Waukesha, Tab. Y. P. S. C. E., 13.40; West Salem, Y. P. S. C. E., 1.79, 15 19
IOWA. — Cherokee, Birthday Box, 5 00
CALIFORNIA. — Alpine, Cong. Sab. sch., 1.05; do., Y. P. S. C. E., 4.47, 5 52
NEBRASKA. — Sutton, Ger. Cong. Sab. sch. 1 63
NORTH DAKOTA. — Dwight, Y. P. S. C. E. 3 00
SOUTH DAKOTA. — Iroquois, Cong. Sab. sch., 2.10; Y. P. S. C. E., 9.35; Jun. C. E. S., 1.82, 13 27
428 08

CHILDREN'S "MORNING STAR" MISSION.

CONNECTICUT. — Danbury, Primary class of 1st Cong. ch. 10 00
NEW YORK. — Catskill, Mrs. John Doane, in memory of John Cushing Doane, for work in Micronesia, 300; New York, Infant class, Christ Cong. Sab. sch., 2, 302 00
WISCONSIN. — Rosendale, Cong. Sab. sch. 3 41
315 41

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Austin, Y. P. S. C. E., for support of Rev. and Mrs R. Larkin, 50; La Grange, Y. P. S. C. E., for do., 12.50; Odell, Y. P. S. C. E., 12.50; St. Charles, Y. P. S. C. E., 6.40; Wheaton, Y. P. S. C. E. of 1st Cong. ch., 12.50, 93 90
MICHIGAN. — Detroit, Y. P. S. C. E. of 1st Cong. ch. 50 00
WISCONSIN. — Union Grove, Y. P. S. C. E. 6 25
NORTH DAKOTA. — Oberon, Y. P. S. C. E. 10 00
160 15

THE SUNDAY-SCHOOL AND CHRISTIAN ENDEAVOR QUICK RELIEF FUND.

MICHIGAN. — Bellaire, Y. P. S. C. E. and Sab. sch., 5; Chelsea, Y. P. S. C. E., 5; Jackson, 1st Cong. Sab. sch., add'l, 1.12; Oakwood, Y. P. S. C. E., 5, 16 12
ILLINOIS. — Aurora, New Eng. Cong. ch., 13; Marseilles, Y. P. S. C. E., 5; Moline, 1st Y. P. S. C. E., 5; Naperville, Y. P. S. C. E., 20; Wheaton, 1st Cong. Sab. sch., 5, 48 00
WISCONSIN. — Two Rivers, Y. P. S. C. E., 4, and Jun. do., 1; Whitewater, Y. P. S. C. E., 5, 10 00
MINNESOTA. — Fairmont, Cong. ch., 6; New Brighton, Cong. Sab. sch., 5, 11 00
MISSOURI. — Cole Camp, Y. P. S. C. E. 5 00
KANSAS. — Tonganoxie, Cong. Sab. sch., 2.04; White City, Liberty Sab. sch., 1.58, 3 62
NEBRASKA. — Rising City, Y. P. S. C. E. 2 60
NORTH DAKOTA. — Fargo, 1st Cong. Sab. sch., 9.47; Oberon, Y. P. S. C. E., 2.50, 11 97
SOUTH DAKOTA. — South Shore, Y. P. S. C. E. 2 62
COLORADO. — Fruita, Y. P. S. C. E. 1 50
112 43

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

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For Young People.

THE HAYSTACK MEETING AND ITS OUTCOME.

In that beautiful Massachusetts valley, under the shadow of Greylock Mountain, where Williams College stands, there is a pleasant place of resort called Mission Park. It incloses a grove of maples and is adorned with trees and shrubs from foreign lands. It was originally desired that there should here be a tree from every missionary station upon the face of the globe. On the exact spot where once a haystack stood now appears a monument of the silver-blue Berkshire marble, inscribed with these words: "The Birthplace of American Foreign Missions." Here it was that in 1806 was inaugurated the first "Student Volunteer Movement."

A SCENE NEAR WILLIAMSTOWN.

At that time several of the students of Williams College were accustomed to meet for prayer and Christian conversation, and it was at the close of a sultry afternoon in July or August — the precise day is not known — that five young men, a smaller number than usual, gathered in the cool shade of the maple grove for this purpose. Their names were Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, and Byram Green. In 1854, forty-eight years afterwards, Byram Green wrote as follows: —

"We first went to the grove expecting to hold our prayer-meeting there, but a dark cloud was rising in the west and it soon began to thunder and lighten, and we left the grove and went under the haystack to protect us from the approaching storm.

"The subject of conversation under the stack, before and during the shower, was the moral darkness of Asia. Mills proposed to send the gospel to that dark and heathen land, and said that we could do it if we would. We were all agreed

and delighted with the idea except Loomis, who contended that it was premature; that if missionaries should be sent to Asia they would be murdered; that Christian armies must subdue the country before the gospel could be sent to the Turks and Arabs. In reply to Loomis it was said that God was always willing to have his gospel spread throughout the world, and that if the Christian public was willing and active the work would be done; that on this subject the Roman adage would be true, '*Vox populi, vox Dei.*'

"'Come,' said Mills, 'let us make it a subject of prayer under this haystack, while the dark clouds are going and the clear sky is coming.' We all prayed and made Foreign Missions a subject in our prayers, except Loomis. Mills made the last prayer and was in some degree enthusiastic; he prayed that God would strike down the arm with the red artillery of heaven that should be raised against a herald of the cross."

These prayer-meetings were continued in the grove near by until cold weather, when a good lady gave leave for the students to meet in her kitchen. After a time she asked that the door might be left ajar into her sitting-room, that she might listen, and later on she opened the sitting-room itself, and there this meeting was continued for at least forty years.

It is interesting to learn that the Harvey Loomis, who was the only one of the five that opposed the project of undertaking foreign missions, did not do so because of want of Christian character or life, for he was known afterward as a man of eminent piety and a faithful minister. The ideas which he expressed only represent the feeling of the times. Those who had any convictions as to the duty of sending the gospel to the heathen were the rare exception. Some deemed the project chimerical, while the great mass of Christians had apparently given little thought to the matter. What makes the zeal of the young men at the haystack so remarkable is the fact that it originated and became most intense in the midst of prevailing apathy.

WEST COLLEGE (IN WHICH MILLS ROOMED).

Although the story of the haystack meeting was well known, the precise spot where it was held was not known until 1854, when the only survivor, the Hon. Byram Green, identified the place. Two years before, a stranger passing through Williamstown had been deeply impressed by the faith and zeal of the students at the haystack, and he sent back a gold dollar, saying that it would at least purchase a cedar stake to mark the spot, and prophesying that it would some time be marked by marble. In 1857 this prophecy was fulfilled, and the cedar stake became marble through the generosity of an alumnus of the college. President Hopkins said in his address at the dedication, "For once in the history of the world a prayer-meeting has been commemorated by a monument."

The missionary enthusiasm of those devoted young men found expression two

years later in the formation of the first foreign missionary society in this country, "a society not for the purpose of sending others, but of GOING to the heathen." The following constitution was adopted: —

1. The object of this Society shall be to effect in the person of its members a mission to the heathen.

2. No person shall be admitted to its membership who is under an engagement of any kind which shall be incompatible with going on a mission to the heathen.

3. Each member shall keep absolutely free from every engagement which after his prayerful attention and after consultation with his brethren shall be deemed incompatible with the objects of this Society, and shall hold himself ready to go on a mission when and where duty may call.

THE MISSION PARK AND MONUMENT WHEN DEDICATED IN 1867.

This constitution has been modified, but the society still exists, though transferred to Andover Seminary. Messengers were early sent to other colleges to stir up a similar spirit in them. Mills wrote with glowing enthusiasm: "The field is almost boundless. In the language of an eminent writer, 'Oh that we could enter at a thousand gates, that every limb were a tongue and every tongue

a trumpet to spread the joyful sound!' The camp is in motion, the Levites, we trust, are about to bear the vessels and the Great Commander to say, Go forward. Let us rely with the most impartial confidence on those great, eternal, precious promises contained in the Word of God, Mark 10: 29."

After this society of "The Brethren," who had pledged themselves for service in the foreign field, was transferred to Andover Seminary, Adoniram Judson joined it, and Judson, Mills, and Gordon Hall were the leading spirits among the students in making the appeal to the General Association of Massachusetts in 1810, for counsel and support in their plan to preach the gospel to the benighted. Their zeal and devotion impressed the General Association so deeply that, though there were many who, like Loomis at the haystack, thought the scheme impracticable, steps were there taken for the organization of the American Board.

Only two of the men of the haystack meeting were permitted to set forth upon foreign missionary service. Mills died near the shores of Africa, and Richards in Ceylon. Were their life and death a disappointment? On his dying bed

MAIN STREET, WILLIAMSTOWN.

Richards said, his face beaming with celestial radiance, "I have sometimes had as much joy in praising God here as this poor body could bear; yes, as much as this poor body could bear; but when I *see* Jesus, then I shall sing, oh, then I shall sing!" His last words were, "Oh, what glories I see!"

The movement begun at the haystack unquestionably led to the organization of the American Board and so to world-wide plans for the extension of the kingdom of Christ. It is said that before that prayer-meeting closed the storm subsided and a bright rainbow appeared in the east. The success which has crowned the prayers and labors of those young men during ninety years was fitly symbolized by the bow which spanned the heavens as they left the sacred spot.

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...ANNUAL MEETING...

OF THE

American Board of Commissioners for Foreign Missions,

TOLEDO, OCTOBER 6-9, 1896.

The Eighty-seventh Annual Meeting of the American Board of Commissioners for Foreign Missions will be held at Toledo, O., in the First Congregational Church, beginning on **Tuesday**, October 6, 1896, at 3 P. M., and **closing Friday noon**, October 9.

The Annual Sermon will be preached by Rev. EDWARD N. PACKARD, D.D., of Syracuse, N. Y., on Tuesday evening, October 6.

Free entertainment will be given to the following persons: Officers of the Board and their wives; Missionaries of the Board; Corporate Members and their wives; Officers of the Women's Boards; Professors and Students of our Theological Seminaries; and Officers of the Congregational Benevolent Societies.

On account of the early date of the meeting, following so soon after the summer absence of families offering entertainment, the Committee of Arrangements feels compelled to insist that persons accepting free entertainment shall send their names to the Chairman of the Local Committee, Mr. C. H. Whitaker, ***before September 15.***

Each applicant will please state to which of the classes invited he belongs, and whether or not he is to be accompanied by his wife. Upon assignment, cards of introduction will be forwarded.

The Central Traffic Association has granted a rate of a fare and a third to those attending the meeting, and it is expected that the Eastern and Western Associations will grant the same privilege. This rate is given on the CERTIFICATE PLAN, by which purchasers will pay full fare going to Toledo, and MUST ASK FOR and procure of the Agent selling the ticket a printed or written certificate of the fact that they have done so, which certificate will be viséd by a special agent of the railroad at the place of meeting, so that a return ticket can be purchased for one third of the usual rate.

Accommodations can be obtained at the following hotels, at the rates named: The Boody House, $3.00; The Jefferson, $2.00; The Burnet, $1.50; The Madison, $2.00; The Aldine, $1.25; The Monticello, $1.50; The St. Charles, for room (two occupying a room), $1.00 each.

Good meals can be obtained near the church for from 25 cents to 50 cents.

The Committee, while unable to extend gratuitous hospitality beyond the classes named, hope to secure places for all who come, and they earnestly desire a large attendance at the meeting.

In behalf of the Committee of Arrangements.

TOLEDO, O., August 10, 1896.

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